



G E O R G E R.

G E O R G E the Second, by the Grace of God, King of Great Britain, France and Ireland, Defender of the Faith, &c. To all, to whom these Presents shall come, Greeting. Whereas Our trusty and Well-beloved *Joseph Davidson*, of Our City of London, Bookseller, hath humbly represented unto Us, That he hath been at a very great Expence to get *The Works of Horace and Virgil translated into English Prose, with Critical, Historical, Geographical, and Classical Notes in English, from the best Commentators, both ancient and modern, Together with the Latin Text put into Order of Construction*; Which Works he is now publishing in Latin and English Prose, with the aforesaid Notes, in *Octavo*, and purposes to publish all the other Latin Authors in the same Manner; And hath therefore humbly besought Us to grant him Our Royal Privilege and Licence for the sole printing, publishing, and vending the aforesaid Works of Horace and Virgil, and all the other Latin Authors in the same Manner, for the Term of Fourteen Years; We being willing to give all due Encouragement to Works of this Nature, which tend to the Advancement of Learning, are graciously pleased to condescend to his Request; and do therefore, by these Presents, so far as may be agreeable to the Statute in that Behalf made and provided, grant unto the said *Joseph Davidson*, his Executors, Administrators, and Assigns, Our Royal Licence for the sole printing, publishing, and vending the said Works, for the Term of Fourteen Years, to be computed from the Date hereof; strictly forbidding all our Subjects, within Our Kingdoms and Dominions to reprint the same, either in the like, or any other Volume or Volumes whatsoever; or to Import, Buy, Vend, Utter, or Distribute any Copies thereof, Reprinted beyond the Seas, during the aforesaid Term of Fourteen Years, without the Consent or Approbation of the said *Joseph Davidson*, his Heirs, Executors, and Assigns, under their Hands and Seals first had and obtained, as they will answer the contrary at their Peril; Whereof the Commissioners and other Officers of Our Customs, the Master, Wardens, and Company of Stationers are to take Notice, that due Obedience may be rendered to Our Pleasure therein declared.

Given at Our Court at *St. James's*, the Twenty fourth Day of February, 1741-2, in the fifteenth Year of Our Reign.

By His Majesty's Command,

HOLLES NEWCASTLE.

THE
WORKS
OF
VIRGIL

TRANSLATED into
ENGLISH PROSE,

As near the ORIGINAL as the different Idioms of the
LATIN and ENGLISH LANGUAGES will allow.

WITH

The LATIN TEXT and ORDER OF CONSTRUCTION in the
opposite Page; and CRITICAL, HISTORICAL, GEO-
GRAPHICAL, and CLASSICAL NOTES, in ENGLISH,
from the best COMMENTATORS both Ancient and Mo-
dern, beside a very great Number of Notes intircly New.

For the Use of SCHOOLS as well as of PRIVATE GENTLEMEN.

In Two VOLUMES.

V O L. I.

L O N D O N :

Printed for JOSEPH DAVIDSON, at the *Angel* in
the *Poultry, Cheapside*. MDCCXLIII.

TO THOSE.

GENTLEMEN

Who have the immediate CARE of

EDUCATION.

GENTLEMEN,

AS the following Work was chiefly designed for the Use of Youth, it naturally claims your Patronage. It is generally allowed, that no *Latin* Author has a juster Title to be read in the Schools than *Virgil*. Other Poets have their Merit, and may be safely studied by Youth while they are under the Care of you, their faithful Guides, who, no doubt, will, in whatever Author you teach, guard your Pupils against the Influence of any Thing that has a Tendency to corrupt their Principles or Morals. But it must be owned, to the immortal Honour of *Virgil*, that his Style is so strictly pure and chaste, that the most raw and unexperienced

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D E D I C A T I O N.

rienced might be left to steer their Course through the whole of his Works, without meeting with those Rocks and Quick-sands, on which unpractis'd Virtue runs no small Hazard of being shipwreck'd. Sure no Poet better deserves a Place than *Virgil* in his own *Elysium*, among the *Pii Vates*, *Phœboque digna locuti* : For at the same time that he is the just Standard for the Purity of the *Latin* Tongue, and universally admired for the sublimest Poetry, he is capable of inspiring the warmest Sentiments of Virtue. There is a peculiar Tenderness and Humanity diffus'd through all his Writings, which never fails to make the Heart better, and sends away every well-dispos'd Mind from the Reading of him, equally pleas'd and improved. He animates the Soul to the Love of Virtue, by setting before us the most noble Examples ; corrects the Passions, by shewing their fatal Effects, when indulg'd to Excess, or when directed to improper Objects ; makes us feel the Peace and Serenity they bring, when conducted by Reason, and regulated within the Bounds of Prudence and Moderation. From him we learn the Force of Piety, and what powerful Incentives to Fortitude, and every Heroic Virtue, arise from the Belief of a Deity, and a Providence supremely wise and good. In a Word, every Image, every Description, every Character he exhibits ; his Fables, his Allegories, his Episodes, all are calculated not only to please the Fancy, but to instruct the Judgment, and form the Heart. The Perusal of such an Author is like travelling through some delightful Country, not only diversified with a Multiplicity of Scenes and Landscapes, and whatever can charm the Sense and Imagination ; but where every Object conspires to nourish Health and exhilarate the Spirits : No Enemies, no Beasts of Prey lurk in secret Ambush to betray ;

no

DEDICATION.

no Fear of Robbers to assault with open Violence : The very Air we breathe in is pure, serene, and healthful ; the People hospitable, honest, and humane. 'Tis hoped therefore, that the following Attempt to facilitate the Study of so useful an Author, will be well received, Gentlemen, by you who are Trustees for the Public, in the important, and truly sacred Work of Education.

It was far from being the Intention of this Work to encourage Idleness, or take away from Youth any Spur to their own Industry and Application ; but to save them the Trouble of poring on Dictionaries, turning over many a heavy Volume of Commentaries, and wading through thorny unpleasant Tracts to the Knowledge of mere Words. So that if it saves their Time and Pains in one Way, it is only that they may be applied in another, that will be both more pleasant and profitable to them. If it gives you some Relief from the more disagreeable and burdensome Part of your Work, it is only to leave you freer and more disengaged in the Execution of what is the principal Business of Education. To teach Boys to understand an Author's Language, is, you know, but the least Part of your Duty. To acquaint them with his Spirit and virtuous Design, to form their Taste aright, that they may be able to correct his Faults and relish his Beauties, feel the Force of his pious or humane Sentiments, and learn to copy out his heroic Characters, and imitate his generous Examples ; in a Word, to teach them to be sound Critics on Life and Manners, and to distinguish the True from the False, *quid verum atque decens, quid pulchrum, quid turpe, quid utile, quid non* ; this is your honourable Province, and the chief Design of Education. It was so in all the Schools of ancient *Athens*, where *Horace* was accomplish-

DEDICATION.

ed in the Study of that true Philosophy, which is the Soul of all his Writings :

*Adjecere bonæ paulo plus artis Athenæ :
Scilicet ut possem curvo dignoscere rectum,
Atque inter silvas Academi quærere verum.*

And it will be so in every well-regulated Seminary of Learning.

I would not willingly give Offence, nor say any Thing but what is agreeable to the Rules of strict Decorum, and what the Occasion itself naturally suggests : But if I should appear animated with a more than ordinary Zeal in the Cause of Virtue, which is so nearly concerned in the right educating of Youth, it is what the present melancholly State of this Nation might well justify. I hope I may be allowed to say, without throwing the least Reflection on any Man, far less on that Body of Men, most of whom belong to an Order, for which I have a very sincere Veneration ; that there never was more urgent Necessity than at present for you to exert yourselves with the greatest Ardour and Fidelity in the Discharge of your important Trust. You, by your very Profession, are solemnly engaged to teach and exemplify Goodness to Mankind, at a Time of Life when they are most capable of being taught, when their docile Minds may easily be moulded to every Shape of Goodness, and are susceptible of the most durable Impressions. From you, therefore, it may naturally be expected, that the general Reformation of the Age should begin. Men of mere Speculation may wish well to Virtue, and recommend her Cause by their Writings ; the witty Author may ridicule, or point his keen Satyr against
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D E D I C A T I O N.

the reigning Vices of the Age ; the Legislature may enact, and the Magistrate may execute salutary Laws ; but what will all avail, unless the Foundations of National Virtue be laid in the right forming of the Heart at first ? If the Fountains be foul and impure, all the Art of Man will not make the Streams run pure and unpolluted. The Scripture tells us, that the Tree must first be made good, and then its Fruits will be good also ; but if the Tree be corrupt, the Fruit likewise will partake of the Corruption. The Seeds and Principles of Virtue are, by the Author of Nature, implanted in the Mind of every Man, and they only need due Culture to make them take deep Root, spring up and flourish in the Soul, and ripen into all those beautiful Fruits of Action, that are ornamental to human Nature and beneficial to Society. Indeed Experience shews us, that the best Education is not of itself sufficient to establish the Mind in an habitual uniform Course of Integrity ; yet the same Experience evinces, that nothing is of so much Importance, towards effecting this great End, as to give the Mind an early Turn and Bias to the right Side ; and that, without this, all other Means, humanly speaking, will have but a weak and transient Influence.

I doubt not but you are before hand with me in making Reflexions of this Sort, and that your own Concern for the public Welfare has, long ere now, inspir'd you with noble Resolutions to improve the Opportunity you have of doing so much Good to your native Country. Go on, therefore, Gentlemen, in the Execution of so generous and laudable a Design ; nurse up those Plants that are under your immediate Culture ; oh ! take care their tender Virtues be not nipt in the Bud. The Frosts of a few Winters will
kill

D E D I C A T I O N.

kill those Weeds that poison and oppress the Soil ; the barren Trees, that are an Incumbrance to the Ground, will wither with Age and soon be cut down ; but on you, in a great Measure, depend our Hopes for many succeeding Years and Generations. If the Buds of the Spring be blasted, or suffered to perish, our joyful Prospects, not only for that Season, but for the whole Year, are lost ; and one Year propagates its malignant or happy Influence to another, in a perpetual Succession.

If the following humble Performance be of Use to shorten your Way in the Prosecution of so laudable a Design, particularly, in inspiring young Minds with those pure, refin'd, and heroic Sentiments of Virtue and Honour, with which *Virgil* every where abounds ; I shall reckon my Labour richly compensated, and rejoice in your partaking of those Rewards with which Virtue never fails to crown her honest Sons.



T H E

THE
L I F E
O F

V I R G I L.

VIRGIL was born at Mantua, in the first Consulship of Pompey the Great, and Licinius Crassus, in the Year of Rome DCLXXXIV. sixty-nine Years before the Birth of our Saviour, on the fifteenth of October, which the Latin Poets observ'd annually in Commemoration of his Birth. His Father Maro, was but a mean Person of no Extraction; but his Mother, whose Name was Maia, was nearly related to Quintilius Varus, who was of an illustrious Family.

He pass'd the first seven Years of his Life at Mantua; thence he went to Cremona, where he lived to his seventeenth Year; at which Age, as is usual among the Romans, he put on the Toga Virilis, Pompey and Crassus happening that Year to be, a second Time, Consuls.

From Cremona he went to Naples, where he studied the Greek and Latin Languages with the utmost Application and Assiduity: After that, he applied himself closely to the Study of Physic and the Mathematics, in which he made a very great Proficiency.

After

The LIFE of VIRGIL.

After he had spent some Years at Naples, he went from thence to Rome, where he was soon taken Notice of by some of the great Men at Court, who show'd the high Esteem they had of him by introducing him to Augustus. But whether Virgil did not like the Hurry and Bustle of a Court Life, or the Air of Rome did not agree with his sickly Constitution, is uncertain; however, he retired again to Naples, where he set about writing his Bucolics, chiefly with a Design to celebrate the Praises of Pollio, Varius, and Gallus, who recommended him to Mæcenas, by whose Interest he was particularly exempted from the common Calamity of the poor Mantuans; whose Lands, as a Reward to the Veterans for their Bravery at the Battle of Philippi, were divided among them, Virgil's only excepted; as appears by the first Eclogue, wherein he expresses the utmost Gratitude for so singular a Favour, in such a Manner as ingratiated him more and more to Augustus. It is said he spent three Years in writing his Eclogues; and had he spent as many more, the Time would have been well employed, that produced the finest Pastorals in the Roman, or perhaps any other Language.

Italy being now reduced to the utmost Extremity, the Grounds lying uncultivated, and the People in Want of the very Necessaries of Life, the fatal but natural Consequences of a Civil War, in so much that the State seemed to be in Danger, the People throwing all the Blame on Augustus; Mæcenas, sensible of the great Parts and unbounded Knowledge of Virgil, set him about writing the Georgics for the Improvement of Husbandry, the only Mean left to save Italy from utter Ruin; in which Virgil succeeded so well, that after their Publication, Italy began to put on a new Face, and every Thing went well: For the Georgics are not only the most perfect of all Virgil's Works, but the Rules for the Improvement of Husbandry are so just, and at the same time so general, that they not only suited the Climate for which he wrote them, but have been found of such extensive Use, that the greatest Part of them are put in Practice in most Places of the World at this very Day. Virgil was now thirty-four

The LIFE of VIRGIL.

four Years of Age ; having spent seven of the prime of his Years in composing this inimitable Poem, which has been, and ever will be, admired as the most finished and complete Piece that ever Man wrote : For here indeed he shines in his Meridian Glory.

Having now finished his Georgics, after a few Years Respite, he set about the Æneid, when turn'd of forty ; tho' it is generally believed he laid the Foundation of that great and arduous Work more early, to which he seems to allude in his sixth Pastoral ;

*Cum canerem reges & prælia, Cynthia aurem
Vellit, & admonuit, pastorem, Tityre, pingues
Pascere oportet oves, deductum dicere carmen.*

*But when I try'd her tender Voice, too young,
And fighting Kings and bloody Battles sung,
Apollo check'd my Pride ; and bid me feed
My fat'ning Flocks, nor dare beyond the Reed.*

Virgil's Design of writing the Æneid, taking Air, the Expectations of the Romans were raised so high with the Thoughts of it, that Sextus Propertius did not scruple to prophecy

*Cedite Romani scriptores, cedite Graii,
Nescio quid majus nascitur Iliade !*

And had Virgil design'd the Æneid only as an Encomium on Augustus, he might surely have wrote short Panegyrics on his Prince, as Horace has done, at several Times, and on proper Occasions, at a far less Expence of Time and Labour than the Æneid must of Necessity have cost him : For he has not only given Augustus's Character under that of Æneas, but has wrought into his Work the whole Compass of the Roman History, with that of the several Nations of Italy, from the earliest Times down to his own ; and that with such Exactness as to deserve the Title of The Roman Historian, much better than Homer did that of Writer of the Trojan War : Most Romans, in any controverted Point, submitting rather to his Authority than to the most learned Historian's.

The LIFE of VIRGIL.

The Æneid is an Epic Poem, which being the noblest Composition in Poetry, requires an exact Judgment, a fruitful Invention, a lively Imagination, and an universal Knowledge, all centering in one and the same Person, as they did in Virgil, whose prodigious Genius has been the Admiration of all Mankind, and will be so, while Learning and Good-sense have a Place in the World. Virgil spent about seven Years in writing the first six Books of this admirable Poem, some part of which Augustus and Octavia longed to hear him rehearse, and hardly prevailed with him, after many Intreaties. Virgil to this Purpose pitches on the Sixth, which, not without Reason, he thought would affect them most; as in it he had, with his usual Dexterity, inserted the Funeral Panegyric of young Marcellus (who died a little before that) whom Augustus designed for his Successor, and was the Darling of his Mother Octavia, and of all the Romans; and as the Poet imagined, so it happened: For after he had rais'd their Passions by reciting these inimitable Lines,

*O nate, ingentem luctum ne quære tuorum :
Ostendent terris hunc tantum fata, neque ultra
Esse sinent. Nimum vobis Romana propago
Visa potens, superi, propria hæc si dona fuissent.
Quantos ille virum magnam Mavortis ad urbem
Campus aget gemitus ! vel quæ, Tyberine, videbis
Funera, cum tumulum præterlabere recentem !
Nec puer Iliaca quisquam de gente Latinos
In tantum spe tollet avos : nec Romula quondam
Ullo se tantum tellus jactabit alumno.
Heu pietas ! heu prisca fides ! invictæque bello
Dextera ! non illi quisquam se impune tulisset
Obvius armato : seu cum pedes iret in hostem,
Seu spumantis equi foderet calcaribus armos.*

He at last surprizes them with

*Heu miserande puer ! si qua fata aspera rumpas,
Tu Marcellus eris.*

THE LIFE OF VIRGIL.

At which affecting Words the Emperor and Octavia burst both into Tears, and Octavia fell into a Swoon. Upon her Recovery she ordered the Poet ten Sesterces for every Line, each Sesterce making about seventy eight Pounds in our Money. A round Sum for the whole ! But they were Virgil's Verses.

In about four Years more he finished the Æneid, and then set out for Greece, where he designed to revise it as a Bye-work at his Leisure ; proposing to devote the chief of the remaining Part of his Days to Philosophy, which had been always his darling Study, as he himself informs us in these charming Lines :

*Me vero primum dulces ante omnia Musæ,
Quarum sacra fero ingenti percussus amore,
Accipiant, cælique vias & sidera monstrent ;
Defectus solis, varios lunæque labores ;
Unde tremor terris ; qua vi maria alta tumescunt
Obicibus ruptis, rursusque in seipsa residunt.
Quid tantum Oceano properent se tingere solis
Hiberni, vel quæ tardis mora noctibus obstet.*

Ye sacred Muses, with whose Beauty fir'd,
My Soul is ravish'd and my Brain inspir'd,
Whose Priest I am, whose holy Fillets wear,
Wou'd you your Poet's first Petition hear :
Give me the Ways of wand'ring Stars to know,
The Depths of Heaven above and Hell below ;
Teach me the various Labours of the Moon,
And whence proceed th' Eclipses of the Sun ;
Why flowing Tides prevail upon the Main,
And in what dark Recesses they shrink again ;
What shakes the solid Earth, what Cause delays
The Summer-Nights, and shortens Winter-Days.

But he had not been long in Greece, before he was seiz'd with a lingering Distemper. Augustus returning about this Time from his Eastern Expedition, Virgil was willing to accompany him home ; but he no sooner reached Brundisium than he died there, in the Year of Rome DCCXXXV. and in the

THE LIFE of VIRGIL.

fifty-first Year of his Age, and was buried at Naples, where his Tomb is shewn to this Day.

He was tall and of a swarthy Complexion, very careless of his Dress, extremely temperate, but of a sickly Constitution, being often troubled with a Pain in his Head and Stomach : He was bashful to a Fault, and had a Hesitation in his Speech, as often happens to great Men, it being rarely found that a very fluent Elocution and Depth of Judgment meet in the same Person.

He was one of the best and wisest Men of his Time ; and in such popular Esteem, that one hundred thousand Romans rose up when he came into the Theatre, shewing him the same Respect they did Cæsar himself : And as he was beloved in his Life, he was universally lamented at his Death. He went out of the World with that Calmness of Mind that became so great and good a Man, leaving Augustus his Executor, who committed the Care of publishing the Æneid to Tucca and Varius, strictly charging them, neither to cancel, nor add one Word, nor so much as fill up the Breaks or Half Verses.

A little before his Death, it is said, he wrote this Inscription for his Monument, which does him the more Honour, as it savours not in the least of Ostentation.

*Mantua me genuit ; Calabri rapuere ; tenet nunc
Parthenope : Cecini pascua, rura, duces.*

*I sung, Flocks, Tillage, Heroes ; Mantua gave
Me Life, Brundusium Death, Naples a Grave,*

P R E F A C E

T O T H E

P A S T O R A L S, G E O R G I C S and Æ N E I D.

VIRGIL is universally allow'd to have excell'd all the *Roman* Poets in every kind of Poetry he attempted ; and his Poems, which are justly esteem'd the most finish'd Pieces of all Antiquity, shew how thoroughly he understood the human Passions, the Laws of Nations, the different Properties of Animals, the Secrets of Arts and Sciences, and of Nature itself. How many Proofs has he given in his *Pastorals*, and other Poems, of his great Skill in the *Epicurean* Philosophy, which he has almost intirely comprehended in his sixth *Eclogue* ? What a prodigious Knowledge must he have had of Husbandry and Agriculture to give such exact Precepts for them in his *Georgicks*, as not only suit *Italy*, but most Places of the World ? How well was he vers'd in all the Mysteries and Ceremonies of the *Pagan* Religion ? What a compleat Master must he have been of the *Roman* History, to interweave the most material Parts of it into his *Æneid* ? In short, his Knowledge seems to have had no other Bounds than those of universal Nature. But to be more particular,

Virgil may be said to be the first who introduced PASTORALS among the *Romans*, which he copied after that great

Master of *Greece*, *Theocritus*. This Kind of Poetry is of very great Antiquity, being practis'd by Men in the first Ages of the World, while they tended their Flocks : Nor were the ancient Shepherds vulgar illiterate Persons ; but on the contrary, they were rich, powerful, and learned ; even Princes themselves did not think it below them to tend Flocks, and mind Country Affairs ; as appears from many Instances in sacred History, as *Jacob*, *David*, &c. and also from several Passages of our Author, as in *Eclogue II*.

*Quem fugis, ab! demens? habitarunt Dii quoque Sylvas,
Dardaniusque Paris.*

Ah, cruel Creature, whom dost thou despise?
The Gods to live in Woods have left the Skies.
And God-like *Paris*, in th' *Idean* Grove,
To *Priam's* Wealth preferr'd *Oenone's* Love. DRYDEN.

And in *Eclogue X*. beside several other Places :

*Stant & oves circum, nostri nec pœnitet illas ;
Nec te pœniteat pecoris, divine poeta ;
Et formosus oves ad flumina pavit Adonis.*

The Sheep surround their Shepherd as he lies :
Blush not, sweet Poet, nor the Name despise :
Along the Streams his Flocks *Adonis* fed ;
And yet the Queen of Beauty blest his Bed. DRYDEN.

So that they censure *Virgil* without Ground who blame him for introducing Philosophy, and even something of the sublime into his Pastorals ; a *Pastoral* being the Imitation of a Shepherd considered in that Character : And it may well be presumed that such Shepherds as have been mentioned, were both great Scholars and Philosophers.

In a true Pastoral, there must be an Air of Piety kept up
through

through the Whole ; the Characters should represent the Innocence and Plainness of the ancient Shepherds : There must be also some little Plot to make a Pastoral Scene : The Sentences must not only be short and lively, but the whole Piece so : And lastly, there must be a Diversity of Subjects, that the Pastoral, like a beautiful Prospect, may charm by its Variety. *Virgil* observes all these Rules exactly, and far surpasses *Theocritus*, especially where Judgment and Contrivance have the principal Part. How close he keeps to all these Points, is particularly remarkable in the first *Eclogue*, which, as a modern Author justly observes, is a Standard for all Pastorals. A beautiful Landscape presents itself to our View, a Shepherd, with his Flock around him resting securely under a spreading Beach, which furnish'd the first Food to our Ancestors. Another Shepherd in a quite different Situation of Mind and Circumstances, the Sun setting, the Hospitality of the more fortunate Shepherd, &c.

All his Pastorals are indeed admirable ; but the fourth is the most remarkable, as it is a manifest Prophecy of our Blessed Saviour, uttered undesignedly by *Virgil* : For it is evident, that from the *Sibylline* Verses, then in great Repute at *Rome*, our Author applies to the Son of *Pollio* those Predictions which are evidently meant of our Saviour. The sixth is also well worth our particular Notice, in which he introduces *Silenus* singing, but rather too full of Inspiration, which is meant by the Ebriety, who relates the Mythology of near two thousand Years in fifty Lines ; the Brevity of which is no less admirable than the Poet's great Skill in keeping up the Characters with the utmost Decency. The eighth and tenth are also very remarkable for the curious Descriptions the Poet gives of the Passion of Love : For what can be more natural than that in the eighth Pastoral.

Sepibus

*Sepibus in nostris parvam te roscida mala
 (Dux ego vester eram) vidi cum matre legentem :
 Alter ab undecimo tum nec jam ceperat annus,
 Jam fragiles poteram à terra contingere ramos :
 Ut vidi, ut perii, ut me malus abstulit error.*

Thee, with thy Mother, in our Meads I saw
 Gath'ring fresh Apples ; I myself your Guide ;
 Then thou wert little ; I just then advanc'd
 To my Twelfth Year, could barely from the Ground
 Touch with my reaching Hand the tender Boughs :
 How did I look ! how gaze my Soul away ! TRAPP.

And never fire was sincere Love express'd in such moving
 Terms as those of Gallus to Lycoris in the Tenth.

*Hic gelidi fontes, hic mollia prata, Lycori,
 Hic nemus, hic ipso tecum consumerer ævo.
 Nunc insanus amor duri me Martis in armis
 Tela inter media, atque adversos detinet hostes.
 Tu procul à patria (nec sit mihi credere) tantum.
 Alpinas, ab dura ! nives, & frigora Rheni
 Me sine sola vides. . . Ab te ne frigora lædant !
 Ab tibi ne teneras glacies secet aspera plantas !*

Come, see what Pleasures in our Plains abound ;
 The Woods, the Fountains, and the flow'ry Ground.
 As you are beauteous, were you half so true,
 Here could I live and love, and die with only you.
 Now I to fighting Fields am sent afar,
 And strive in Winter Camps with Toils of War ;
 While you, (alas, that I should find it so !)
 To shun my Sight, your native Soil forego,
 And climb the frozen Alps, and tread th' eternal Snow. }
 Ye Frosts and Snows her tender Body spare,
 Those are not Limbs for Icicles to tear. DRYDEN.

Nor was a despairing Lover ever painted in such lively Colours as in these beautiful Lines in the same Pastoral.

*Ibo, & Chalcidico quæ sunt mihi condita versu
Carmina, pastoris Siculi modulabor avena.
Certum est in sylvis, inter spelæa ferarum
Malle pati ; tenerisque meos incidere amores
Arboribus : crescent illæ ; crescetis amores.*

For me, the Wilds and Defarts are my Choice ;
The Muses, once my Care ; my once harmonious Voice.
There will I sing, forsaken and alone ;
The Rocks and hollow Caves shall eccho to my Moan.
The Rind of ev'ry Plant her Name shall know ;
And as the Rind extends, the Love shall grow.

And again,

Omnia vincit amor ; & nos cedamus amori.

Love conquers all ; and we must yield to Love. DRYDEN.

These are but a few of the Beauties of these inimitable Pastorals ; for it would be endless to enumerate all of them.

VIRGIL in his *GEORGICS* imitates *Hesiod* ; but it is generally agreed that he far exceeds him in every Respect. Some indeed have objected, that the *Georgicks* are wrote in too sublime a Style to be of Use to Husbandmen, who are, generally speaking, Men of little or no Literature : But they did not consider, that *Virgil* wrote for a People whose chief Magistrates had been Husbandmen themselves : *Lucius Cincinnatus* was found at the Plough when he was called to be Dictator ; and *Fabricius*, *Curius*, and *Camillus*, were no less
c skill'd

skill'd in the Science of Husbandry than they were in the Art of War.

In such Esteem were Husbandmen among the *Romans*, that they highly resented the least Affront offered to any of them, of which we have an Instance in *Scipio Nasica*, Candidate for the Place of *Curule Edile*, who meeting a plain Countryman, took him by the Hand, and ask'd him his Vote ; but finding his Hand very hard, *Prithee, Friend*, says he, *do you walk upon your Hands ?* which so chagrin'd the Countryman, that he complain'd of the Affront, by which *Scipio* lost the Edileship. *Virgil* could not therefore employ his fine Parts on a Subject more acceptable to the *Romans*, nor more useful to his Country, almost become waste by the Civil Wars ; he therefore suits himself to his Readers, instructing them while he entertains them, by making Choice of such Precepts of this extensive Science as give Opportunity for those beautiful Descriptions and Images which are the very Spirit and Life of Poetry. And he shews no less Art in treating of these Precepts ; for while we read them, we can scarcely help imagining ourselves among the Fields and Woods, viewing agreeable Landscapes.

He begins his *First Book* with giving us the Subject of each *Georgic*, which he comprehends in four Lines ; and after a solemn Invocation of all the Gods who were any way related to his Subject, he makes this noble Compliment to *Augustus*, whom he addresses as a God,

*Tuque adeo, quem mox quæ sint habitura Deorum
Concilia, incertum est ; urbisne invisere Cæsar,
Terrarumque velis curam ; Et te maximus orbis
Auctorem frugum, tempestatumque potentem
Accipiat, cingens maternâ tempora myrto :*

*Da facilem cursum, atque audacibus annue cæptis :
Ignarosque viæ mecum miseratus agrestes,
Ingredere, Et votis jam nunc assuesce vocari.*

And

And chiefly Thou, whose future Seat on high,
 In what bright Council of the starry Sky
 Uncertain is; whether, great *Cæsar*, Thou
 Wilt chuse to watch o'er Cities here below,
 Or on the Fields thy gracious Looks bestow :
 Parent of Fruits, and pow'ful of the Storm,
 Mankind to thee shall sacred Rites perform ;
 Throughout the mighty Orb the Empire own,
 And with thy Mother's Boughs thy Temples crown.

Thee I invoke : Do thou assist my Course,
 And to the bold Attempt give equal Force ;
 Pity with me th' unskilful Peasant's Cares,
 Begin your Reign, and hear ev'n now our Pray'rs.

Then he enters upon his Work, and shews the several
 Kinds of Tillage proper for each Soil, gives a Schedule of
 the Husbandman's Tools, describes the Changes of the Wea-
 ther, and the Signs that forebode them : Then points out
 to the Husbandman the Work proper for each Season of the
 Year ; when mentioning Autumn he takes occasion to give
 us that inimitable Description of the Thunder-Storm.

*Ruit arduus æther,
 Et pluviâ ingenti sata leta, boumque labores
 Diluit : implentur fossæ, & cava fluviana crescunt.
 Cum sonitu, fervetque fretis spirantibus æquor.
 Ipse Pater, media nimborum in nocte, coruscâ
 Fulmina molitur dextrâ : quo maxima motu
 Terra tremit : fugere fera, & mortalia corda
 Per gentes humilis stravit pavor : ille flagranti
 Aut Atbo, aut Rhodopen, aut alta Ceraunia telo
 Dejicit : ingeminant Austri, & densissimus imber :
 Nunc nemora ingenti vento, nunc litora plangunt.*

Down rush the Skies, and with impetuous Rain,
 Wash out the Ox's Toil, and sweep away the Grain :

The Dikes are fill'd : No Bounds the Torrents keep :
 And with the boiling Surges boils the Deep :
 Amidst a Night of Clouds his glittering Fire,
 And rattling Thunder hurls th'Eternal Sire :
 Far shakes the Earth : Beasts fly and mortal Hearts
 Pale Fear dejects ; he with refulgent Darts,
 Or *Rhodope*, or *Athos*' lofty Crown,
 Or steep *Ceraunia*'s Cliffs strikes headlong down :
 The Rains condense : more furious *Auster* roars :
 Now with vast Winds the Woods, now lashes he the Shoars.

He then instances many of the Prodigies that happened near the Time of *Julius Cæsar*'s Death, and shuts up all with a Supplication to the Gods for the Safety of *Augustus*, and the Preservation of *Rome* in these charming Lines.

*Dī patrii Indigetes, & Romule, Vestaque mater,
 Quæ Tuscum Tiberim & Romana palatia servas,
 Hunc saltem everso juvenem succurrere sæclo
 Ne prohibete : satis jam pridem sanguine nostro
 Laomedontæ huius perjuria Trojæ.
 Jam pridem nobis cæli te regia, Cæsar,
 Invidet, atque hominum queritur curare triumphos.
 Quippe ubi fas versum atque nefas, tot bella per orbem ;
 Tam multæ scelerum facies : non ullus aratro
 Dignus honos : squallent abductis arva colonis,
 Et curvæ rigidum falces conflantur in ensen.
 Hinc movet Euphrates, illinc Germania bellum :
 Vicinæ ruptis inter se legibus urbes
 Arma ferunt : sævit toto Mars impius orbe.
 Ut cum carceribus sese effudere quadrigæ,
 Addunt se in spatia ; & frustra retinacula tendens
 Fertur equis auriga, neque audit currus habenas.*

Ye home-born Deities, of mortal Birth !
 Thou Father *Romulus*, and Mother *Earth*,
 Goddess unmov'd ! whose Guardian Arms extend
 O'er *Tuscan Tiber*'s Course, and *Roman Tow'rs* defend ;
 I With

With youthful *Cæsar* your joint Pow'rs engage,
 Nor hinder him to save the sinking Age.
 O ! let the Blood, already spilt, atone
 For the past Crimes of curs'd *Laomedon* !
 Heav'n wants thee there ; and long the Gods, we know,
 Have grudg'd thee, *Cæsar*, to the World below :
 Where Fraud and Rapine, Right and Wrong confound ;
 Where impious Arms from ev'ry Part resound,
 And monstrous Crimes in ev'ry Shape are crown'd. }
 The peaceful Peasant to the War is prest ;
 The Fields lie fallow in inglorious Rest :
 The Plain no Pasture to the Flock affords,
 The crooked Scythes are streighten'd into Swords :
 And there *Euphrates* her soft Offspring arms,
 And here the *Rhine* rebellows with Alarms ;
 The neigh'bring Cities range on sev'ral Sides,
 Perfidious *Mars* long-plighted Leagues divides,
 And o'er the wasted World in Triumph rides. }
 So four fierce Coursers starting to the Race,
 Scow'r thro' the Plain, and lengthen ev'ry Pace :
 Nor Reins, nor Curbs, nor threat'ning Cries they fear,
 But force along the trembling Charioteer. DRYDEN.

In the *Second Book* he shows the different Methods of raising Trees to which he ascribes, Oblivion, Ignorance, Wonder, Desire, and the like Human Passions, which makes his Precepts very entertaining : Then he points out the Soils in which the several Plants thrive best : And thence takes occasion to run out into the Praises of *Italy*, in these admirable Words,

*Sed neque Medorum sylvæ, ditissima terra,
 Nec pulcher Ganges, atque auro turbidus Hermus,
 Laudibus Italiæ certent : non Bactra, neque Indi,
 Totaque thuriferis Panchaia pinguis arenis.
 Hæc loca non tauri spirantes naribus ignem
 Invertere, satis immanis dentibus hydri :
 Nec galeis, densisque virum seges horruit hastis :
 Sed gravidæ fruges, Et Bacchi Massicus humor
 Implevere : tenent oleæque, armentaque læta.
 Hinc bellator equus campo sese arduus infert :*

Hinc

Hinc albi, Clitumne, greges ; & maxima taurus
Vitima sæpe tuo perfusi flumine sacro,
Romanos ad templa Deum duxere triumphos.
Hic ver assiduum, atque alienis mensibus æstas :
Bis gravidæ pecudes, bis pomis utilis arbor.
At rabidæ tigres absunt, & seva leonum
Semina : nec miseris fallunt aconita legentes :
Nec rapit immensos orbes per humum, neque tanto
Squameus in spiram tractu se colligit anguis.
Adde tot egregias urbes, operumque laborem :
Tot congesta manu præruptis oppida saxis :
Fluminaque antiquos subter labentia muros.
An mare, quod supra, memorem, quodque alluit infra ?
Anne lacus tantos ? te, Lari maxime ; teque
Fluctibus & fremitu assurgens, Benace, marino ?
An memorem portus, Lucrinoque addita claustra ?
Atque indignatum magnis stridoribus æquor,
Julia qua ponto longe sonat unda refuso,
Tyrrhenusque fretis immittitur æstus Avernis ?
Hæc eadem argenti rivos, ærisque metalla
Ostendit venis, atque auro plurima fluxit.
Hæc genus acre virum, Marsos, pubemque Sabellam,
Assuetumque malo Ligurem, Volcosque verutos
Extulit : hæc Decios, Marios, magnosque Camillos,
Scipiadas duos bello ; & te, maxime Cæsar,
Qui nunc extremis Asiæ jam victor in oris,
Imbellem avertis Romanis arcibus Indum.
Salve, magna parens frugum, Saturnia tellus :
Magna virum : tibi res antiquæ laudis & artis
Ingredior, sanctos ausus recludere fontes :
Ascræumque cano Romana per oppida carmen.

But neither Median Woods, nor fertile Soil,
 Nor pleasant Ganges, Hermus' Streams, which toil
 Through Beds of Gold, nor India's fragrant Lands,
 Bactra, nor th' Arab's Incense-bearing Sands ;
 All cannot, though all boast of something rare,
 With the just Praise of Italy compare.
 Fire-breathing Bulls her Furrows never plough'd,
 Nor sown with Dragon's Teeth, from whence a Brood
 Of Infant Warriors stain'd with Brothers Blood.
 Her Meads fair Cattle, Wheat o'erloads her Soil,
 And ev'ry where she streams with Wine and Oil :
 Her warlike Coursers beat the founding Earth,
 And tread in Triumph her who gave them Birth :
 Thou, gay Clitumnus, where thy Currents glide,
 There bleating Flocks thy flow'ry-Borders hide ;
 There Snow-white Bulls, the greatest Sacrifice
 Design'd for Jove, who rules the Deities,

First wash'd and sprinkled with thy sacred Flood,
 Pay for the *Roman* Triumphs with their Blood ;
 Eternal Spring and Summer part her Year,
 Her Ewes lamb twice, her Trees twice Blossom bear :
 No spotted Tygers in her Forests stray,
 Nor roaring Lions on her Cattle prey,
 Nor pois'nous Herbs the Gath'rer's Hand betray :
 No noisome Serpents, with collected Tail,
 Wreath on the Ground, or spiral Volumes trail.
 To Works of Nature joins the Works of Man,
 To shew, by Art improv'd, what Nature can ;
 Those stately Towns from Marble Quarries torn,
 Whose ancient Ramparts Crystal Streams adorn.
 Or shall my Muse the *Adrian's* Praises show,
 Or *Tyrrhene* Seas which round her Harbours flow ?
 Shall I great *Larius* or *Benacus* sing,
 Those Sea-like Lakes from whence great Rivers spring ;
 Or sing the Harbours of the *Locrine* Bay,
 Whose Moles oppose the raging of the Sea ?
 Which from the Waves the *Julian* Port confin'd,
 When *Tyrrhene* Billows Lake *Avernus* join'd.
 These Blessings are expos'd to ev'ry Eye ;
 But she has Treasures in her Entrails lie,
 Which Veins of Silver and of Copper hold ;
 Her Hills are fruitful Casks of shining Gold.

She many warlike Nations has brought forth :
 She gave the *Marsians* and *Sabellians* Birth ;
Ligurians, us'd to toil in Peace and War,
 And the brave *Volsicians* arm'd with Dart and Spear.
 From her the *Decii* and *Camilli* came,
 With all the Worthies of the *Marian* Name,
 The *Scipio's* too renown'd for martial Fame.

And last, Great *Cæsar*, great above the rest,
 Who bears victorious Eagles through the East,
 Who all his bold Attempts with Conquest crowns,
 And lazy *Indians* drives from *Roman* Towns !
 Hail Source of Wine and Corn, *Saturnian* Soil !
 For whose dear Sake I undertook this Toil ;
 Eternal Lays of hid mysterious Things,
 From ancient Art and Labour's secret Springs,
 My Muse, on *Hesiod's* Lyre, through *Roman* Cities sings.

LAUDERDALE.

This Book is also remarkable for that beautiful Description near the End of it, which the Poet gives us of the Pleasures of a Country Life in these inimitable Lines,

O for-

*O fortunatos nimium, sua si bona norint,
Agrícolas ! quibus ipsa, procul discordibus armis,
Fundit humo facilem victum justissima tellus.
Si non ingentem foribus domus alta superbis
Mane salutantum totis vomit ædibus undam ;
Nec varios inbiant pulchra testudine postes,
Illusasque auro vestes, Ephyreiaque æra ;
Alba neque Assyrio fucatur lana veneno,
Nec casia liquidi corrumpitur usus olivi :
At securæ quies, & nescia fallere vita,
Dives opum variarum ; at latis oia fundis,
Speluncæ, vivique lacus ; at frigida Tempe,
Mugitusque boum, mollesque sub arbore somni
Non absunt. Illic saltus, ac lustra ferarum,
Et patiens operum, parvoque assueta juventus,
Sacra Deum, sanctique patres : extrema per illos
Justitia excedens terris vestigia fecit.*

O ! happy Swains ! did they their Bliss but know !
To whom the Earth releas'd from all the Woe
Of civil Broils, gives with a lib'ral Hand
An easy Plenty at their just Demand.

What if no lofty Pile, with haughty Tow'rs
A waving Throng through ev'ry Passage pow'rs
Of humble Waiters in the Morning Hours. }
What if no Tortoise-scales incrusting Wood,
Nor Corinth's Brass amaze the gaping Crowd ?
If no brocaded Hangings dress the Room ? }
Nor Tyrian Purple stain the Milk-white Loom ?
Nor Cassia taint pure Oil with strong Perfume ?
Yet fraudless Innocence, and peaceful Rest,
Unbounded Plains, with endless Riches blest,
Yet Caves and living Springs, and airy Glades,
And the soft Lowe of Kine and sleepy Shades
Are never wanting : There wild Herds abound, }
And Youth inur'd to Toil and Thrift are found,
And aged Sires rever'd, and Altars crown'd :
There Justice left, when she forsook Mankind,
The last Impressions of her Steps behind. B.

In the *Third Book*, after invoking some rural Deities, he raises a TEMPLE to the Honour of *Augustus*, more lasting than the Pyramids of *Egypt*.

*Primus ego in patriam mecum, modo vita superfit,
Aonio rediens deducam vertice Musas :
Primus Idumæas referam tibi, Mantua, palmas :
Et viridi incampo Templum de marmore ponam
Propter aquam, tardis ingens ubi flexibus errat
Mincius, & tenerâ prætexit arundine ripas.
In medio mihi Cæsar erit, Templumque tenebit.
Ulli victor ego, & Tyrio conspectus in ostro,
Centum quadrijugos ogitabo ad flumina currus.
Cuncta mihi, Alpheum linquens, lucosque Moliorchi,
Cursibus, & crudo decernet Græcia cæstu.
Ipse caput tonsæ foliis ornatus olivæ
Dona feram. Jam nunc solennes ducere pompas
Ad delubra juvat, cæsosque videre juvencos :
Vel scena ut versis discedat frontibus ; utque
Purpurea intexti tollant aulæa Britanni.
In foribus pugnam ex auro solidoque elephanto
Gangaridum faciam, victorisque arma Quirini :
Atque hic undantem bello, magnumque fluentem
Nilum, ac navali surgentes ære columnas.
Addam urbes Asiæ domitas, pulsumque Niphatem,
Fidentemque fugâ Parthum, vestisque sagittis ;
Et duo rapta manu diverso ex hoste trophæa,
Bisque triumphatas utroque ab littore gentes.
Stabunt & Parii lapides, spirantia signa,
Assaraci proles, demissæque ab Jove gentis
Nomina, Troisque parens, & Trojæ Cynthius auctor.
Invidia infelix furius amnemque severum
Cocyti metuet, tortosque Ixionis angues,
Immanemque rotam, & non exsuperabile saxum.*

I first of Romans shall in Triumph come
From conquer'd Greece, and bring her Trophies home ;
With foreign Spoils adorn my native Place ;
And with *Idume's* Palms my *Mantua* grace.
Of *Parian* Stone a TEMPLE will I raise,
Where the slow *Mincius* through the Valley strays ;
Where cooling Streams invite the Flocks to drink ;
And Reeds defend the winding Water's Brink.
Full in the Midst shall mighty CÆSAR stand,
Hold the chief Honours, and the Dome command.
Then I, conspicuous in my *Tyrian* Gown,
(Submitting to his Godhead my Renown)

A hundred Courfers from the Goal will drive ;
 The Rival Chariots in the Race shall strive.
 All *Greece* shall flock from far, my Games to see ;
 The Whorlbat, and the rapid Race shall be
 Reserv'd for *Cæsar*, and ordain'd by me.
 Myself, with Olive crown'd, the Gifts will bear :
 Ev'n now, methinks the public Shouts I hear ;
 'The passing Pageants, and the Poms appear.
 I, to the *Temple* will conduct the Crew ;
 The Sacrifice and Sacrificers view :
 From thence return, attended with my Train,
 Where the proud Theatres disclose the Scene ;
 Which interwoven *Britains* seem to raise,
 And shew the Triumph which their Shame displays.
 High o'er the Gate, in Ivory and Gold,
 The Crowd shall *Cæsar's Indian War* behold ;
 The *Nile* shall flow beneath, and on the Side
 His shatter'd Ships on brazen Pillars ride.
 Next him *Niphates* with inverted Urn,
 And dropping Sedge, shall his *Armenia* mourn ;
 And *Asian* Cities in our Triumph born.
 With backward Bows the *Parthians* shall be there,
 And, spurring from the Fight confess their Fear.
 A double Wreath shall crown our *Cæsar's* Brows ;
 Two differing Trophies from two different Foes.
Europe with *Afric* in his Fame shall join ;
 But neither Shoar his Conquest shall confine.
 The *Parian* Marble, there, shall seem to move
 In breathing Statues, not unworthy *Jove* ;
 Resembling Heroes, whose *Ethereal Root*
 Is *Jove* himself, and *Cæsar* is the Fruit.
Tros and his Race the Sculptor shall employ ;
 And he, the God, who built the Walls of *Troy*.
Envy herself, at last, grown pale and dumb,
 (By *Cæsar* combated and overcome)
 Shall give her Hands ; and Fear the curling Snakes
 Of lashing Furies, and the burning Lakes :
 The Pains of famish'd *Tantalus* shall feel ;
 And *Sisyphus* that labours up the Hill
 The rolling Stone in vain ; and curs'd *Ixion's* Wheel.

DRYDEN.

He then addressees himself to *Mæcenas*, and enters upon
 his Subject, in which he lays down Rules for the Choice and
 Breeding of all Sorts of Cattle, Oxen, Horses, &c. whence
 he

he takes Occasion to give this inimitable Description of that noble Animal the Horſe.

*Continuò pecoris generoſi pullus in arvis
 Alius ingreditur, & mollia crura reponit :
 Primus & ire viam, & fluvios tentare minaces
 Audet, & ignoto ſeſe committere ponti :
 Nec vanos horret ſtrepitus. Illi ardua cervix,
 Argutumque caput, brevis alvus, obſequæ terga :
 Luxuriatque toris animoſum peſtus : honeſti
 Spadices, glaucique ; color deterriſſimus albis,
 Et gilvo. tum, ſiqua ſonum procul arma dedere,
 Stare loco neſcit ; micat auribus, & tremit artus ;
 Colleſtumque premens volvit ſub naribus ignem :
 Denſa juba, & dextro jaſtata recumbit in armo.
 At duplex agitur per lumbos ſpina, cavatque
 Tellurem, & ſolido graviter ſonat ungula cornu.*

The Colt that for a Sire is deſign'd,
 By ſure Preſages ſhows his generous Kind,
 Of able Body, ſound of Limb and Wind.
 Upwards he walks, on Paſterns firm and ſtraight ;
 His Motions eaſy ; prancing in his Gait.
 The firſt to lead the Way, to tempt the Flood ;
 To paſs the Bridge unknown, nor fear the rembling Wood.
 Dauntleſs at empty Noiſes ; lofty neck'd ;
 Slender his Head, his Belly round, broad back'd.
 Brawny his Cheſt and deep, his Colour gray ;
 For Beauty dappled, or the brighteſt Bay :
 Faint White and Dun will ſcarce the Rearing pay.

The fiery Courſer, when he hears afar,
 The ſprightly Trumpets and the Shouts of War,
 Pricks up his Ears ; and trembling with Delight,
 Shifts Place, and paws, and hopes the promis'd Fight.
 On his right Shoulder his thick Mane reclin'd,
 Ruffles at Speed, and dances in the Wind.
 His horny Hoofs are jetty black and round ;
 His Chine is double : Starting with a Bound
 He turns the Turf, and ſhakes the ſolid Ground.

Fire from his Eyes, Clouds from his Nostrils flow :
He bears his Rider headlong on the Foe. DRYDEN.

Nor has the Poet shown less Skill in that curious Description of the Chariot Race,

*Nonne vides ? cum præcipiti certamine campum
Corripuere, ruuntque effusi carcere currus ;
Cum spes arreptæ juvenum, exsultantiaque haurit
Cordia pavor pulsans : illi instant verbere torto,
Et proni dant lora : volat vi fervidus axis.
Jamque humiles, jamque elati sublime videntur
Aëra per vacuum ferri, atque assurgere in auras.
Nec mora, nec requies : at fulvæ nimbus arenæ
Tollitur : humescunt spumis, flatuque sequentum :
Tantus amor laudum, tantæ est victoria curæ.*

Hast thou beheld, when from the Goal they start,
The youthful Charioteers with heaving Heart
Rush to the Race ; and panting, scarcely bear
Th' Extremes of fev'rish Hope, and chilling Fear ;
Stoop to the Reins, and lash with all their Force ;
The flying Chariot kindles in the Course :
And now a-low ; and now aloft they fly,
As born thro' Air, and seem to touch the Sky.
No Stop, no Stay, but Clouds of Sand arise,
Spurn'd, and cast backward on the Follower's Eyes ;
The hindmost blows the Foam upon the first :
Such is the Love of Praise, an honourable Thirst.

DRYDEN.

The Force of Love is represented in Words most expressive, and yet so modest as not to offend the chastest Ear. The Battle of the Bulls too is painted in most lively Colours, in these beautiful Lines,

*Illi alternantes multâ vi prælia miscent
Vulneribus crebris ; lavit ater corpora sanguis,*

I

Versaque

*Versaque in obnixos urgentur cornua vasto
 Cum gemitu : reboant sylvæque & magnus Olympus.
 Nec mos bellantes una stabulare : sed alter
 Victus abit, longeque ignotus exulat oris :
 Multa gemens ignominiam, plagasque superbi
 Victoris ; tum quos amisit inultus amores :
 Et stabula aspectans regnis excessit aritis.
 Ergo omni curâ vires exercet, et inter
 Dura jacet pernox instrato saxa cubili,
 Frondibus hirsutis, & carice pastus acutâ :
 Et tentat sese, atque irasci in cornua discit
 Arboris obnixus trunco, ventosque laceffit
 Ictibus, & sparsâ ad pugnam proludit arenâ.
 Post, ubi collectum robur, viresque receptæ,
 Signa movet, præcepssque oblitum fertur in hostem :
 Fluctus ut, in medio cæpit cum albescere ponto,
 Longius ex altoque sinum trahit : utque volutus
 Ad terras, immane sonat per saxa, nec ipso
 Monte minor procumbit : at ima exæstuat unda
 Vorticibus, nigramque altè subjeçtat arenam.*

A beauteous Heifer in the Wood is bred ;
 The stooping Warriors, aiming Head to Head,
 Engage their clashing Horns ; with dreadful Sound
 The Forest rattles, and the Rocks rebound.
 They fence, they push, and pushing loudly Roar ;
 Their Dewlaps and their Sides are bath'd in Gore.
 Nor when the War is over, is it Peace ;
 Nor will the vanquish'd Bull his Claim release :
 But feeding in his Breast his ancient Fires,
 And cursing Fate, from his proud Foe retires.
 Driv'n from his native Land, to foreign Grounds,
 He with a gen'rous Rage resents his Wounds ;
 His ignominious Flight, the Victor's Boast,
 And more than both, the Loves, which unreveng'd he lost.
 Often he turns his Eyes, and, with a Groan,
 Surveys the pleasing Kingdoms, once his own.

And

And therefore, to repair his Strength he tries :
 Hard'ning his Limbs with painful Exercise ;
 And rough upon the flinty Rock he lies. }
 On prickly Leaves, and on sharp Herbs he feeds,
 Then to the Prelude of a War proceeds.
 His Horns, yet sore, he tries against a Tree :
 And meditates his absent Enemy.
 He snuffs the Wind, his Heels the Sand excite :
 But, when he stands collected in his Might, }
 He roars, and promises a more successful Fight.
 Then to redeem his Honour at a Blow,
 He moves his Camp, to meet his careless Foe.
 Not with more Madness, rolling from afar,
 The spumy Waves proclaim the wat'ry War,
 And mounting upwards with a mighty Roar,
 March onwards, and insult the rocky Shoar.
 They mate the middle Region with their Height ;
 And fall no less, than with a Mountain's Weight :
 The Waters boil, and, belching from below,
 Black Sands, as from a forceful Engine throw. DRYDEN.

But who can read the admirable Description of the *Scythian* Winter Piece without shivering ?

*At non, qua Scythiæ gentes, Mæoticaque unda,
 Turbidus & torquens flaventes Ister arenas :
 Quaque redit medium Rhodope porrecta sub axem :
 Illic clausa tenent stabulis armenta ; neque ullæ
 Aut herbæ campo apparent, aut arbore frondes :
 Sed jacet aggeribus niveis informis, & alta
 Terra gelu late, septemque assurgit in ulnas.
 Semper hyems, semper spirantes frigora Cauxi.
 Tum Sol pallentes haud unquam discutit umbras :
 Nec cum invectus equis altum petit æthera ; nec cum
 Præcipitem Oceani rubro lavit æquore currum.
 Concresecunt subitæ currenti in flumine crustæ :
 Undaque jam tergo ferratos sustinet orbes,
 Puppibus illa prius patulis, nunc hospita plaustris.
 Æraque dissiliunt vulgo, vestesque rigescunt
 Indutæ, cæduntque securibus humida vina,
 Et totæ solidam in glaciem vertere lacunæ,
 Stiriaque impexis induruit horrida barbis.
 Interea toto non scius aëre nungit :*

Intereunt

*Intereunt pecudes : stant circumfusa pruinis
 Corpora magna bouum : confertoque agmine cervi
 Torpent mole novâ, & summis vix cornibus exstant.
 Hos non immiffis canibus, non caffibus ullis,
 Puniceæve agitant pavidos formidine pennæ :
 Sed frustra oppofitum trudentes pectore montem,
 Cominus obtruncant ferro ; graviterque rudentes
 Cædunt ; & magno læti clamore reportant.
 Ipfi in defoffis specubus, fecura sub altâ
 Otia agunt terrâ, congeftaque robora, totasque
 Advolvunt focis ulmos, ignique dedere :
 Hic noctem ludo ducunt, & pocula læti
 Fermento, atque acidis imitantur vitea forbis.
 Talis Hyperboreo feptem fubjeâa trioni
 Gens effrena virûm Riphæo tunditur Euro :
 Et pecudum fulvis velantur corpora fetis.*

Not fo the Scythian Shepherd tends his Fold ;
 Nor he who bears in Thrace the bitter cold ;
 Nor he who treads the bleak Meotian Strand ;
 Or where proud Ifter rolls his yellow Sand.
 Early they ftall their Flocks and Herds ; for there
 No Grafs the Fields, no Leaves the Forests wear :
 The frozen Earth lies bury'd there, below
 A hilly Heap, feven Cubits deep in Snow ;
 And all the Weft Allies of ftormy Boreas blow :
 The Sun from far peeps with a fickly Face ;
 Too weak the Clouds, and mighty Fogs to chace ;
 When up the Skies he fhoots his rofy Head ;
 Or in the ruddy Ocean feeks his Bed.
 Swift Rivers are with fudden Ice conftrein'd ;
 And ftudded Wheels are on its Back fustain'd.
 An Hoftry now for Waggon, which before
 Tall Ships of Burthen on its Bosom bore.
 The brazen Cauldrons, with the Froft are flaw'd ;
 The Garment, ftiff with Ice, at Hearths is thaw'd ;
 With Axes firft they cleave the Wine, and thence
 By Weight, the folid Portions they difpenfe.
 From Locks uncomb'd, and from the frozen Beard,
 Long Ificles depend, and crackling Sounds are heard.
 Mean time, perpetual Sleet, and driving Snow,
 Obfcure the Skies, and hang on Herds below ;
 The ftarving Cattle perifh in their Stalls,
 Huge Oxen ftand inclos'd in wint'ry Walls
 Of Snow congeal'd ; whole Herds are bury'd there
 Of mighty Stags, and fcarce their Horns appear.
 The dext'rous Huntsman wounds not thefe afar,
 With Shafts, or Darts, or makes a diftant War

With

With Dogs, or pitches Toils to stop their Flight :
 But close engages in unequal Fight.
 And while they strive in vain to make their Way
 Through Hills of Snow, and pitifully bray ;
 Assaults with Dint of Sword, or pointed Spears :
 And homeward on his Back, the joyful Burden bears.
 The Men to subterranean Caves retire ;
 Secure from Cold, and crowd the chearful Fire :
 With Trunks of Elms and Oaks the Hearth they load,
 Nor tempt th'Inclemency of Heaven abroad,
 Their jovial Nights in Frolicks and in Play
 They pass, to drive the tedious Hours away.
 And their cold Stomachs with crown'd Goblets chear,
 Of windy Cyder, and of barmy Beer.
 Such are the cold *Riphean* Race ; and such
 The savage *Scythian*, and unwarlike *Dutch*.
 Where Skins of Beasts, the rude Barbarians wear,
 The Spoils of Foxes, and the Furry Bear.

D R Y D E N.

The Murrain that rag'd among the Cattle on the *Alps*, with which he concludes this Book, is likewise represented in most sublime Expressions; and can never be enough admir'd.

But of all the Books of the *Georgics*, *Virgil* seems to have exerted his Skill more especially on the *Fourth* : Nor, had he ransack'd all Nature, could he possibly have made Choice of a Subject more curious, or more adapted to his Purpose than that of the Bees, if, as an ingenious Author observes, he had it in his View to recommend to the *Romans* Obedience to the Prince, and Submission to the Laws both to Prince and People, by the Example of these wonderful Creatures ; neither could any Subject promise fairer to have a due Influence on the *Romans*, as they had a religious Veneration for Bees, and look'd upon them as peculiarly consecrated to *Jupiter*. Indeed the Polity and Government of the Bees is vastly surprising, nor are there any other Creatures in the World, Men excepted, that have any such Thing.

Sola

*Solæ communes natos, consortia tecta
 Urbis habent, magnisque agitant sub legibus ævum :
 Et patriam solæ, & certos novere penates.*

Of all the Race of Animals alone,
 The Bees have common Cities of their own,
 And common Sons, they're rul'd by mighty Laws,
 Their Country and their Gods the common Cause.

And what Obedience the *Romans* were to pay to *Augustus*,
Virgil shews them by that of the Bees to their King, who
 do not think even their Lives too dear for him.

*Præterea regem non sic Ægyptus, & ingens
 Lydia, nec populi Parthorum, aut Medus Hydaspes,
 Observant. Rege incolumi, mens omnibus una est ;
 Ille operum custos, illam admirantur, & omnes
 Circumstant fremitu denso, stipantque frequentes,
 Et sæpe attollunt humeris, & corpora bello
 Objeſtant, pulchramque petunt per vulnera mortem.*

Besides, nor *Egypt*, nor the boundless Space
 Of *Lydia's* Empire, nor the *Parthian* Race,
 Nor whom *Hydaspes* cools with *Median* Springs,
 Pay such sincere Obedience to their Kings,
 While he is safe, in Concord and Content
 The Commons live, by no Division's rent.
 He rules their Works, all him admire alone,
 And strut around him with a humming Tone.
 They raise him on their Shoulders with a Shout :
 And when their Sovereign's Quarrel calls them out,
 His Foes to mortal Combat they defy,
 And think it honour at his Feet to die.

Nor did ever the Armies of *Aeneas* and *Turnus* make a
 more solemn Preparation for Battle than they : For, if a
 Difference happens between two Kings, they hum a hoarse
 Alarm, resembling the broken Sound of a Trumpet, upon
 which they assemble together, prepare their Wings, whet
 their

their Stings and sharpen their Claws, then repair to their King's Pavilion, and attend him to the Field of Battle. On Sight of their Enemies, they challenge them by making a loud Noise, and engage with the greatest Courage and Bravery, resolv'd to conquer or die ; of which *Virgil* has given this most beautiful Description,

*Sin autem ad pugnam exierent (nam sæpe duobus
Regibus incessit magno discordia motu)
Continuoque animos vulgi, & trepidantia bello
Corda licet longe præsciscere : namque morantes
Martius ille æris rauci canor increpat ; & vox
Auditur, fractos sonitus imitata tubarum.
Tum trepidæ inter se coeunt, pennisque coruscant,
Spiculaque exacuunt rostris, aptantque lacertos ;
Et circa regem atque ipsa ad prætoria densæ
Miscentur, magnisque vocant clamoribus hostem.
Ergo ubi ver. noctæ sudum, camposque patentes,
Erumpunt portis ; concurritur : æthere in alto
Fit sonitus : magnum mistæ glomerantur in orbem,
Præcipitesque cadunt : non densior aère grando,
Nec de concussa tantum pluit ilice glandis.
Ipsi per medias acies, insignibus alis,
Ingentes animos angusto in pectore versant :
Usque adeo obnixi non cedere, dum gravis, aut hos,
Aut hos, versa fugâ victor dare terga subegit.*

But if to Battle jarring Swarms draw out,
For oft two mighty Kings their Rights dispute,
Which soon inflames both Nations to the War,
You'll hear them chide the lazy from afar ;
And warlike Noises through their Camps rebound,
Like the hoarse Clangor of the Trumpet's Sound :
They run to Arms, and rustle with their Wings,
They ply their nimble Joints, and whet their Stings ;
Their King and royal Tent arm'd Crowds inclose,
And with loud Cries provoke the ling'ring Foes :
A Day for Battle when both Armies find,
Serene from Clouds, and undisturb'd by Wind ;

Then

Then from their Camps they rush high in the Air,
 And the shrill sounding Charge is heard afar ;
 They glow with Anger, and with Fury shine,
 They charge, both Bodies in one Cluster join :
 Thick fall the Dead as Acorns, thick as Hail,
 Both Sides each other with such Rage assail ;
 The glitt'ring Kings both Armies Courage fire,
 Their little Bodies mighty Minds inspire :
 So bent to conquer, and so loath to yield,
 Till one has beat the other from the Field. LAUDERDALE.

Virgil then lays down two Rules to hinder the Bees from wandering and leaving their Homes. The first is to clip their Kings Wings ; and the next to plant Orchards near them, and Gardens well stock'd with all manner of Herbs and Flowers ; whence he takes Occasion to give us a beautiful Platform of a little Garden, and instances the vast Advantage an old *Corycian's* Bees had over those of his Neighbours, and the great Benefit that accrued to himself, by the singular Care he took of his Garden, whereby his Bees yielded him great Plenty of fine Honey, more early than any in the Country.

*Atque equidem, extremo ni jam sub fine laborum
 Vela traham, & terris festinem advertere proram ;
 Forsitan & pingues hortos quæ cura colendi
 Ornaret, canerem, biserique rosaria Pæsti :
 Quoque modo potis gauderent intyba rivis,
 Et virides apio ripæ, tortusque per herbam
 Cresceret in ventrem cucumis : nec sera comantem
 Narcissum, aut flexi tacuisssem vimen acanthi,
 Pallentesque ederas, & amantes litora myrtos.
 Namque sub Oebaliæ memini me turribus altis,
 Qua niger humectat flaventia culta Galeus,
 Corycium vidisse senem : cui pauca reliæti
 Jugera ruris erant ; nec fertilis illa juvencis,
 Nec pecori opportuna seges, nec commoda Baccho.
 Hic rarum tamen in dumis olus, albaque circum*

*Lilia, verbenasque premens, vescumque papaver,
 Regum æquabat opes animis : serâque revertens
 Noëte domum, dapibus mensas onerabat inemtis.
 Primus vere rosam, atque autumnô carpere poma ;
 Et cum tristis hyems etiam nunc frigore saxa
 Rumperet, & glacie cursus frænaret aquarum ;
 Ille comam mollis jam tum tondebat acanthi,
 Æstatem increpitans seram, Zephyrosque marantes.
 Ergo apibus fætis idem atque examine multo
 Primus abundare ; & spumantia cogere pressis
 Mella favis : illi tiliaë, atque uberrima pinus :
 Quotque in flore novo pomis se fertilis arbor
 Induerat, totidem autumnô matura tenebat.
 Ille etiam seras in versum distulit ulmos,
 Eduramque pyrum, & spinos jam pruna ferentes
 Famque ministrantem platanum potantibus umbras.*

But that my rural Labour's near an End,
 Since to the Port with falling Sails I tend ;
 I would *Pomona* and her Treasures sing,
 And how bright *Flora* beautifies the Spring :
 How twice a Year the fam'd *Lucanian* Rose,
 Near *Pæstum* blooms ; how creeping Parsley grows,
 And Succory, which wat'ry Banks inclose.
 To raise *Acanthus* and the Daffodil,
 How bending Cucumbers their Bellies fill ;
 How Ivy-Twigs the Trunks of Trees surround,
 And *Venus'* Myrtles on the Shore abound.

For once I knew an old *Corycian* Swain,
 Where deep *Galesus* wets *Tarentum's* Plain,
 Heir to few Acres of a barren Field,
 Which neither Wine, nor Corn, nor Grass did yield ;
 He Colworts planted, Vervain, Poppy sow'd ;
 Where Thorns once grew, his Beds of Lillies stood :
 When he return'd at Night, with Plenty stor'd,
 His unbought Dishes heap'd his homely Board,
 Nor envy'd he the Wealth which Royal Courts afford.
 First in the Spring he blushing Roses sees,
 In Autumn first unloads his fruitful Trees ;
 When Winter cleaves the Rocks, and Nature pains,
 And Rivers languish under Icy Chains,

He gathers Cotton from th' *Egyptian* Thorn,
 Chiding the ling'ring Spring, and *Phæbus*' slow Return.
 His Grounds with Pines and fragrant Limes are fill'd,
 His Bees the first of all the flow'ry Field,
 Produce their young, the first their Honey yield.
 And all the Blossoms which his Orchards bear,
 Rip'n into Fruit, when Harvest crowns the Year :
 He plants his Pear-trees and his Elms in Rows ;
 The Damask Plum on Thorns ingrafted grows ;
 His spreading Planes their pleasant Shade extend,
 Where he enjoys his Bottle and his Friend. LAUDERDALE.

He then proceeds to shew the great Oeconomy of the Bees, their unwearied Industry, and the Way to come at their Honey without destroying them quite ; but if they should happen to be all destroy'd, he shows the Method how to restore their Kind, in the charming Episode of *Aristæus* recovering his Bees, with which he concludes these admirable Poems.

These and innumerable other Beauties, obvious to every judicious Reader, have gain'd the GEORGICS the Esteem and Admiration of all Ages, as the most finish'd Pieces of all Antiquity : For who can help being charm'd with the agreeable Manner in which the Poet lays down his Precepts, the Justness of his Sentiments, the Delicacy of his Thoughts, the Sublimity of his Expressions, and the inexpressible Beauty of his Descriptions. So that we may well say in the Poet's own Words,

*Tale tuum carmen nobis, divine Poeta,
 Quale sopor fessis in gramine ; quale per æstum
 Dulcis aquæ saliente sitim restinguere rivo.
 Nam neque me tantum venientis sibilus Austri,
 Nec percussa juvant fluctu tam litora, nec quæ
 Saxosas inter decurrunt flumina valles.*

O heav'nly Poet ! such thy Verse appears,
 So sweet, so charming to my ravish'd Ears,

As to the weary Swain, with Cares oppress'd,
 Beneath the Sylvan Shade, refreshing Rest :
 As to the feav'rish Traveller, when first
 He finds a Crystal Stream to quench his Thirst.
 ' The cool soft Zephyrs don't delight me more,
 Nor murm'ring Billows on the sounding Shore ;
 Nor winding Streams that through the Valley glide ;
 And the scarce-cover'd Pebbles gently chide. DRYDEN.

THE *ÆNEID*, in which *Virgil* imitates *Homer*, is a Poem of a nobler Kind, as it is an *Epic* or *Heroic Poem*, which, as *Mr. Rapin* has justly observed, is the greatest Work the Soul of Man is capable of performing : For of it may be justly said what *Scaliger* says of *Buchanan*,

*Namque ad supremum perducta poetica culmen
 In te stat ; nec quo progrediatur habet.*

Nature's great Efforts can no further tend,
 Here fix'd her Pillars, all her Labours end.

As, under the Allegory of one Heroic Action, its Design is to form our Morals, and inflame our Mind with the Love of Virtue : And this indeed is the chief and principal Design of all Poetry, as plainly appears by this and every other Species of it. For the *Lyric* celebrates the Virtues of great Men for our Imitation ; *Tragedy* regulates our Pity and Fear ; *Comedy* and *Satire* correct our Vices ; *Elegy* sets Bounds to our Sorrow ; and the *Eclogue* or *Pastoral* sings the innocent Pleasures of a Country Life : So that all of them have a Tendency to make us Wiser and Better. This was the Design *Homer* and *Virgil* had in View in their Poems, those Master-pieces of human Wit, which have been so justly and highly admir'd in all Ages. This appears by the very Plan of their Works. In the *Iliad*, *Achilles* quarrels

quarrels with *Agamemnon*, shuts himself up in his Tent, and refuses to fight. Upon which the *Greeks*, who had hitherto been victorious, are beat every Day, and reduc'd to the last Extremity ; nor could they recover their former Glory, but by the Reconciliation of these two Princes ; by which *Homer* teaches us, *That the Safety and Welfare of a Nation depends on the Harmony of its Rulers*. In the *Odyssey*, *Ulysses* being necessarily absent from his Family, and at a great Distance from his Country, neighbouring Princes take the Advantage of his Absence, make Encroachments on his Estate, lay Snares for his Son, and commit Outrages of all Sorts : But no sooner does *Ulysses* return than he restores his Kingdom and Family to their former Peace and Quiet. By which *Homer* would teach us, *That the Presence and Vigilance of a Master and Prince are absolutely necessary to keep good Order in a Family or Kingdom*. *Homer's* Design in these two Poems, is plainly to establish National and Family Happiness ; nor could a more noble Thought enter the Mind of Man.

Virgil again, out of Love to his Country, and Gratitude to his Prince, who had loaded him with Favours, forms the Plan of the *Æneis*, with a View to establish the Authority of *Augustus*, and the Happiness of the *Romans* ; and to this End chuses for the Hero of his Poem, a Man whom the Gods order to found a Kingdom in *Italy* ; to obstruct which *Juno* uses all her Authority and all her Art, and exerts herself the more to prevent its Accomplishment, that *Æneas* was at the Head of it, to whom she bore an inveterate Enmity, as he was a *Trojan*, and the Son of *Venus*, her great Enemy and Rival. She applies to *Æolus* the God of the Winds to sink his Fleet ; uses all the Policy she was Mistress of to detain him at *Carthage* ; and destroys Part of his Fleet in *Sicily* : But in spite of all her Opposition, he arrives in *Italy* and founds the *Roman* State. By all which *Virgil* shews us this great Truth, *That when it is the Will of Heaven to set a Prince over a People, their plain Duty is humbly to submit*

submit to his Authority. These are the excellent Morals of those three inestimable Poems. But to confine ourselves to *Virgil*: if from his general Instruction, which is the Structure of his Poem, we descend to particular Lessons, which are of great Use in the Conduct of Life, how innumerable are they! Nor has he delivered these Instructions in dogmatical Precepts and Maxims, but exhibits them to us in the Person of his Hero, to whom he assigns a constant Piety, the Height of filial Affection, in running so many Risks of his Life to save his Parents, and a ready Obedience to the Command of Heaven, in forsaking a Queen for whom he had the greatest Affection wherewith Love and Gratitude could inspire the Heart of Man. Nor does he only take this modest Way of conveying these important Lessons to us by a third Person, but to make us in Love with them, he insinuates himself into our Hearts, by spreading Charms over every Thing he touches, and enriches his Poem with curious Descriptions, fine Episodes, beautiful Allegories, lofty Expressions, and Numbers so very harmonious, as must charm the Ear of every Reader. But, as it would be endless to recite Examples of all the Beauties of this inimitable Poem, I shall instance only a few of them: And first, what a beautiful Description does our Author give us of a *Storm at Sea* in the *First Book* in these expressive Words,

*Hæc ubi dicta, cavum conversâ cuspide montem.
Impulit in latus; ac venti, velut agmine facto,
Quà data porta, ruunt, & terras turbine perflant.
Incubuerè mari, totumque à sedibus imis
Una Eurusque Notusque riuant, creberque procellis
Africus, & vastos volvunt ad litora fluctus.
Insequitur clamorque virum, stridorque rudentum.
Eripiunt subito nubes, cælumque, diemque
Teucrorum ex oculis: ponto nox incubat atra.
Intonuere poli, & crebris micat ignibus æther:
Præsentemque viris intentant omnia mortem.
Exemplo Æneæ solvuntur frigore membra.
Ingemūt, & duplices tendens ad sidera palmas,*

Talia

*Talia voce refert : O terque quaterque beati,
 Quæ ante ora patrum, Trojæ sub mœnibus altis,
 Contigit oppetere ! ô Danaûm fortissime gentis
 Tydide, mene Iliacis occumbere campis
 Non potuisse, tuaque animam hanc effundere dextrâ ?
 Sævus ubi Æacidæ telo jacet Hector, ubi ingens
 Sarpedon : ubi tot Simoïs correpta sub undis
 Scuta virûm, galeasque & fortia corpora volvit.
 Talia jaçtanti, stridens Aquilone procella
 Velum adversa ferit, fluctusque ad sidera tollit.
 Franguntur remi : tum prora avertit, & undis
 Dat latus : insequitur cumulo præruptus aquæ mons.
 Hi summo in fluctu pendent ; his unda debiscens
 Terram inter, fluctus aperit : furit æstus arenis.
 Tres Notus abreptas in saxa latentia torquet ;
 Saxa vocant Itali, mediis quæ in fluctibus, Aras ;
 Dorsum immane mari fummo. Tres Euris ab alto
 In brevem & Syrtes urget, (miserabile visu)
 Illiditque vadis, atque aggere cingit arenæ.
 Unam quæ Lycios fidumque vehebat Orontem,
 Ipsius ante oculos ingens à vertice pontus
 In puppim ferit : excutitur pronusque magister
 Volvitur in caput : ast illam ter fluctus ibidem
 Torquet agens circum, & rapidus vorat æquore vortex.
 Apparent rari nantes in gurgite vasto :
 Armæ virûm, tabulæque & Troia gaza per undas.
 Jam validam Ilionei navem, jam fortis Achatæ ;
 Et qua vêtus Abas, & qua grandævus Alethes,
 Vicit hiems : laxis laterum compagibus omnes
 Accipiunt inimicum imbrem, rimisque fatiscunt.*

He said, and hurl'd against the Mountain Side
 His quiv'ring Spear, and all the God apply'd.
 The raging Winds rush through the hollow Wound,
 And dance aloft in Air, and skim along the Ground :
 Then settling on the Sea, the Surges sweep ;
 Raise liquid Mountains, and disclose the Deep.
 South, East, and West, with mix'd Confusion roar,
 And roll the foaming-Billows to the Shore.
 The Cables crack, the Sailors fearful Cries
 Ascend ; and sable Night involves the Skies ;
 And Heaven itself is ravish'd from their Eyes.
 Loud Peals of Thunder from the Poles ensue,
 Then flashing Fires the transient Light renew ;

The Face of Things a frightful Image bears,
 And present Death in various Forms appears.
 Struck with unusual Fright, the *Trojan* Chief,
 With lifted Hands and Eyes, implores Relief.
 And thrice, and four times happy those, he cry'd,
 That under *Ilian* Walls before their Parents dy'd.
Tydidēs, bravest of the *Græcian* Train,
 Why could not I by that strong Arm be slain,
 And lie by noble *Hæstor* on the Plain;
 Or great *Sarpedon*, in those bloody Fields,
 Where *Simois* rolls the Bodies and the Shields
 Of Heroes, whose dismember'd Hands yet bear
 The Dart aloft, and clench the pointed Spear?
 Thus while the pious Prince his Fate bewails,
 Fierce *Boreas* drove against his flying Sails,
 And rent the Sheets: The raging Billows rise,
 And mount the tossing Vessel to the Skies:
 Nor can the shiv'ring Oars sustain the Blow:
 The Galley gives her Side, and turns her Prow:
 While those altern descending down the Steep,
 Through gaping Waves behold the boiling Deep.
 Three Ships were hurry'd by the southern Blast,
 And on the secret Shelves with Fury cast.
 Those hidden Rocks, th' *Ausonian* Sailors knew,
 They call'd them Altars, when they rose in View,
 And shew'd their spacious Backs above the Flood.
 Three more, fierce *Eurus* in his angry Mood
 Dash'd on the Shallows of the moving Sand,
 And in mid Ocean left them moor'd a-land.
Orontes' Bark that bore the *Lycian* Crew,
 (A horrid Sight!) even in the Hero's View,
 From Stern to Stern, by Waves was overborn:
 The trembling Pilot, from his Rudder torn,
 Was headlong hurl'd; thrice round, the Ship was tost,
 Then bulg'd at once, and in the Deep was lost.
 And here and there above the Waves were seen
 Arms, Pictures, precious Goods, and floating Men.
 The stoutest Vessel to the Storm gave Way,
 And suck'd through loosen'd Planks the rushing Sea,
Ilioneus was her Chief: *Alethes* old,
Achates faithful, *Abas* young and bold
 Endur'd not less: Their Ships, with gaping Seams,
 Admit the Deluge of the briny Streams.

DRYDEN.

What

What a moving Scene is that in the *Second Book*, where *Aeneas*, after going through Fire and Sword to look after the Safety of his Father and Family, finds the old Gentleman resolute on continuing in *Troy*, and sharing the same Fate with it, maugre all the Arguments he could use to the contrary, nay, tho' he, *Creusa*, and *Ascanius*, with Tears in their Eyes, begg'd of him to consult his own Safety by leaving *Troy*. What filial Affection and Duty does *Aeneas* express in that moving Speech.

*Mene efferre pedem, genitor, te posse relicto
Sperasti? tantumque nefas patrio excidit ore?
Si nihil ex tanta Superis placet urbe relinqui,
Et sedet hoc animo, perituræque addere Trojæ
Teque tuosque juvat: patet isti janua letho.
Jamque aderit multo Priami de sanguine Pyrrhus,
Natum ante ora patris, patrem qui obtruncat ad aras.
Hoc erat, alma parens, quod me, per tela, per ignes,
Eripis? ut mediis hostem in penetralibus, utque
Ascaniumque, patremque meum, juxtaque Crœsam,
Alterum in alterius maceratos sanguine cernam?
Arma, viri, ferte arma: vocat lux ultima victos.
Reddite me Danaïs: finite instaurata revisam
Prælia: nunquam omnes hodie moriemur inulti.*

To fly the Foe, and leave your Age alone,
Could such a Sire propose to such a Son?
If 'tis by yours and Heav'n's high Will decreed
That you and all with hapless *Troy* must bleed;
If not her least Remains you deign to save;
Behold! the Door lies open to the Grave.
Pyrrhus will soon be here, all cover'd o'er,
And red from *Priam's* venerable Gore;
Who stabb'd the Son before the Father's View,
Then at the Shrine the royal Father slew.
Why! heav'nly Mother, did thy guardian Care
Snatch me from Fires, and shield me in the War?
Within these Walls to see the *Grecians* roam,
And purple Slaughter stride around the Dome;
To see my murder'd Confort, Son, and Sire,
Steep'd in each other's Blood, on Heaps expire!

Arms ! Arms ! my Friends, with Speed my Arms supply,
 'Tis our last Hour, and summons us to die ;
 My Arms !— in vain you hold me,— let me go !
 Give, give me back this Moment to the Foe.
 'Tis well,—we will not tamely perish All,
 But die reveng'd, and triumph in our Fall.

PITT.

But when *Æneas* (finding his Father still obstinate) put on his Armour, and offers to rush out at the Door, chusing rather to die by the Hand of the Enemy, than see his Father, Wife and Son butcher'd before his Eyes, who can read what follows without falling into Tears.

*Ecce autem complexa pedes in limine conjux
 Hærebat, parvumque patri tendebat lulum.
 Si periturus abis, & nos rape in omnia tecum :
 Sin aliquam expertus sumtis spem ponis in armis,
 Hanc primum tutare domum : cui parvus lulus,
 Cui pater; & conjux quondam tua dicta relinquer?*

When, at the Door, my weeping Spouse I meet,
 The fair *Creusa*, who embrac'd my Feet,
 And clinging round them, with Distraction wild,
 Reach'd to my Arms my dear unhappy Child :
 And oh ! she cries, if bent on Death thou run,
 Take, take with thee, thy wretched Wife and Son ;
 Or, if one glimm'ring Hope from Arms appear,
 Defend these Walls, and try thy Valour here :
 Ah, who shall guard thy Sire, when thou art slain,
 Thy Child, or me thy Consort once in vain !
 Thus while she raves, the vaulted Dome replies
 To her loud Shrieks, and agonizing Cries.

PITT.

And when the good old Man was at last persuaded there was no Way to save himself and Family but by leaving his beloved *Troy*, what Compassion and Tenderneſs does *Æneas* shew to his aged helpless Father? How soft are these Words ?

*Ergo age, chare pater, cervici imponere nostræ :
 Ipse subibo humeris : nec me labor iste gravabit.
 Quo res cunque cadent, unum & commune periculum,*

Una

*Una salus ambobus erit : mihi parvus Iulus
 Sit comes, & longe servet vestigia conjux.
 Vos famuli, quæ dicam, animis advertite vestris.
 Est urbe egressis tumulus, templumque vetustum
 Desertæ Cereris : juxtaque antiqua cupressus,
 Religione patrum multos servata per annos.
 Hanc ex diverso sedem veniennus in unam.
 Tu, genitor, cape sacra manu, patriosque Penates.
 Me, bello è tanto digressum & cæde recenti,
 Attrectare nefas ; donec me flumine vivo
 Abluero.*

Haste, my dear Father, ('tis no Time to wait)
 And load my Shoulders with a willing Freight.
 Whate'er befalls, your Life shall be my Care ;
 One Death, and one Deliv'rance we will share.
 My Hand shall lead our little Son ; and you,
 My faithful Consort shall our Steps pursue.
 Next, you my Servants, heed my strict Commands :
 Without the Walls a ruin'd Temple stands,
 To Ceres, hallow'd once ; a Cypress nigh
 Shoots up her venerable Head on high ;
 By long Religion kept : There tend your Feet ;
 And in divided Parties let us meet.
 Our Country Gods, the Relicks, and the Bands,
 Hold you, my Father, in your guiltless Hands :
 In me 'tis impious holy Things to bear,
 Red as I am with Slaughter, new from War :
 'Till in some living Stream I cleanse the Guilt
 Of dire Debate, and Blood in Battle spilt.

DRYDEN.

Virgil, in all his Poems, shows he thoroughly understood the human Passions ; but he has painted none of them in such strong and lively Colours, as that of Love in the Passion of *Dido* for *Æneas* in his *Fourth Book* : But to point out all the Beauties of this Book would be to transcribe almost the whole of it : Wherefore, I shall mention only two ; the one is that beautiful Description the Poet gives of *Dido* and *Æneas* going a hunting, in which how charming is the Comparison of *Æneas* to *Apollo* ?

*Oceanum interea surgens Aurora reliquit.
 It portis jubare exorto delecta juventus :
 Retia rara, plagæ, lato venabula ferro,
 Massylque ruunt equites, & odora canum vis.
 Reginam thalamo cunctantem ad limina primi
 Pænorum expectant : ostroque insignis & auro
 Stat sonipes, ac fræna ferox spumantia mandit.
 Tandem progreditur, magnâ stipante catervâ,
 Sidoniam picto chlamydem circumdata limbo :
 Cui pharetra ex auro, crines nodantur in aurum,
 Aurea purpuream subnectit fibula vestem.
 Necnon & Phrygii comites, & lætus Iulus,
 Incedunt : ipse ante alios pulcherrimus omnes
 Infert se socium Æneas, atque agmina jungit.
 Qualis, ubi hybernâ Lyciam, Xanthique fluenta
 Deserit, ac Delum maternam invisit Apollo,
 Instauratque choros : mistique altaria circum
 Cretesque Dryopesque fremunt, pictique Agathyrsi :
 Ipse jugis Cynthi graditur, mollique fluentem
 Fronde premit crinem fingens, atque implicat auro :
 Tela sonant humeris. Haud illo segnior ibat
 Æneas : tantum egregio decus enitet ore.*

Scarce had *Aurora* left her Orient Bed,
 And rear'd above the Waves her radiant Head,
 When, pouring through the Gates, the Train appear,
Massylian Hunters with the steely Spear,
 Sagacious Hounds, and Toils, and all the sylvan War.
 The Queen engag'd in Dress,—with Reverence wait
 The *Tyrian* Peers before the Regal Gate.
 Her Steed, with Gold and Purple cover'd round,
 Neighs, champs the Bit, and foaming paws the Ground.
 At length she comes, magnificently drest,
 (Her Guards attending) in a *Tyrian* Vest.
 Back in a golden Caul her Locks are ty'd ;
 A golden Quiver rattles at her Side ;
 A golden Clasp her purple Garment binds,
 And Robes, that flew redundant in the Winds.
 Next, with the youthful *Trojans*, to the Sport,
 The fair *Ascanius* issues from the Court.
 But far the fairest, and supremely tall,
 Tow'rs great *Æneas*, and outshines them all.
 As when from *Lycia* bound in wintry Frost,
 Where *Xanthus'* Streams enrich the smiling Coast ;

The beauteous *Phæbus* in high Pomp retires,
 And hears in *Delos* the triumphant Quires ;
 The *Cretan* Crowds and *Dryopes* advance,
 And painted *Scythians* round his Altar dance ;
 Fair Wreaths of vivid Bays his Head infold,
 His Locks bound backward, and adorn'd with Gold ;
 The God majestic moves o'er *Cynthus'* Brows,
 His golden Quiver rattling as it goes :
 So mov'd *Æneas* ; such his charming Grace ;
 So glow'd the purple Bloom, that flush'd his godlike Face.

PITT.

The other is that inimitable Description of Fame, which a great Critic says ought to be consider'd as one of the greatest Ornaments of the *Æneid*,

*Extemplo Libyæ magnas it Fama per urbes :
 Fama, malum quo non aliud velocius ullum :
 Mobilitate viget, viresque acquirit eundo :
 Parva metu primo ; mox sese attollit in auras,
 Ingrediturque solo, & caput inter nubila condit.
 Illam Terra parens, irâ irritata Deorum,
 Extremam (ut perhibent) Cæo Enceladoque sororem
 Progeniuit, pedibus celerem & pernicipibus alis :
 Monstrum horrendum, ingens : cui quot sunt corpore plumæ,
 Tot vigiles oculi subter (mirabile dictu !)
 Tot linguæ, totidem ora sonant, tot subrigit aures.
 Nocte volat cæli medio, terræque per umbram
 Stridens, nec dulci declinat lumina somno :
 Luce sedet custos, aut summi-culmine tecti,
 Turribus aut altis, & magnas territat urbes :
 Tam fidi præviq; tenax, quam nuncia veri.*

Now Fame, tremendous Fiend ! without Delay,
 Through *Lybian* Cities took her rapid Way.
 Fame, the swift Plague, that every Moment grows,
 And gains new Strength and Vigor as she goes.
 First small with Fear, she swells to wond'rous Size,
 And stalks on Earth, and tow'rs above the Skies ;
 Whom, in her Wrath to Heav'n, the teeming Earth
 Produc'd the last of her gigantic Birth ;
 A Monster huge, and dreadful to the Eye,
 With rapid Feet to run, or Wings to fly.

Beneath her Plumes the various Fury bears
 A thousand piercing Eyes and listning Ears ;
 And with a thousand Mouths and babbling Tongues appears. }
 Thund'ring by Night, through Heav'n and Earth she flies,
 No golden Slumbers seal her watchful Eyes ;
 On Tow'rs or Battlements she sits by Day,
 And shakes whole Towns with Terror and Dismay,
 Alarms the World around, and, perch'd on high,
 Reports a Truth, or publishes a Lie. PITT.

How remarkably curious is the Description in the *Sixth Book*, of *Æneas's* Descent into Hell, where the Sybil, after explaining to him the various Scenes of the infernal Regions, conducts him to *Anchises*, who instructs him in those sublime Subjects, the Immortality of the Soul, and the Happiness and Misery of a future State, and shows him the glorious Race of Heroes that were to descend from him and his Posterity, and closes this noble Account with the Character of their Genius, then concludes all with the Character of the elder *Marcellus*, in order to introduce that noble heroic Elegy on the Death of the younger *Marcellus*, who was the Darling of *Augustus*, *Octavia*, and of all the *Romans*.

*Atque hic Æneas (una namque ire videbat
 Egregium formâ juvenem & fulgentibus armis ;
 Sed frons læta parum, & dejecto lumina vultu)
 Quis, pater, ille virum qui sic comitatur euntem ?
 Filius ? anne aliquis magna de stirpe nepotum ?
 Quis strepitus circa comitum ! quantum instar in ipso est !
 Sed nox atra caput tristi circumvolat umbrâ.
 Tum pater Anchises lacrymis ingressus obortis :
 O nate, ingentem luctum ne quære tuorum :
 Ostendunt terris hunc tantum fata, neque ultra
 Esse sinent. Nimum vobis Romanâ propago
 Visa potens, superi, propria hæc si dona fuissent.
 Quantos ille virum magnam Mavortis ad urbem
 Campus aget genitus ! vel quæ, Tyberine, videbis
 Funera, cum tumulum præterlabere recentem !
 Nec puer Iliaca quisquam de gente Latinos
 In tantum spe tollet avos : nec Remula quondam
 Ullo se tantum tellus jaëtabit alumno.*

*Heu pietas ! heu prisca fides ! invictaque bello
 Dextera ! non illi quisquam se impune tulisset
 Obvius armato : seu cum pedes iret in hostem,
 Seu spumantis equi foderet calcaribus armos.
 Heu, miserande puer ! si qua fata aspera rumpas,
 Tu Marcellus eris. Manibus date lilia plenis :
 Purpureos spargam flores, animamque nepotis
 His saltem accumulem donis, & fungar inani
 Munere.*

Say, who that Youth (he cries) o'ercaft with Grief;
 The Youth who follows that victorious Chief?
 His Son ? or one of his victorious Line ?
 What Numbers crowd, and shout around the Form divine !
 His Port how noble ! how august his Fame !
 How like the former ! and how near the same !
 But gloomy Shades his pensive Brows o'erspread,
 And a dark Cloud involves his beauteous Head,
 Seek not, my Son, replies the Sire, to know
 (And, as he spoke, the gushing Sorrows flow,)
 What Woes the Gods to thy Descendants doom,
 What endless Grief to every Son of *Rome* !
 This Youth on Earth the Fates but just display,
 And soon, too soon, they snatch the Gift away !
 Had *Rome* for ever held the glorious Prize,
 Her Bliss had rais'd the Envy of the Skies !
 Oh ! from the martial Field what Cries shall come !
 What Groans shall echo thro' the Streets of *Rome* !
 How shall old *Tyber*, from his oozy Bed,
 In that sad Moment rear his reverend Head,
 The length'ning Pomp, and Fun'ral to survey,
 When by the mighty Tomb he takes his mournful Way !
 A Youth of nobler Hopes shall never rise,
 Nor glad, like him the *Latian* Fathers Eyes :
 And *Rome*, proud *Rome* shall boast, she never bore,
 From Age to Age, so brave a Son before !
 Honour and Fame, alas ! and antient Truth
 Revive and die with that illustrious Youth !
 In vain embattled Troops his Arms oppose :
 In every Field he tames his Country's Foes,
 Whether on Foot he marches in his Might,
 Or spurs his fiery Courser to the Fight.
 Poor pitied Youth ! the Glory of the State !
 Oh ! could'st thou shun the dreadful Stroke of Fate,

Rome shou'd in thee behold, with ravisht Eyes,
 Her Pride, her Darling, her *Marcellus* rise!
 Bring fragrant Flow'rs, the whitest Lillies bring,
 With all the purple Beauties of the Spring;
 These Gifts at least, these Honours shall be paid
 To the dear Youth, to please his pensive Shade. PITT.

In the *Ninth Book*, what a noble Description does the Poet give of True Friendship in that famous Episode of *Nisus* and *Euryalus*, which consisting of 474 Lines, is of too great Length to insert here, I shall therefore only take Notice of some of the principal Parts of it. However, it will be necessary to premise what gave Occasion to this noble Episode, which was this: *Aeneas* having gone in Person to beg Auxiliaries of *Evander* against *Turnus*, who was at War with him on account of *Lavinia*; *Turnus* takes the Advantage of his Absence, and besieges the City in which his Troops were garrison'd. The *Trojans*, in the utmost Distress for want of *Aeneas*, and *Nisus* and *Euryalus*, two dear Friends, then standing Centinels in their Turn, and observing the *Rutulians* sunk in Wine and Sleep, persuaded they could make their Way to *Aeneas*, *Nisus* makes the Proposal to *Euryalus*.

*Nisus ait: Dine hunc ardorem mentibus addunt,
 Euryale? an sua cuique Deus fit dira cupido?
 Aut pugnam, aut aliquid jamdudum invadere magnum,
 Mens agitat mihi; nec placida contenta quiete est.
 Cernis, quæ Rutulos habeat fiducia rerum:
 Lumina rara micant: somno vinoque soluti
 Procubuerunt: silent late loca. Percipe porro
 Quid dubitem, & quæ nunc animo sententia surgat.
 Aenean acciri omnes, populusque, patresque,
 Exposcunt: mittique viros, qui certa reportent.
 Si tibi, quæ posco, promittunt (nam mihi facti
 Fama sat est) tumulto videor reperire sub illo
 Possesse viam ad muros & mœnia Pallantea.*

Has Heav'n (cry'd *Nisus* first) this Warmth bestow'd ?
 Heav'n ? or a Thought that prompts me like a God ?
 This glorious Warmth, my Friend, that breaks my Rest ?
 Some high Exploit lies throbbing at my Breast.
 My glowing Mind, what generous Ardors raise,
 And set my mounting Spirits on a Blaze !
 See the loose Discipline of yonder Train,
 The Lights, grown thin, scarce glimmer from the Plain :
 The Guards in Slumber and Debauch are drown'd ;
 And mark !— a general Silence reigns around :
 Then take my Thought ; the People, Fathers, all,
 Join in one Wish, our Leader to recall.
 Now, would they give to thee the Prize I claim,
 (For I cou'd rest contented with the Fame—)
 An easy Road, methinks, I can survey
 Beneath yon' Summit to direct my Way.

PITT.

To whom young *Euryalus* makes this charming Answer,
 in which he shows he's resolv'd to run all Risques with his
 Friend, and takes it amiss he should once think of leaving
 him behind.

*Obstupuit magno laudum percussus amore
 Euryalus : simul his ardentem affatur amicum :
 Mene igitur socium summis adjungere rebus,
 Nise, fugis ? solum te in tanta pericula mittam ?
 Non ita me genitor bellis assuetus Opheltes
 Argolicum terrorem inter Trojæque labores
 Sublatum erudiit : nec tecum talia gessi,
 Magnanimum Ænean & fata extrema secutus.
 Est hic, est animus lucis contemptor ; & istum
 Qui vitâ bene credat emi, quo tendis, honorem.*

The brave *Euryalus*, with martial Pride,
 Fir'd with the Charms of Glory, thus reply'd :
 And will my *Nisus* then his Friend disclaim ?
 Deny'd his Share of Glory and of Fame ?
 And can thy dear *Euryalus* expose
 Thy Life, alone, unguarded to the Foes ?
 Not so my Father taught his generous Boy,
 Born, train'd and season'd in the Wars of *Troy*.

And where the great *Æneas* led the Way,
 I brav'd all Dangers of the Land and Sea.
 Thou too canst witness that my Worth is try'd ;
 We march'd, we fought, we conquer'd Side by Side.
 Like thine, this Bosom glows with martial Flame,
 Burns with a Scorn of Life, and Love of Fame,
 And thinks, if endless Glory can be fought
 On such low Terms, the Prize is cheaply bought. PITT.

To which *Nisus* makes this moving and affectionate Reply,

*Nisus ad hæc : Equidem de te nil tale verebar,
 Nec fas : non : ita me referat tibi magnus ovantem
 Jupiter, aut quicumque oculis hæc aspicit æquis.
 Sed si quis (quæ multa vides discrimine tali)
 Si quis in adversum rapiat casusve Deusve,
 Te superesse velim : tua vitâ dignior ætas.
 Sit, qui me raptum pugnâ. pretiove redemptum,
 Mandet humo solita ; aut, si qua id fortuna vetabit,
 Absenti ferat inferias, decoretque sepulcro.
 Neu matri miseræ tanti sin causa doloris :
 Quæ te sola, puer, multis è matribus ausa
 Prosequitur ; magni nec mœnia curat Acestæ.*

Let no such jealous Fears alarm thy Breast,
 Thy Worth and Valour stand to all confess,
 But let the Danger fall, (he cries) on me ;
 For this Exploit, I durst not think on thee !
 No—as I hope the blest Etherial Train
 May bring me glorious to thy Arms again !
 But should the Gods deny me to succeed,
 Should I — (which Heav'n avert !) but should I bleed ;
 Live thou ;— in Death some Pleasure that will give ;
 Live for thy *Nisus*' Sake ; I charge thee, live.
 Thy blooming Youth a longer Term demands ;—
 Live, to redeem my Corse from hostile Hands ;
 And decent to the silent Grave commend
 The poor Remains of him who was thy Friend :
 Or raise at least, by kind Remembrance led,
 A vacant Tomb in Honour of the Dead.
 Why should I cause thy Mother's Soul to know
 Such Heart-felt Pangs ? unutterable Woe !

Thy

Thy dear, fond Mother, who, for Love of thee,
 Dar'd every Danger of the Land and Sea !
 She left *Acestes'* Walls, and she alone,
 To follow thee, her only, darling Son !

PITT.

But all *Nisus's* Reasons and Remonstrances are in vain ; wherefore they wait on their Generals, who were then holding a Council of War, and having receiv'd their Instructions they set out. Having past the Enemy's Trenches safely, they find them fast asleep after a Debauch of Wine, among whom they made great Slaughter ; but Day approaching, they resolve to retire. *Euryalus*, like most young Warriors, taken with the glittering Spoils of the kill'd and wounded, seizes, among other Things, *Messapus's* crested Helmet, and puts it on his own Head ; which inconsiderate Action prov'd fatal to both him and his Friend *Nisus* ; for by it *Volscens*, at the Head of a Party of Horse, espies them in their Retreat, upon which they fly to a neighbouring Wood for Safety, where *Euryalus* loses his Way, nor does *Nisus* miss him till he was got a great Way off ; but how great is his Surprise, when, boldly returning in quest of him, he sees him in the Hands of the Enemy ? Resolv'd to rescue his Friend, he throws two Lances unobserv'd, and kills two of their Men, which so enraged *Volscens*, that he resolves to revenge their Deaths on *Euryalus*, and drawing his Sword makes up to him ; then cries out *Nisus* in these beautiful Words, which admirably express the Confusion he was in, and at the same time the great Power of true Friendship.

*Me, me ; adsum qui feci ; in me convertite ferrum,
 O Rutuli : mea fraus omnis : nihil iste, nec ausus,
 Nec potuit : cælum hoc, & conscia sidera testor :
 Tantum infelicem nimium dilexit amicum.*

Me, me, to me alone, your Rage confine ;
 Here sheath your Javelins ; all the Guilt was mine.

By

By yon' bright Stars, by each immortal God,
 His Hands, his Thoughts are innocent of Blood !
 Nor cou'd nor durst the Boy the Deed intend ;
 His only Crime (and oh ! can that offend ?)
 Was too much Love to his unhappy Friend !

}

PITT.

This did not hinder *Volscens* from giving the fatal Wound to *Euryalus*, whose Death, and *Nisus*'s brave Revenge of it on *Volscens* are painted to Admiration in the following Words,

*Talia dicta dabat : sed viribus ensis adaectus
 Transabiit costas, & pectora candida rumpit.
 Volvitur Euryalus letho, pulchrosque per artus
 It cruor, inque humeros cervix collapsa recumbit.
 Purpureus veluti cum flos succisus aratro
 Languescit moriens ; lassove papavera collo
 Demisere caput, pluvia cum forte gravantur.
 At Nisus ruit in medios, solumque per omnes
 Volscentem petit ; in solo Volscente moratur :
 Quem circum glomerati hostes, hinc cominus atque hinc
 Proturbant : instat non secius, ac rotat ensem
 Fulmineum : donec Rutuli clamantis in ore
 Condidit adverso, & moriens animam abstulit hosti.
 Tum super exanimum sese projecit amicum
 Confossus, placidaque ibi demum morte quievit. »*

In vain he spoke, for ah ! the Sword, addrest
 With ruthless Rage had pierc'd his lovely Breast.
 With Blood his snowy Limbs are purpled o'er,
 And, pale in Death, he welters in his Gore.
 As a gay Flow'r, with blooming Beauties crown'd,
 Cut by the Share, lies languid on the Ground ;
 Or some tall Poppy, that o'ercharg'd with Rain,
 Bends the faint Head, and sinks upon the Plain ;
 So fair, so languishingly sweet he lies,
 His Head declin'd and drooping, as he dies !
 Now midst the Foe distracted *Nisus* flew ;
Volscens, and him alone he kept in View.
 The gathering Train the furious Youth surround ;
 Dart follows Dart, and Wound succeeds to Wound ;
 All, all, unfelt, he seeks their guilty Lord ;
 In fiery Circles flies his thundering Sword ;

Nor

Nor ceas'd, but found at length the distant Way ;
 And, buried in his Mouth, the Faulchion lay.
 Thus, cover'd o'er with Wounds on every Side,
 Brave *Nisus* slew the Murtherer as he dy'd ;
 Then, on the dear *Euryalus's* Breast,
 Sunk down and slumber'd in eternal Rest.

PITT.

Thus even Death itself could not separate these two sincere Friends, to whom *Virgil* gives this noble Elogy.

*Fortunati ambo ! si quid mea carmina possunt,
 Nulla dies unquam memori vos eximet ævo ;
 Dum domus Æneæ Capitoli immobile saxum
 Accolet, imperiumque Pater Romanus habebit.*

Hail happy Pair ! if Fame our Verse can give,
 From Age to Age, your Memory shall live ;
 Long as th' Imperial Capitol shall stand,
 Or *Rome's* majestic Lord the conquer'd World command.

PITT.

It would be endless to point out all the Beauties of the *Æneid*, but there is one Thing so very remarkable, not only in this, but in all *Virgil's* Poems, that it would be unpardonable to omit it, I mean the great Art and Dexterity *Virgil* shows in making the Sound of his Verse expressive of its Sense ; of which I shall give a few Instances from each of his Poems.

How admirably does the Sound of this Line express the warbling of the Pipe.

Formosam resonare doces Amaryllida sylvas.

Ecl. i. 5.

And the Sound of this, a sorrowful Parting,

Et, longum formosæ vale, vale, inquit, Iola,

Ecl. iii. 79.

How

How slow does the Waggon move in this Line,

Tarda que Eleusinæ matris volventia plaustra. G. i. 163.

One can scarcely help thinking he hears the Sheep bleating while he reads this Verse,

Balantumque gregem fluvio mersare salubri. G. i. 272.

These Lines seem to heave in which *Virgil* describes the Giants laying Mountain upon Mountain,

*Ter sunt conati imponere Pelio Ossam
Scilicet, atque Ossæ frondosum involvere Olympum.* G. i. 281.

There never was a Crab-tree rougher than this Verse describing the ingrafting a Filberd on a Crab-stock.

Inseritur vero ex fœtu nucis arbutus horrida. G. ii. 69.

How expressive is this Line of the swiftness of Time,

Sed fugit interea, fugit irreparabile tempus. G. iii. 284.

And this, of the Fury of the Storm?

Una Euræusque Notusque ruunt, creberque procellis. Æ. i. 89.

How soft and expressive of filial Love and Affection are these Words of *Æneas* to his Father,

Ergo, age, care Pater, cervici imponere nostræ. Æ. ii. 707.

And how harsh does this Line read, expressing the frightful Figure *Polyphemus* made,

Monstrum horrendum, informe, ingens, cui lumen ademptum.
Æ. iii. 658.

In reading the following Verse one would think he hears the Bound the bulky Body of the Ox makes when it falls on the Ground,

Sternitur, exanimisque tremens procumbit humi bos. Æ. v. 481.

How admirably does this Line express not only the swiftness of the Horse, but the Sound of his Feet,

Quadrupedante putrem sonitu quatit ungula campum. Æ. viii. 596.

Nor is the Sound of the Trumpet itself more shrill than the Sound of this Verse.

At Tuba terribilem sonitum procul ære canoro. Æ. ix. 503.

With such Charms does *Virgil's* Poetry every where abound, more than that of any Poet whatever. Who therefore, as the learned Dr. *Trapp* observes, can help being enamoured with the unaffected Beauty of his *Pastorals*, the finish'd and chaste Elegance of his *Georgics*, their entertaining Descriptions, their useful Precepts in Husbandry, and their noble Excursions upon every proper Occasion, into Subjects of a more sublime Nature?

But who can read the divine *Æneid*, without being transported, and as it were lost in a Mixture of Pleasure and Admiration? Who can help being astonished at that Force of Imagination, tempered with so cool a Judgment? In what human Composition is there so exact a Harmony, and so much Beauty in all its Parts? It would be endless to enumerate the many different Images of Heroes, and the Variety of Manners that appear up and down in it; the Conflict of Passions and almost every Object of the Imagination beautifully describ'd, all Nature unfolded, the great Events, the surprizing Revolutions, the Incentives to Virtue, the most
h finish'd

finish'd Eloquence in the several Speeches, the sublimest Majesty in the Thoughts and Expressions, in short, the most consummate Art by which all these Things are brought into one uniform and perfect Piece.

Wherefore we may justly say of the Poet what his great Modesty would not allow him to say of himself,

*Exegit monumentum ære perennius,
Regalique situ Pyramidum altius;
Quod non Imber Edax, non Aquilo impotens
Possit diruere, aut innumerabilis
Annorum series, & fuga temporum.*

He has rais'd a Monument will surpass
The Age of those that stand in solid Brass;
That eminently tow'ring to the Skies
In Height the Royal Pyramids outvies:
The Force of boist'rous Winds and mould'ring Rain,
Years after Years an everlasting Train,
Shall ne'er destroy the Glory of his Name,
Still shall he shine in Verse and live in Fame.

AS TO THIS TRANSLATION OF VIRGIL, tho' there have been many in Verse, some of which are of great Merit; yet as the Translators have confin'd themselves to Measure and Numbers, none of them have express'd the Author's Meaning so fully and exactly as may be done by a Translator in Prose. For the Poet is often necessitated, for the Sake of his Measures, to add, retrench, or otherwise deviate from the precise Meaning of his Author, especially if he be shackled and hemm'd in by Rhymes. Besides, as this Work was chiefly intended for the Use of Schools, and of those who have made but small Proficiency in the Knowledge of the *Latin* Tongue, it was judg'd necessary to be much more literal and exact than a Poetical Translation can well bear.

When I call this Translation literal, I don't mean, that I have render'd *Virgil's* Latin Word for Word into *English*;

for this the different Idioms of the two Languages will not admit of ; but, that Care has been taken all along, to preserve the full Sense of the Author, and to adhere as closely to the Letter as was consistent with Spirit, Elegance, and Propriety of Style ; above all, to present to the Reader the same Ideas in *English*, which the Author does in *Latin*, and carefully to affix the precise determinate Meaning to every one of his Words, distinguishing them from others commonly reckon'd synonymous, or that nearly resemble them in Sense, however different in Sound. And herein, if I am not mistaken, will be found to lie the precise Difference between this and the Interpretation of *Ruæus* and others, which, in Numbers of Places, have not so much given the strict and proper Sense of their Author, as something like it ; that is, they substitute one Idea for another, which is the more apt to mislead the Reader, as it bears a near Resemblance to that of the Author, without being exactly the same. And tho' this might happen in translating some Authors without doing them much Injury, yet in so judicious and correct an Author as *Virgil*, whose Sentiments on every Subject are so just, every little Deviation from the Ideas of the Original becomes considerable ; for if we alter them at all it must be for the worse.

I have only this further to add with regard to the Translation, that tho' Prose seem'd better adapted than Verse to my Design of being almost quite literal ; yet the nervous comprehensive Style of the Original oblig'd me frequently to adopt the Language of Poetry, setting aside the Numbers. For which Purpose, I not only consulted the best of our poetical Versions, but borrow'd Aid from the Works of our celebrated Poets, who have made *Virgil* their Standard, and happily imitated his Manner.

Nor will this Work be useful only to Boys at School, or mere Novices in the *Latin*, but may without Vanity promise to be of some Service even to greater Proficients. Many,

even of those who think themselves pretty much Masters of *Virgil*, will find, upon Reflection, that they have but a confus'd, or at best, but a very superficial and general Knowledge of his Meaning. To such it may possibly be no unprofitable Labour to bestow some Time and Attention, even on studying the Words of an Author, whose Choice is so nice and delicate. Especially, if they will take the Trouble to consult the Notes subjoin'd to the Translation, which are extracted from the best Commentators ancient and modern, interspersed with several that occur'd to the Translator himself, and which seem'd necessary, either to supply the Defects of others, or to support the Sense of the Translation, where it differs from the commonly received Explication. As these Notes are not calculated to make a vain Parade and Ostentation of Learning, but merely to explain and illustrate the Author, they are generally short and concise, except where the clearing up of more remarkable Difficulties, or the solving some curious Questions, requir'd a longer Discussion. What I found of chief Use in compiling them, was to make *Virgil* his own Interpreter, and illustrate one Passage by comparing it with others that are parallel. This often prov'd the only Resource in Difficulties which were either intirely overlook'd by Commentators, or where they disagreed among themselves.

As to the *Latin* Text, no Pains has been spared to present it to the Reader in its genuine Purity and Correctness: For I all along compar'd the most celebrated Editions, namely, those of *H. Stephen*, *Heinsius*, *Emmenessius*, *Masvicius*, *Servius*, and *La Cerda*. And for the Satisfaction of the curious, I have also taken notice of the most material of the various Readings from *Pierius*, *Servius*, *Stephen*, and others.

And that nothing might be wanting to render this Work complete, the Pointing, which in most Editions is exceeding erroneous, I have alter'd throughout, and endeavour'd to set it to rights: Considerable Instances of this the Reader will find in *Georg.* iv. 241. *Æn.* vii. 390. and *Æn.* ix. 140.

T H E

T H E

W O R K S

O F

V I R G I L

TRANSLATED into

E N G L I S H P R O S E.

P. VIRGILII MARONIS
B U C C O L I C A.

E C L O G A I.

M E L I B O E U S, T I T Y R U S.

O R D O.

Mel. Tityre, tu, recubans
sub tegmine patulæ fagi,
meditaris silvestrem Mus-
sam tenui avenâ: Nos
linquimus fines patriæ, et
dulcia arva; nos fugi-
mus patriam: tu, Tity-
re, lentus in umbrâ, do-
ces silvas resonare for-
mosam Amaryllida. Tit.
O Melibœe, Deus fecit
hæc otia nobis; nam-
que ille erit semper Deus
mibi: sæpe tener agnus,
ab nostris ovilibus, im-
buet aram illius. Ille
permisit meas boves er-
rare, ut cernis, et me
ipsum ludere quæ carmi-
na vellem, agresti cala-
mo. Mel. Equidem non
invideo tibi; miror ma-
gis: turbatur usque adeo
totis agris undique. En
ego ipse æger ago meas
capellas protenus: Tity-
re, etiam vix duco banc.

MEL. **T**ITYRE, tu, patulæ recubans
sub tegmine fagi,
Silvestrem tenui Musam medi-
taris avenâ:

Nos patriæ fines, et dulcia linquimus arva;
Nos patriam fugimus: tu, Tityre, lentus in umbrâ,
Formosam resonare doces Amaryllida silvas. 5

TIT. O Melibœe, Deus nobis hæc otia fecit;
Namque erit ille mihi semper Deus: illius aram
Sæpe tener nostris ab ovilibus imbuet agnus.
Ille meas errare boves, ut cernis, et ipsum
Ludere, quæ vellem, calamo permisit agresti. 10

MEL. Non equidem invideo; miror magis;
undique totis
Usque adeo turbatur agris. En ipse capellas
Protenus æger ago: hanc etiam vix, Tityre, duco:
Hic

N O T E S.

The Occasion of the first Pastoral was this. When Augustus had settled himself in the Roman Empire, that he might reward his veteran Troops for their past Service, he distributed among them all the Lands that lay about Mantua and Cremona, turning out the right Owners for having sided with his Enemies. Virgil, or his Father, was a Sufferer among the rest; but afterwards recovered his Estate

by the Intercession of Mæcenas, Pollio, and Varus. Virgil, as an Instance of his Gratitude, composed the following Pastoral; where he sets out his Father's good Fortune in the Person of Tityrus, and the Calamities of his Mantuan Neighbours in the Character of Melibœus. To this Piece of History Martial refers in the following Lines.

Sint

T H E
B U C C O L I C S
O F
V I R G I L.

E C C L O G U E I.

M E L I B O E U S, T I T Y R U S.

MEL. **Y**OU, Tityrus, lying all along under the Covert of
that full-spread Beech, practise your woodland Lays
on a slender oaten Pipe: We are forced to leave the
Bounds of our Country, and our pleasant Fields; we fly our Coun-
try, while you, Tityrus, in the Shade at Ease teach the Woods to
re-ecchoe fair Amaryllis.

TIT. A God, O Melibœus, hath vouchsafed us this Tranquillity;
for to me he shall always be a God: A tender Lambkin from our
Folds shall often stain his Altar with its Blood. 'Tis he hath li-
censed my Heifers to feed at large, as you see, and myself to play
what Tunes I pleased on my rural Reed.

MEL. Truly I envy you not; but rather am amaz'd at your good
Fortune; now that all around there are such Confusions in the Coun-
try. Lo myself, sick as I am, drive far hence my tender Goats: This
too, O Tityrus, I drag along with much ado: For here just now
among

N O T E S.

*Sint Mæcenas, non deerunt, Flacce, Ma-
rones,
Virgiliumque tibi vel tua rura dabunt.
Fugera perdidit miseræ vicina Cremonæ,
Flebat et abductas Tityrus æger oves.
Risit Tityrus eques, paupertatemque malignam
Reppulit, et celeri jussit abire fuga.
Accipe divitias; et vatum maximus esto,
Tu licet, et nostrum dixit Alexin ames,
2. Silvestrem musam. i. e. Rusticum car-
men, Lucræti, Lib. II.*

*Fistula silvestrem ne cesset findere Musam.
2. Meditaris. i. e. Exerceas, as in Plau-
tus, Stich. II. 1. 34. Ad cursum meditabor
me. And Cic. 1 de Orat. 61. Demosthenes per-
fecit meditando, ut nemo planius eo locutus puta-
retur.
2. Avenæ. For fistula avenacea.
3. Amaryllida. By Amaryllis some under-
stand Rome, and Virgil's Friends at Rome:
But there is no Occasion for such Refinement:
B 2*

The

namque modò connixa gemellos, spem gregis, hic inter densas corylos, ab! reliquit eos in nudâ connixa reliquit. 15
Sæpe malum hoc nobis, si mens non læva fuisset, De cœlo tactas memini prædicere quercus : Sæpe sinistra cavâ prædixit ab ilice cornix. Sed tamen, Tityre, da nobis, qui iste Deus sit.
Tit. Melibœe, ego stultus putavi urbem, quam dicunt Romam, similem huic nostræ Mantuæ, quò nos pastores sæpe solenus depellere teneros fetus ovium. Sic nôram catulos similes canibus, sic nôram hædes similes mairibus ; sic solebam componere magna parvis. Verùm hæc Roma extulit caput inter alias urbes, tantum quantum cupressi solent inter lenta viburna. Mel. Et quæ fuit tibi tanta causa videndi Romam ? Tit. Libertas : quæ licet serâ, tamen respexit inertem ; postquam candidior barba cadebat mihi tondenti ; tamen respexit, et venit longo tempore post, postquam Amaryllis habet nos, et Galatea reliquit nos. Namque, dum Galatea tenebat me (enim fatebor) erat mihi nec spes libertatis, nec cura peculî. Quamvis multa victima exiret meis septis, et pinguis caseus premeretur nostræ ingratae urbi Mantuæ; dextra non unquam redibat mihi domum gravis ære. Mel. Amarylli, mirabar quid tu mœsta vocares Deos ; cui patereris poma pendere in suâ arbore. Tityrus aberat hinc : Tityre, pinus ipsæ vocabant te, fontes ipsi, hæc arbuta ipsa vocabant te.

Hic inter densas corylos modò namque gemellos, Spem gregis, ah! filice in nudâ connixa reliquit. 15
 Sæpe malum hoc nobis, si mens non læva fuisset, De cœlo tactas memini prædicere quercus :
 Sæpe sinistra cavâ prædixit ab ilice cornix.
 Sed tamen, iste Deus qui sit, da, Tityre, nobis.

TIT. Urbem, quam dicunt Romam, Melibœe, putavi 20

Stultus ego huic nostræ similem, quò sæpe solemus Pastores ovium teneros depellere fetus.
 Sic canibus catulos similes, sic matribus hædos Nôram ; sic parvis componere magna solebam.
 Verùm hæc tantum alias inter caput extulit urbes, Quantum lenta solent inter viburna cupressi.

MEL. Et quæ tanta fuit Romam tibi causa videndi ?

TIT. Libertas, quæ serâ, tamen respexit inertem ; Candidior postquam tondenti barba cadebat :
 Respexit tamen, et longo post tempore venit : 30
 Postquam nos Amaryllis habet, Galatea reliquit.
 Namque (fatebor enim) dum me Galatea tenebat, Nec spes libertatis erat, nec cura peculî.
 Quamvis multa meis exiret victima septis, Pinguis et ingratae premeretur caseus urbi ; 35
 Non unquam gravis ære domum mihi dextra redibat.

MEL. Mirabar, quid mœsta Deos, Amarylli, vocares ;

Cui pendere suâ patereris in arbore poma.
 Tityrus hinc aberat : ipsæ te, Tityre, pinus, Ipsi te fontes, ipsa hæc arbuta vocabant. 40

TIT.

NOTES.

The Pastoral will appear more beautiful by considering Amaryllis simply as the Shepherd's Mistress, whose Praises he sings at his Ease. See Theocritus, Idyll. III.

19. *Iste.* Is the true Reading : *Hic, iste,*

and *ille*, being thus distinguished : *Hic Deus*, is *this God of mine*, or *whom I mentioned* ; *iste Deus*, is *that God of yours* ; and *ille Deus*, *that God of his, of theirs, or of any third Person.*

among the thick Hazles having yeaned Twins, the Hope of my Flock, she left them, alas! on the naked flinty Rock. This Calamity, I remember, my Oaks struck *with Lightning* from Heaven often prefigured to me, had not my Mind been under Infatuation: Often the ill-boding Crow from an *old hollow Oak* prefigured it. But tell me, Tityrus, who is this God of yours.

TIT. The City, Melibœus; which they call Rome, I foolishly imagined to be like this our *Mantua*, whither we Shepherds oft-times are wont to drive the tender Offspring of our Ews. So I had known Whelps like Dogs, so Kids like their Dams; thus was I wont to compare great Things with small. But that City hath raised its Head as far above others as the Cypressess use *to do* above the limber Shrubs.

MEL. And what important Cause had you to visit Rome?

TIT. Liberty, which *tho'* late, yet cast an Eye upon me *in my inactive Time of Life*; after that my Beard began to fall of a grizzled Colour when I shaved: Yet on me she cast her Eye, and after a long Period of Slavery came *at last*: Ever since that Amaryllis sways me, and Galatea hath cast me off. For, I will not disown it, while Galatea ruled me, I had neither Hopes of Liberty, nor Concern about my Stock. *Tho'* many a Victim went from my Folds, and *many a* fat Cheese was pressed by me for the ungrateful City, I never returned home with my Hands full of Money.

MEL. I admired, Amaryllis, why disconsolate you was *still* invoking the Gods; for whom you suffered the Apples to hang on their *native Tree*. *Now I see the Cause*. Your Tityrus from hence was absent: The very Pines, O Tityrus, the Fountains, these very Groves invited thee *to return*.

TIT.

NOTES.

23. *Sic*. He thought it only different in Magnitude, not in Kind: But when he came to see *Rome*, he then not only found it distinguished in Degree, but even in Species: It was a quite other sort of City; just as the Cypress differs in Species from a Shrub.

28. *Libertas*. Not that *Virgil* or his Father were really Slaves: But he speaks of the Oppressions he sustained at home in his

own Country as a kind of Slavery.

34. *Peculi*. Peculium is properly the private Stock of a Slave; in which Sense it is fitly applied to *Tityrus*, who personates the Character of a Slave.

36. *Non unquam, &c.* Literally, *My Right-hand never returned home loaded with Money*.

36. *Pueri*.

TIT. *Quid facerem? neque licebat me exire servitio, nec cognoscere tam præsentibus Divos alibi. Melibœæ, hic vidi illum juvenem, cui nostra altaria fumant bis senos dies quotannis. Hic ille primus dedit responsum mihi pænti ab illo; ait, Pueri, pascite boves ut antè, et submittite tauros jugo. Mel. Fortunate senex, ergo tua rura manebunt, et magna satis tibi: quamvis nudus lapis, palusque obducatur omnia tua pascua limoso junco; insueti pabula non tentabunt tuas graves fetas oves: nec mala contagia vicini pecoris lædent eas. Fortunatus senex, hic inter nota flumina, et sacros fontes, captabis opacum frigus. Hinc sepes, quæ, ab vicino limite, semper depasta quoad florem salicis ab Hyblæis apibus, sæpe suadebit tibi inire somnum levi susurro. Hinc frondator canet ad auras sub altâ rupe. Tamen interea nec raucæ palumbes, tua cura, nec turtur cessabit gemere ab aëriâ ulmo. Tit. Antè, ergo leves cervi pascentur in æthere, et freta destituent pisces nudos in litore; antè, aut Parthus exul bibit fluvium Ararim, aut Germania bibet fluvium Tigrim, finibus amborum populorum pererratis, quàm vultus illius juvenis labatur nostro pectore. Mel.*

At nos pulsi hinc, alii ibimus ad sitientes Afros: pars veniunt Scythiam et rapidum Oaxem fluvium Cretæ, et Britannos penitus divisos toto orbe. En unquam ego videns mirabor patrios fines longo tempore post,

TIT. *Quid facerem? neque servitio me exire licebat,*

Nec tam præsentibus alibi cognoscere Divos.

Hic illum vidi juvenem, Melibœæ quotannis

Bis senos cui nostra dies altaria fumant.

Hic mihi responsum primus dedit ille petenti: 45

“Pascite, ut antè, boves, pueri, submittite tauros.”

MEL. Fortunatus senex, ergo tua rura manebunt;

Et tibi magna fatis: quamvis lapis omnia nudus,

Limosoque palus obducatur pascua junco;

Non insueta graves tentabunt pabula fetas; 50

Nec mala vicini pecoris contagia lædent.

Fortunatus senex, hic inter flumina nota,

Et fontes sacros, frigus captabis opacum.

Hinc tibi, quæ semper vicino ab limite sepes

Hyblæis apibus florem depasta salicis, 55

Sæpe levi somnum suadebit inire susurro.

Hinc altâ sub rupe canet frondator ad auras:

Nec tamen interea raucæ, tua cura, palumbes,

Nec gemere aëriâ cessabit turtur ab ulmo.

TIT. Antè leves ergo pascentur in æthere cervi,

Et freta destituent nudos in litore pisces; 61

Ante, pererratis amborum finibus, exul

Aut Ararim Parthus bibit, aut Germania Tigrim,

Quàm nostro illius labatur pectore vultus.

MEL. At nos hinc, alii sitientes ibimus Afros: 65

Pars Scythiam, et rapidum Cretæ veniemus

Oaxem,

Et penitus toto divisos orbe Britannos.

En unquam patrios longo post tempore fines,

Pauperis

NOTES.

46. Pueri. Puer has three Significations. 1. A Slave. 2. A Boy in Opposition to a Girl. 3. Puerilis ætas.

50. Graves fetas. i. e. Pregnantes: Nam feta sine addito, et de gravida, et de puerpera dicitur. In the first Sense it occurs, Æn. VIII. 630.

Fecerat et viridi fetam Mavortis in antro. Procubuisse lupam.

52. Inter flumina. The Mincio and the Po.

53. Frigus opacum. Literally, the shady Coolness.

54. Ab vicino limite. The same as in sec. 55. Florem

TIT. What could I do? It was neither in my Power, *while here I staid*, to rid me of my Thralldom, nor elsewhere could I experience Gods so propitious. Here, Melibœus, I saw that *divine Youth*, to whom for twice six Days our Altars yearly smoke *with Incense*. Here first he gave this *gracious Answer* to me his Suppliant: "Swains, feed your Heifers as formerly, yoke your Steers."

MEL. Happy old Man, your Lands shall then remain *still in your Possession*, and large enough for you: Tho' naked Stones and Marsh with slimy Rushes overspread all the Pasture-grounds; yet no unaccustomed Fodder shall taint thy pregnant Ews; nor noxious Diseases of the neighbouring Flocks shall hurt them. Happy old Man, here between the well known Streams, and sacred Fountains, you shall enjoy the cool Shades. On the one Hand a Hedge planted on the neighbouring March, whose fallow Blooms are ever fed on by Hyblæan Bees, shall often court you by its gentle Hummings to indulge Repose. On the other Hand the Wood-lopper beneath a lofty Rock shall sing aloud to Heaven: Nor mean while shall either the hoarse Wood pigeons, thy Delight, or the Turtle from his airy Elm cease to cooe.

TIT. Sooner therefore shall fleet Stags feed in the Air, and the Seas leave Fishes naked on the Shore; sooner, each others Bounds being *mutually traversed*, shall the Parthian Exile drink the Soane, or Germany the Tigris, than his *lovely Image* be effaced from my Breast.

MEL. But we must go hence, some to the parched Africans; some of us shall visit Scythia, and Oaxes the rapid River of Crete, and the Britains quite disjoined from all the World *besides*. Say, shall I ever, after a Length of Time, with Wonder see my native

N O T E S.

55. *Florem depasta salisti*. A Grecism, the same as *habens florem salisti depastum*.

55. *Hyblæis apibus*. i. e. Bees such as those of Hybla; a Mountain in Sicily, productive of the finest Honey.

57. *Fron dator*. Servius gives it three Significations. 1. The Woodman in general. 2. The Vine-dresser, who clears away the Vine-leaves when they are too thick, and lays the Grapes more open to the Sun. 3. Any Bird that sings among the Boughs; whence some render it the Nightingale.

57. *Ad auras*. In die, says Servius: But I rather think it means *aloud*, so as to pierce the Skies, as the Phrase is used elsewhere.

63. *Partbus*. Is not here to be taken for a particular Native of Parthia, but for the Parthian Nation in general; as *Germania* in the other Part of the Verse signifies the Germans *all in a Body*. So that the Meaning is, *That these two Nations shall sooner exchange Countries with one another than, &c.* Had the Critics attended to this, it might have saved them a great deal of needless Trouble.

70. *Aliquot*

et culmen pauperis tugurî
congestum cespitem, post
aliquot aristas mea reg-
na? An impius miles
habebit hæc tam culta no-
valia? An Barbarus
habebit has segetes? En
quo discordia perduxit
miseros cives! en, quæ
consecimus agros! Me-
libæ, nunc inferre py-
ros: pone vites ordine.
Ite, ite meæ capellæ,
quondam felix pecus. E-
go, projectus in viridi
antro, non videbo vos
posthac pendere procul
de dumosâ rupe. Canam
nulla carmina; vos ca-
pellæ non carpetis fla-
rentem cytisum et amaras
salices, me pascente vos.
Tit. Hic tamen poteris
requiescere hanc noctem
mecum super viridi fron-
de. Sunt nobis mitia po-
ma, molles castaneæ, et
copia pressi lactis. Et jam
summa culmina villarum procul fumant, majoresque umbræ cadunt de altis montibus.

Pauperis et tugurî congestum cespitem culmen,
Post aliquot, mea regna, videns mirabor aristas? 70
Impius hæc tam culta novalia miles habebit?
Barbarus has segetes? en quò discordia cives
Perduxit miseros! en quæ consecimus agros!
Inferre, nunc, Melibæ, pyros: pone ordine vites.
Ite meæ, felix quondam pecus, ite capellæ: 75
Non ego vos posthac, viridi projectus in antro,
Dumosâ pendere procul de rupe videbo.
Carmina nulla canam; non, me pascente, capellæ,
Florentem cytisum, et salices carpetis amaras.

TIT. Hic tamen hanc mecum poteris requies-
cere noctem
Fronde super viridi. Sunt nobis mitia poma,
Castaneæ molles, et pressi copia lactis.
Et jam summa procul villarum culmina fumant,
Majoresque cadunt altis de montibus umbræ.

N O T E S.

70. *Aliquot aristas.* Some Years, accord-
ing to some, as *Claudian* says, *decimas emensus*
aristas. But this agrees not with *longo post*

tempore; the one implying a long, and the
other a short Duration; or at best it would be
an idle Repetition of the same Idea. There-
fore

E C L O G A II.

A L E X I S.

O R D O.

Pastor Corydon ardebat
formosum Alexin, deli-
cias domini; nec habebat
quid speraret. Tantum
veniebat assidue inter den-
sas fagos habentes um-
brosa cacumina: ibi so-
lus jactabat hæc inconti-
ta carmina montibus et silvis inani studio.

Formosum pastor Corydon ardebat Alexin,
Delicias domini; nec, quid speraret, habebat.
Tantum inter densas, umbrosa cacumina, fagos
Assidue veniebat: ibi hæc incondita solus
Montibus, et silvis studio jactabat inani.

O cru-

N O T E S.

By Corydon here some would have us to un-
derstand *Virgil* himself, and by *Alexis* a young
Slave of *Mecænas*, for whom *Virgil* had con-

ceived a violent Affection, and solicited his
Patron to make him a Present of the Boy:
To which *Martial* is thought to allude in the
Verses

native Territories, and the Roof of my poor Cot covered over with Turf, *standing* behind some Ears of Corn, my Kingdom, my *All*? Shall *then* a Russian Soldier possess these so well cultivated Lands of mine? A Barbarian these my Fields of standing Corn? See to what Extremity *civil* Discord hath reduced us, wretched Citizens! See for whom we have sowed our Fields! Now, Melibœus, graft your Pear-trees, in order range your Vines. Begone, my Goats, begone, once a happy Flock: No more shall I, extended in my verdant Grot, henceforth behold you hanging far above me from a Rock with Bushes overgrown. No Carols shall I sing; no more, my Goats, tended by me, shall you browse the flowery Cytisus and bitter Sallows.

TIT. Yet here this Night you may take up your Rest with me on a *Bed* of green Leaves. We have mellow Apples, Chestnuts soft and ripe, and Plenty of Curds and Cream. And now the high Tops of the Villages at Distance smoke, and larger Shadows fall from the lofty Mountains.

NOTES.

fore by *aristas* it seems better to understand *thin* Fields of Corn, where are but a few Ears to be seen; which also suits best with *mea regna*, which in the natural Order of Construction must refer to *aliquot aristas*, not to *culmen pauperis tuguri*.

§2. *Castaneæ molles*. Molles either signifies ripe, or such Chestnuts as were called soft, in Opposition to the *hirtæ*, Ecl. VII. 53. the one being smooth in the Husk, the other rough and jagged.

ECLOGUE II.

ALEXIS.

THE Shepherd Corydon burned for fair Alexis, the Darling of his Master; nor had he any Hope of Success. Only among the thick Beeches, with high embowering Tops, he continually resorted: There all alone with unavailing Fondness he threw away to the Mountains and the Woods these indigested Complaints.

Ah

NOTES.

Verbes above quoted, Ecl. I. Be that as it will, Corydon is here represented making Love to this beautiful Youth. His Way of Courtship is wholly pastoral: He complains of the Boy's Coyness; recommends himself for his Beauty and Skill in piping; invites the Youth into the Country, where he promises him the Diversions of the Place, with a suitable Present of Nuts and

O crudelis Alexi, curas
mea carmina nihil; mi-
serere nostri nil; denique
coges me mori. Nunc e-
tiam pecudes captant um-
bras et frigora; nunc e-
tiam spineta occultant vi-
rides lacertos; et famula
Thestylis contundit allia
serpyllumque, olentes her-
bas, messoribus fessis ra-
pido æstu. At, dum lu-
stro tua vestigia, ô A-
lexi, arbuta resonant
raucis cicadis mecum sub
ardenti sole. Nonne fuit
satiâs pati tristes iras A-
maryllidis, atque ejus su-
perba fastidia? nonne fu-
it satiâs pati Menalcan?
quamvis ille esset niger,
quamvis tu essis candi-
dus. O formose puer, ne
crede nimium tuo colori.
Alba ligustra cadunt, ni-
gra vaccinia leguntur.
Sum despectus tibi, A-
lexi, nec quæris qui sim;
quàm dives nivei peco-
ris, quàm abundans la-
ctis. Meæ mille agnæ
errant in Siculis monti-
bus. Novum lac desit mi-
hi non æstate, non fri-
gore hyemis. Canto hæc
carmina, quæ Dirceus
Amphion erat solitus can-
tare in Actæo Aracyn-
tho, si quando vocabat
armenta. Nec sum adeò
informis: nuper stans in
litore vidi me, cum ma-
re staret placidum ventis
Ego non metuum Daph-
nin, te iudice, si imago
nunquam fallat.

O tantùm libeat tibi habitare, mecum, rura fordida, atque humiles casas,
et figere cervos, compellereque gregem hædorum cum viridi hibisco! Imitabere Pana canendo unâ
mecum in silvis.

O crudelis Alexi, nihil mea carmina curas;
Nil nostri miserere; mori me denique coges.
Nunc etiam pecudes umbras et frigora captant;
Nunc virides etiam occultant spineta lacertos;
Thestylis et rapido fessis messoribus æstu 10
Allia serpyllumque herbas contundit olentes:
At mecum raucis, tua dum vestigia lustro,
Sole sub ardenti resonant arbuta cicadis.
Nonne fuit satiâs, tristes Amaryllidis iras,
Atque superba pati fastidia? nonne Menalcan? 15
Quamvis ille niger, quamvis tu candidus esses.
O formose puer, nimium ne crede colori.
Alba ligustra cadunt, vaccinia nigra leguntur.
Despectus tibi sum, nec qui sim quæris, Alexi;
Quàm dives pecoris nivei, quàm lactis abundans. 20
Mille meæ Siculis errant in montibus agnæ.
Lac mihi non æstate, novum non frigore desit.
Canto, quæ solitus, si quando armenta vocabat,
Amphion Dirceus in Actæo Aracyntho.
Nec sum adeò informis: nuper me in litore vidi, 25
Cum placidum ventis staret mare. Non ego
Daphnin,
Judice te, metuum, si nunquam fallat imago.
O tantùm libeat mecum tibi fordida rura,
Atque humiles habitare casas, et figere cervos,
Hædorumque gregem viridi compellere hibisco!
Mecum unâ in silvis imitabere Pana canendo. 31
Pan

N O T E S.

and Apples: But when he finds nothing will prevail, he resolves to quit his troublesome Amour, and betake himself again to his former Business.

There is certainly something more intended in this Pastoral than a Description of Friendship or Platonic Love; the Sentiments, tho' chaste, are too warm and passionate for a mere Platonic Lover. But there is no Reason to charge Virgil on that Account with the unnatural Love of Boys; a Poet may shew his Ta-

lent in describing a Passion which he by no Means approves. "The Passion for Boys," Mr. Bayle observes, was as common in Pagan Times as that for Girls; a Writer of Eclogues therefore might make his Shepherds talk according to that abominable Passion, as we at present make the Heroes and Heroines of Romances talk, without approving the Passions therein mentioned." 18. *Vaccinia*. Some will have this to be Bilberries; *Servius* makes it the Violet; but from

Ah cruel Alexis, to my Songs thou hast no Regard ; on me thou hast no Pity ; thou wilt surely be my Death at last. Even the Cattle now in this Noontide Heat pant after Shades and cool Retreats ; now the thorny Brakes shelter the vilest Reptiles even the green Lizards ; and Thestylis pounds the Garlic and wild Thyme, strong-scented Herbs, for the Reapers spent with violent Heat. But to the hoarse Grasshoppers and me the Groves resound, while under the scorching Sun I trace thy Steps. Was it not better to endure the rueful Spite, and proud Disdain of Amaryllis ? Had it not been better to endure Menalcas, tho' he was black, tho' thou art fair ? Ah comely Boy, trust not too much to a Complexion. White Privets fall neglected, the purple Hyacinths are gathered. By thee, Alexis, I am neglected ; nor once enquire you who I am ; how rich in snowy Flocks, how abounding in Milk. A thousand Ews of mine stray on the Mountains of Sicily. I want not New-milk in Summer, nor in the Cold of Winter. I warble the same Airs which Theban Amphion was wont to practise, what time on Attic Aracynthus he called his Herds together. Nor am I so deformed as to be the Object of your Disdain : Upon the Shore I lately viewed myself, when the Sea stood unruffled by the Winds. I will not fear to compare even with Daphnis, thyself being Judge, if the Image does not deceive me. O wouldst thou but vouchsafe to inhabit with me our mean rural Retreats, and humble Cots, to pierce the Deer, and with a Bundle of green Twigs to drive together a Flock of Kids ! In the Woods along with me thou shalt rival Pan in Song. Pan first

N O T E S.

from that *Virgil* himself plainly distinguishes it, Ecl. X. 39.

Et nigra violæ, sunt et vaccinia nigra. *Salmasius* and others explain it of the Hyacinth, chiefly because *vaccinium* answers to *vaκινθος*; in that Line of *Theocritus* which *Virgil* here not only imitates, but almost literally translates :

Και το ιον μελαν εντι και ἀγραπτα ὑακινθός.

24. *Amphion*. The famous King of *Thebes*, who built the Walls of that City : The Stones whereof he is said to have made to dance into their Places by the Music of his Lyre. He is called *Dirceus*, either from *Dirce* his Stepmother, whom he put to Death for the Injuries she had done to his Mother *Antiope* ; or

from a Fountain in *Beotia* of that Name.

24. *Aracyntho*. *Aracynthus* was a Town on the Confines of *Attica* and *Beotia*, where was the Fountain *Dirce* : It is called *Actæo*, *Attic*, from *Actæa* or *Acte*, the Country about *Attica*, *Ovid*. Met. Lib. II. 720. *Sic super Actæas agilis Cyllenius arces inclinat cursus.*

28. *Tibi sordida rura*. *Servius*, and all the Commentators after him, join *tibi* with *sordida*, the Country which gives you such Disgust. But that Construction seems not so natural ; and therefore we have joined *tibi* with *libeat*. As for *sordida*, it is a proper enough Epithet to Cottages and rural Villages, which are but mean and poorly furnished. Or he speaks in the Character of a Lover, who thinks nothing good enough for his beloved Object.

Pan primus instituit conjungere plures calamos cerâ : Pan curat oves, magistrosque ovium. Nec pœniteat te, Alexi, trivisse labellum calamo. Quid Amyntas non faciebat, ut sciret hæc eadem a me? Est mihi fistula, compacta septem disparibus cicutis; quâ fistulam Damœtas olim dedit mihi dono, et moriens dixit mihi: Nunc ista fistula habet te secundum dominum. Damœtas dixit hoc: Stultus Amyntas invidit mihi. Præterea duo capreoli, reperti mihi nec tutâ valles, etiam nunc pellibus sparsis albo, siccant bina ubera ovis die: quos capreolos ego servo tibi. Jampridem Thestylis orat abducere illos a me: et faciat: quoniam nostrâ munera sordent tibi. Ades huc, ô formose puer: ecce Nymphæ ferunt lilia tibi plenis calathis: candida Nais, carpens palentes violas et summa papavera tibi, jungit Narcissum et florem bene olentis anethi. Tum intexens illos flores castâ atque aliis suavis herbis, pingit mollia vaccinia luteolâ calthâ. Ego ipse legam cana mala tenerâ lanugine, castaneasque nuceas, quas mea Amaryllis amabat. Addam cerea prunâ: et bonos erit huic pomo quoque: et carpam vos, ô lauri, et te, myrte proxima labris: quoniam vos sic positis miscetis suaves odores. Corydon, es rusticus, nec Alexi curat tua munera: nec Iolas concedat tibi, si certos muneribus. Eben, quid volui mihi misera? ego perditus inunxi Austrum floribus, et apros liquidis fontibus. Ah, demens! quem fugis? Dî quoque Dardaniusque Paris habitârunt sitas.

Pan primus calamos cerâ conjungere plures
Instituit: Pan curat oves, oviumque magistros.
Nec te pœniteat calamo trivisse labellum.
Hæc eadem ut sciret, quid non faciebat Amyntas?
Est mihi disparibus septem compacta cicutis 36
Fistula: Damœtas dono mihi quam dedit olim;
Et dixit moriens: Te nunc habet ista secundum.
Dixit Damœtas: Invidit stultus Amyntas.
Præterea duo, nec tutâ mihi valle reperti 40
Capreoli, sparsis etiam nunc pellibus albo,
Bina die ficcant ovis ubera: quos tibi servo.
Jampridem a me illos abducere Thestylis orat:
Et faciat: quoniam sordent tibi munera nostra.

Huc ades, ô formose puer: tibi lilia plenis 45
Ecce ferunt nymphæ calathis: tibi candida Nais,
Palentes violas et summa papavera carpens,
Narcissum et florem jungit bene olentis anethi.
Tum castâ, atque aliis intexens suavis herbis,
Mollia luteolâ pingit vaccinia calthâ. 50
Ipse ego cana legam tenerâ lanugine mala,
Castaneasque nuceas, mea quas Amaryllis amabat.
Addam cerea pruna: honos erit huic quoque pomo:
Et vos, ô lauri, carpam, et te, proxima myrte:
Sic posite quoniam suaves miscetis odores. 55

Rusticus es, Corydon; nec munera curat Alexis:
Nec, si muneribus certes, concedat Iolas.
Eheu, quid volui misero mihi? floribus Austrum
Perditus; et liquidis immisi fontibus apros.
Quem fugis, ah, demens! habitârunt Dî quoque
silvas, 60

Dardaniusque Paris habitârunt sitas.

NOTES.

30. *Hibisco.* A slender Twig or Rush; as appears from Eccl. X. 71.

Dum sedet, et gracili fuscâ texit hibisco.

36. *Cicutis.* Hemlock, here used for any hollow Reeds.

38. *Te nunc, &c.* Literally, Now it has you its second Master.

51. *Mala.* We have translated it *Quinces*, with *Servius*, and all the Commentators; whereof the white are the best and most fragrant. See *Pliny* XXI. 6. But the Description here given seems rather to agree to the Peach, as Mr. *Dryden* renders it.

53. *Cerea.*

first taught *us* to join together several Reeds with Wax: Pan guards the Sheep, and Shepherds both. Nor be thou averſe to wear thy Lip with a Shepherd's Reed. What *pains* did not Amyntas take to learn this ſame *Art of mine*? A Pipe I have of ſeven unequal Reeds compactly joined, of which Dämoëtas ſome time ago made me a Preſent; and in his dying *Moments* ſaid: Thou art now its ſecond Maſter. Dämoëtas ſaid: *Me* the fooliſh Amyntas envied. Beſides *I have* two young Hē-goats, which I found in a Valley not without Danger, whoſe Skins even now are ſtched with white, each Day they drain both the Udders of a Ew: Theſe I reſerve for thee. Long Theſtylis has begged to have them from me; and let her have them; ſince my Preſents are diſdained by you.

Come hither, O lovely Boy: Behold the Nymphs bring thee Lilies in full Baskets: For thee, fair Nais, cropping the pale Violets and Heads of Poppies; joins the Narciffus and Flower of ſweet-ſmelling Aniſe. Then interweaving them with Caſſia and other fragrant Herbs, garniſhes the ſoft Hyacinths with Saffron Marygold. Myſelf will gather for thee Quintes whitening with tender Down, and Cheſnuts which my Amaryllis loved. Plumbs I will add of waxen Hue: On this Fruit too ſhall Honour be conferred: And you, ye Laurels, I will crop, and thee, O Myrtle, next in *Dignity to the Laurel*: For thus arranged you mingle ſweet Perfumes.

Ab Corydon, thou art a ſilly Clown *thus to flatter thyſelf*. Alexis neither minds thy Preſents: Nor, if by Preſents thou ſhouldeſt ſtrive to *won him*, would Iolas, *thy richer Rival*, yield. Alas, what was in my wretched Mind? Undone, undone, I have let the Southwind looſe among my Flowers, and the Boars to *pollute* my cryſtal Springs. Ah; wileſs Boy, whom doſt thou fly? The Gods themſelves have dwelt in Woods, and *there* the Trojan Paris dwelt. Let Pallas

N O T E S.

53. *Cerea*. Of a beautiful Colour as Wax. See *La Cerda*. The *et* is wanting in all the ancient Manuſcripts: It ſeems to have been added by ſome Tranſcriber, who had fancied the Verſe would be deficient without it; but the Aſpiration *h* coming after the *a* ſupports it.

57. *Iolas*. Thoſe who think *Corydon* perſonates *Virgil*, and *Alexis* the Slave of *Mæcæ-*

nas whom he loved, by *Iolas* here of Courſe underſtand *Mæcenas*.

58. *Floribus Austrum immiſſi*. A proverbial Expreſſion, applicable to thoſe who wiſh for Things that prove deſtructive to them; the Southwind by its hot ſultry Quality being noxious to Flowers. Hence *Papin. Lib. III. Sylva. Pubentesquæ roſæ primos moriantur ad auſtros.*

*Pallas ipsa colat arces
quas condidit: silvæ placeant
nobis ante omnia. Torva læna
sequitur lupum, lupus ipse sequitur
capellam; lasciva capella
sequitur florentem cythi-
sum; Corydon sequitur te,
ô Alexi. Sua voluptas
trahit quemque. Aspice,
juvenci referunt aratra
suspensa iugo, et sol de-
cedens duplicat crescentes
umbras: tamen amor u-
rit me. Enim quis mo-
dus adsit amori? Ab,
Corydon, Corydon, quæ
dementia cepit te! Est ti-
bi semiputata vitis in
frondosa ulmo. Quin tu
potius paras detexere ali-
quid saltem, quorum usus
indiget, viminibus mollique junco?*

*Dardaniusque Paris. Pallas, quas condidit, arces
Ipsa colat: nobis placeant ante omnia silvæ.
Torva læna lupum sequitur, lupus ipse capellam;
Florentem cythsum sequitur lasciva capella;
Te, Corydon, ô Alexi. Trahit sua quemque
voluptas. 65
Aspice, aratra jugo referunt suspensa juvenci;
Et sol crescentes decedens duplicat umbras:
Me tamen urit amor. Quis enim modus adsit amori?
Ah, Corydon, Corydon; quæ te dementia cepit!
Semiputata tibi frondosa vitis in ulmo est. 70
Quin tu aliquid saltem, potius quorum indiget usus,
Viminibus, mollique paras detexere junco?
Invenies alium, si te hic fastidit, Alexin.*

N O T E S.

61. *Dardaniusque Paris.* Paris was exposed by his Father in a Wood, in order to elude the Oracle, which foretold that he was to be the Destruction of Troy.

61. *Pallas*

E C L O G A III.

MENALCAS, DAMOETAS, PALÆMON.

O R D O.

*M. Damoeta, dic mihi
cujum pecus est? an est
Melibœi? D. Non; ve-
rùm est Ægonis. Ægon
tradidit illud mihi nuper.
M. O oves, semper infelix
pecus! dum Ægon ipse
fovet Neæram, ac veretur
ne illa præferat me sibi;
hic alienus custos mulget
oves bis in horâ: et suc-
cus subducitur pecori, et
lac subducitur agnis. D.
Tamen memento ista obji-
cienda esse viris parcius.*

M. *D*ic mihi, Damoeta, cujū pecus? an Melibœi?

D. Non; verum Ægonis. Nuper mihi tradidit Ægon.

M. Infelix ô semper oves pecus! ipse Neæram Dum fovet, ac, ne me sibi præferat illa, veretur; Hic alienus oves custos bis mulget in horâ, 5 Et succus pecori, et lac subducitur agnis.

D. Parcius ista viris tamen objicienda memento. Novimus

N O T E S.

Damoetas and Menalcas, after some smart Strokes of Country Raillery, resolve to try who has the most Skill at a Song; and ac-

cordingly make their Neighbour *Palæmon* Judge of their Performance: Who, after a full hearing of both Parties, declares himself unfit

Pallas inhabit Palaces of which she is the Foundress: Let us in Woods above all Things delight. The grim Lionsess pursues the Wolf, the Wolf himself the Goat; the wanton Goat pursues the flowery Cytifus; and Corydon thee, O Alexis. Each is drawn away by some peculiar Pleasure.

See, the *labouring* Steers bring home the Plough born lightly on the Yoke, and the retreating Sun doubles the growing Shadows: But me Love *still* consumes. For what Bounds can be set to Love? Ah, Corydon, Corydon; what Frenzy hath possessed thee? Half-pruned is thy Vine *propped* on the leafy Elm. Why rather triest thou not to weave, of Osiers and pliant Rushes, some one or other at least of those Implements which thy Work requires? Thou wilt find another Alexis, if this disdains thee.

N O T E S.

61. *Pallas condidit.* Meaning, that she first invented and taught to build stately Structures.

66. *Suspensa.* Moving lightly, as Things that are suspended in a Balance.

E C L O G U E III.

MENALCAS, DAMOETAS, PALÆMON.

M. **T**ELL me, Damoetas, whose is that Flock? Is it *that* of Melibœus?

D. No; but Ægon's. Ægon lately gave it to my Care.

M. Ah Sheep, still a luckless Flock! while *the Master* himself caresses Neæra, and fears that she prefer me to him; this hireling Shepherd milks his Ews twice in an Hour; and *by him* the Juice from the Flock, and the Milk from the Lambs is filched away.

D. Remember however that these Scandals should with more Reserve

N O T E S.

unfit for the Decision of so weighty a Controversy, and leaves the Victory undetermined.

7. *Viris.* There is a particular Emphasis

lies on *viris*: As much as to say, *Such Indignities may be bore by such Varlets as you, but not by Men of Honour.*

16. *Fures.*

Et novimus qui corruperit te, hircis tuentibus transversa, et quo sacello, sed faciles nymphæ risere. M. Credo fuisse tum, cum illæ videre me incidere arbutum Myconis, atque ejus novellas vites malâ falce. D. Aut hic ad veteres fagos, quum fregisti arcum et calamos. Daphnidis, quæ tu, perverſe Menalca, cum vidisti donata puero, et dolebas, et esſes mortuus, si non nocuiſſes ei aliqua. M. Quid domini ipſi faciant, cum ſervi fures audent talia? an non ego vidi te, peſſime, excipere caprum Damonis inſidiis, Lyciſcâ latrante multum? et cum ego clamarem: quò nunc ille ſur proripit ſe? Tityre, coge tuum pecus: tu latebas poſt cæſtâ. D. An non ille, viſtus cantando, redderet mihi caprum, quem mea fiſtula meruiſſet carminibus? ſi neſcis, ille caper fuit meus; et Damon ipſe fatebatur id, ſed negabat ſe poſſe reddere eum. M. Tu vicisti il- lum cantando? aut unquam fuit tibi fiſtula jun- cta cerâ? an non tu, in- docte, ſolebas diſperdere miſerum carmen ſtridenti fiſtulâ in triviis? D. Vis ergo ut viciffim expe- riamur inter nos, quid uterque poſſit? ego depo- no hanc vitulam (ne for- te recuſes eam, bis die venit ad mulctram, alit binos fetus ubere) tu dic, quo pignore certes mecum. M. Non auſim deponere quicquam de grege tecum: namque eſt mihi pater do- mi, eſt injuſta noverca: biſque die ambo numerant pecus, et alter numerat hœdos. Verum, quoniam libet tibi inſanire, ponam id, quod tute ipſe fatebere eſſe majus pignus, ſcilicet, duo faginz pocula, cœlatum opus divini Alcimedontis:

Novimus et qui te, tranſverſa tuentibus hircis,
Et quo, ſed faciles nymphæ riſere, ſacello.

M. Tum, credo, cum me arbutum videre
Myconis, 10

Atque malâ vites incidere falce novellas.

D. Aut hic ad veteres fagos, cum Daphnidis
arcum

Fregisti et calamos: quæ tu, perverſe Menalca,
Et, cum vidisti puero donata, dolebas;

Et, ſi non aliqua nocuiſſes, mortuus eſſes. 15

M. Quid domini faciant, audent cum talia fures?

Non ego te vidi Damonis, peſſime, caprum

Excipere inſidiis, multum latrante Lyeiſcâ?

Et, cum clamarem: Quò nunc ſe proripit ille?

Tityre, coge pecus: tu poſt cæſtâ latebas. 20

D. An mihi cantando viſtus non redderet ille,

Quem mea carminibus meruiſſet fiſtula, caprum?

Si neſcis, meus ille caper fuit; et mihi Damon

Ipſe fatebatur: ſed reddere poſſe negabat.

M. Cantando tu illum? aut unquam tibi fi-
ſtula cerâ 25

Juncta fuit? non tu in triviis, indocte, ſolebas

Stridenti miſerum ſtipulâ diſperdere carmen?

D. Vis ergo inter nos, quid poſſit uterque, viciffim

Experiamur? ego hanc vitulam (ne fortè recuſes,

Bis venit ad mulctram, binos alit ubere fetus) 30

Depono: tu dic, mecum quo pignore certes.

M. De grege non auſim quicquam deponere
tecum:

Eſt mihi namque domi pater, eſt injuſta noverca:

Biſque die numerant ambo pecus, alter et hœdos.

Verum, id quod multò tute ipſe fatebere majus, 35

Inſanire libet quoniam tibi, pocula ponam

Fagina, cœlatum divini opus Alcimedontis:

Lenta

Verum, quoniam libet tibi inſanire, ponam id, quod tute ipſe fatebere eſſe majus pignus,
ſcilicet, duo faginz pocula, cœlatum opus divini Alcimedontis:

NOTES.

16. Fures. i. e. Slaves; becauſe Slaves were much addiſted to piſſering: Hence Plau- tus, ſpeaking to a Slave, ſays; Tu trium lite- rarum homo, vituperas me? i. e. tu fur.

18. Lyciſcâ.

Reserve be charged on Men. We know both who *seduced* you, and in what sacred Cave, while the Goats looked askance; but the good-natured Nymphs *winked thereat*, and smiled.

M. Then, I suppose, when they saw me with a felonious Bill cut down Mycon's Grove and tender Vines.

D. Or here by these old Beeches, when for *Spite* you broke the Bow and Arrows of Daphnis: Which when you, cross-grained Menalcas, saw given to the Boy, you both repined; and, had you not by some Means or other done him a Mischief, thou hadst burst for *Envy*.

M. What may *not* Masters do, when pilfering Slaves are so audacious? Miscreant! did not I see thee insidiously snap the Goat of Damon, while his Mongril barked with Fury? And when I cried out, whither is he now sneaking off? Tityrus, gather your Flock together: You skulked away behind the Sedges.

D. Ought he not when vanquished in piping to give me the Goat which my Flute by its Music won? If you know not, *I will let you know*, that Goat was my own; and Damon himself owned to me *the Debt*, but alledged he was not able to pay.

M. You *vanquish* him in piping? Or was there ever a Wax-jointed Pipe in your Possession? Wast thou not wont, thou Dunce, in the Crossways to murder a pitiful Tune on a squeaking Straw?

D. Are you willing then that we shall each of us try by Turns what we can do? This young Heifer I stake, and, lest you should possibly reject it, she comes twice a Day to the milking Peal, two Calves she suckles with her Udder: Say you what Stake you will lay against me.

M. I dare not stake any thing from the Flock: For I have a Sire at home, I have a harsh Step-dame: And twice a Day they number, the Cattle both, and one the Kids. But, what thyself shalt own of far greater Value, since thou choosest to be mad, I will pawn my beechen Bowls, the carved Work of divine Alcimedon:

N O T E S.

10. *Tum credo*, &c. Menalcas here slyly accuses *Dametas* of what he charges himself with.

18. *Lyciscæ*. The Mongrel Breed of a Wolf and a Bitch, from *λύκος*, *lupus*, and

κύνν, *canis*.

20. *Coge*. i. e. Examine that none of them be wanting.

31. *Mecum quo pignora cortis*. Literally, *With what Stake you will contend with me*.

D

38. *Lenta*

quibus poculis lenta vitis, superaddita facili terno, vestit corymbos diffusos pallente bederâ. In medio sunt duo signa, Conon: et, quis fuit alter, ille qui descripsit totum orbem gentibus radio, quæ tempora messor, quæ tempora curvus arator haberet? necdum admovi mea labra illis, sed servo illa condita. D. Et idem Alcimedon fecit duo pocula nobis, et est circum amplexus ansas eorum molli acantho: posuitque Orphea in medio, silvasque sequentes eum. Necdum admovi mea labra illis, sed servo illa condita. Si spectes ad vitulam, est nihil propter quod laudes pocula. M. Nunquam effugies certamen bodi: veniam quocunque vocârî: me. Tantiùm vel ille qui venit audiat hæc, ecce, Palæmon: ne laceffas quemquam voce posthæc. D. Quin age, si habes quid; non erit ulla mora in me: nec fugio quemquam. Tantiùm, vicine Palæmon, reponas hæc imis sensibus mentis, res non est parva. P. Dicite; quandoquidem confedimus in molli herbâ: et nunc omnis ager, nunc omnis arbor parturit: nunc silvæ frondent, nunc annus est formosissimus. Incipe, Damoceta, tu deinde sequere, Menalca. Dicetis alternis carminibus: Camenæ amant alterna carmina. D. Musæ, principium sit à Jove: omnia sunt plena Jovis: ille colit terras, mea carmina sunt illi curæ.

Lenta quibus torno facili superaddita vitis
Diffusos ederâ vestit pallente corymbos.
In medio duo signa, Conon: et, quis fuit alter, 40
Descripsit radio totum qui gentibus orbem;
Tempora quæ messor, quæ curvus arator haberet?
Necdum illis labra admovi, sed condita servo.

D. Et nobis idem Alcimedon duo pocula fecit:
Et molli circum est ansas amplexus acantho: 45
Orpheaque in medio posuit, silvasque sequentes.
Necdum illis labra admovi, sed condita servo.
Si ad vitulam spectas, nihil est quod pocula laudes.

M. Nunquam hodiè effugies: veniam quocunque vocârîs.

Audiat hæc tantùm vel qui venit, ecce, Palæmon:
Efficiam posthæc ne quemquam voce laceffas. 51

D. Quin age, si quid habes; in me mora non erit ulla:

Nec quemquam fugio. Tantiùm, vicine Palæmon,
Sensibus hæc imis, res est non parva, reponas.

P. Dicite; quandoquidem in molli confedimus herbâ: 55

Et nunc omnis ager, nunc omnis parturit arbor:
Nunc frondent silvæ, nunc formosissimus annus.

Incipe Damoceta: tu deinde sequere, Menalca.

Alternis dicetis: amant alterna Camenæ.

D. Ab Jove principium, Musæ: Jovis omnia plena: 60

Ille colit terras, illi mea carmina curæ.

M. Et

NOTES.

38. *Lenta quibus, &c.* These two Verses are somewhat intricate, and the Commentators have made them much more so by their Glosses. *Rucius* takes *vitis* for *vimen*, but quotes no Authority: And the whole of his Interpretation appears harder than the Original. *Vitis* I take in the usual Sense: By *terno facili*, the easy carving Tool, under-

stand the ingenious Carver, who handles the graving Tool with Ease and Address: And by *diffusos edera pallente corymbos*, the Berries diffused on the Ivy-boughs. So that the plain Meaning will be, that each of these Cups was engraved with Vine and Ivy-branches interwove, in such sort, that the Ivy-berries were shaded by the mantling Vine.

don: Round which a curling Vine, superadded by the easy *skilful* Carver's Art, mantles the clustering Berries diffusely spread from a pale Ivy-bough. In the midst two Figures *are embossed*, Connon *the one*: And, who was the other, he who with his Wand distributed among the Nations the whole Globe; *Who taught* what Seasons the Reaper, what the bending Ploughman should observe? Nor have I yet applied my Lip to them, but keep them carefully laid up.

D. For me too the same Alcimedon made two Bowls, and with soft Foliage wreathed their Handles round: Orpheus in the midst he placed, and the Woods following. Nor have I yet applied my Lips to them, but keep them carefully laid up. If you consider the Heifer, you have no Reason to praise *so much* your Bowls.

M. By no Means shalt thou this Day escape: I will descend to any Terms you name. Let but that very Person who comes (lo, it is Palæmon) listen to this *Debate*: I'll take care you shall not challenge *any* henceforth at singing.

D. Come on then, if thou hast any *Manhood*; in me there shall be no Delay: Nor do I decline any *Judge*. Only, *good* Neighbour Palæmon, weigh this Debate with the deepest Attention, it is a Matter of no small Importance.

P. Sing *then*; since we are seated on the soft Grass: And now every Field, now every Tree is budding forth: Now the Woods look green, now the Year is in its highest Beauty. Begin *Damœtas*: Then you, *Menalcas*, follow. Ye shall sing in alternate Measures: Alternate Measures please the Muses.

D. From Jove, ye Muses, let us begin: All Things are full of Jove: He cherishes the Earth, my Songs are his Regard.

M. And

NOTES.

40. *Quis fuit alter?* Supposed to mean either *Aratus* or *Archimedes*.

45. *Acantho*. *Acanthus* is properly the Plant called *Bear's-foot*, or *Bear's-breech*.

49. *Nunquam bodiè effugies*. *Damœtas* seemed to construe *Menalcas's* Backwardness to stake a Heifer as an Attempt to evade the Combat, and still insisted on that Condition: Upon which *Menalcas* turns short upon him, retorts

the Charge of Faintheartedness, and takes him on his own Terms; *Nunquam bodiè, &c.* Think not that any of your evasive Arts will serve your Turn; *veniam quocunque vocaris*; I will descend to any Terms you name; if you insist on my staking a Heifer, be it so; I agree to that, or any other Condition you name.

54. *Sensibus imis*. Literally, *Lay up these Matters in your deepest Thoughts*.

D 2

63. *Lauri*

M. Et Phœbus amat me :
sunt Phœbo semper apud
me sua munera, lauri, et
suave rubens hyacinthus.
D. Galatea, lasciva pu-
ella, petit me malo, et
fugit ad salices, et cupit
se videri à me antè quàm
fugiat. M. At meus ignis
Amyntas offert sese
mibi ultro ; ut non Delia
sit notior nostris canibus.
D. Munera sunt parta
meæ Veneri : namque ego
ipse notavi locum, in quo
aëriæ palumbes congersere
nidamenta. M. Ego misi
decem aurea mala puero
Amyntæ, lecta ex sil-
vestri arbore, quod unum
potui facere : cras mit-
tam altera. D. Ob quo-
ties, et quæ verba Gala-
tea est lecta nobis ! vos
venti referatis aliquam
partem eorum ad aures
Divum. M. Quid pro-
dest mihi, Amynta, quod
tu ipse non spernis me a-
nimò, si ego serva retia,
dum tu sectaris apros ?
D. Iola, mitte Phyllidæ
mibi, est meus natalis di-
es. Cum faciam sacra vi-
tulâ pro frugibus, tu ip-
se venito. M. Iola, amo
Phyllida ante alios scimin-
as, nam flevit me dis-
cedere ; et inquit, formo-
se Menalca, vale longum
tempus, vale. D. Lu-
pus est triste stabulis ; im-
bres sunt maturis frugi-
bus ; venti sunt arbori-
bus ; iræ Amaryllidis sunt
triste nobis. M. Humor
est dulce satis ; arbutus
est depulsis lædis ; lenta
salix est feto pecori ; A-
myntas solus est dulce mi-
hi. D. Pollio amat no-
stram Musam, quamvis
sit rustica : Pierides, pas-
cite vitulam vestro lectori.
M. Et Pollio ipse facit nova carmina : pascite illi taurum, qui jam petat cornu, et qui spargat
arenam pedibus.

M. Et me Phœbus amat : Phœbo sua semper
apud me
Munera sunt, lauri, et suave rubens hyacinthus.
D. Malo me Galatea petit, lasciva puella ;
Et fugit ad salices, et se cupit ante videri. 65
M. At mihi sese offert ultro meus ignis Amyntas :
Notior ut jam sit canibus non Delia nostris.
D. Parta meæ Veneri sunt munera : namque
notavi
Ipse locum, aëriæ quo congersere palumbes.
M. Quod potui, puero silvestri ex arbore lecta 70
Aurea mala decem misi ; cras altera mittam.
D. O quoties, et quæ nobis Galatea locuta est !
Partem aliquam, venti, Divum referatis ad aures.
M. Quid prodest, quod me ipse animo non
spernis, Amynta,
Si, dum tu sectaris apros, ego retia servo ?
D. Phyllida mitte mihi : meus est natalis, Iola.
Cum faciam vitulâ pro frugibus, ipse venito.
M. Phyllida amo ante alias, nam me disce-
dere flevit ;
Et, longum formosè vale, vale, inquit, Iola.
D. Triste lupus stabulis ; maturis frugibus im-
bres ; 80
Arboribus venti : nobis Amaryllidis iræ.
M. Dulce satis humor ; depulsis arbutus hædis ;
Lenta salix feto pecori ; mihi solus Amyntas.
D. Pollio amat nostram, quamvis est rustica,
Musam :
Pierides, vitulam lectori pascite vestro. 85
M. Pollio et ipse facit nova carmina : pascite
taurum,
Jam cornu petat, et pedibus qui spargat arenam.
D. Qui

N O T E S.

63. *Lauri—hyacinthus.* The Laurel and Hyacinth were sacred to Apollo ; the one on account of *Daphne*, Apollo's Mistress, who was transformed into the Laurel ; and the other of *Hyacinthus* his favourite Boy, whom he accidentally killed with a Quoit, and from whose

M. And me Phœbus loves: For Phœbus are still with me his *sacred* Gifts, the Laurel, and sweet-blushing Hyacinth.

D. Galatea, a wanton Girl, pelts me with Apples; *then* to the Sallows flies, but wishes first to be seen.

M. But my Darling Amyntas voluntarily offers himself, to me: that now not Delia's self is more familiar to our Dogs.

D. I have a Present provided for my Love: For I myself mark'd, the Place where the airy Ring-doves have built *their Nest*.

M. What I could I sent to my Boy, ten golden Apples gathered from a Tree in the Wood: To Morrow I will send him other *ten*.

D. Oh how often, and what *charming* Things Galatea spoke to me! Some Part, ye Winds, waft to the Ears of the Gods.

M. What avails it, O Amyntas, that you despise me not in your Heart, if, while you hunt the Boars, I watch the Toils, and *spare not with you the Danger?*

D. Iolas, send *home* to me the *charming* Phyllis: It is my Birthday. When for the Fruits I sacrifice a Heifer, come thyself.

M. Iolas, I love Phyllis above others, for at my Departure she wept; and said, Adieu, fair Youth, a long Adieu.

D. The Wolf is † fatal to the Flocks; Showers of Rain to ripened Corn; *shaking* Winds to Trees; to me the Wrath of Amaryllis.

M. Moisture is grateful to the springing Corn; the Arbutus to weaned Kids; limber Willows to the teeming Cattle; to me Amyntas only.

D. Pollio loves my Muse, tho' rustic: Ye Pierian Sisters, feed a Heifer for your Reader.

M. Pollio himself too composes noble Verses: Feed *for him* the Bull which already butts with the Horn, and spurns the Sand with his Feet.

D. Let

† *A sad Thing.*

NOTES.

whose Blood sprung the Flower of his Name. See *Banier's Mythology*.

74. *Quid prodest*, &c. Damoetas mentions the Happiness he had enjoyed in his Mistress's Presence and Converse; and in her Absence solaces himself with the delightful Remembrance thereof: *Menalcas* here strives to go beyond him in Sentiments of Love and Tenderneſs, and shews that it is impossible for him to have any Enjoyment of himself while *Amyntas* is absent, nay, unless he share with

him every Danger.

77. *Faciam vitulâ*. i. e. *Faciam sacra ex vitulâ*.

80. *Stabulis*. Stalls, here put for Herds or Flocks of Cattle.

82. *Arbutus*. The Strawberry-tree, so called from the Resemblance of its Fruit to a Strawberry.

86. *Nova*. i. e. *Magna, miranda*, such as are rare and unmatched.

D. *Qui amat te, Pollio, veniat, quò gaudet te quoque venisse: mella fluant illi, et asper rubus ferat amomum.* M. *Qui non odit Bavium poetam, amet tua carmina, Mævi: atque idem jungat vulpes jugo, et mulgeat hircos.* D. *O pueri, qui legitis flores, et fraga nascentia humi, fugite hinc, frigidus anguis latet in herbâ.* M. *Oves, parcite procedere nimium; non creditur bene ripæ: etiam aries ipse nunc siccatur vellera.* D. *Tityre, reice pascentes capellas à flumine: ego ipse lavabo omnes in fonte, ubi erit tempus.* M. *Pueri, cogite oves in ovile: si æstus præceperit lac, ut nuper, frustra pressabimus ubera earum palmis.* D. *Eheu, quam macer taurus est mihi in pingui arvo! idem amor est exitium pecori, magistroque pecoris.* M. *Certè neque amor est causa his meis ovibus cur sunt macræ: vix hærent ossibus: nescio quis oculus fascinat teneros agnos.* D. *Dic in quibus terris, spatium cœli pateat tres ulnas, et non amplius, et eris magnus Apollo mihi.* M. *Tu dic, in quibus terris flores nascantur, inscripti quoad nomina regum, et tu solus habeto Phyllida.* P. *Non est nostrum componere tantas lites inter vos: et tu es dignus vitulâ, et hic; et quisquis aut metuet dulces, aut experietur amaro-
ros amores.* Jam, pueri, claudite rivos: prata biberunt sat.

D. *Qui te, Pollio, amat, veniat, quò te quoque gaudet:*
Mella fluant illi, ferat et rubus asper amomum.
M. *Qui Bavium non odit, amet tua carmina, Mævi:* 90
Atque idem jungat vulpes, et mulgeat hircos.
D. *Qui legitis flores, et humi nascentia fraga, Frigidus, ô pueri, fugite hinc, latet anguis in herbâ.*
M. *Parcite oves nimium procedere; non bene ripæ*
Creditur: ipse aries etiam nunc vellera siccatur. 95
D. *Tityre, pascentes à flumine reice capellas: Ipse, ubi tempus erit, omnes in fonte lavabo.*
M. *Cogite oves, pueri: si lac præceperit æstus, Ut nuper, frustra pressabimus ubera palmis.*
D. *Eheu, quam pingui macer est mihi taurus in arvo!* 100
Idem amor exitium pecori est, pecorisque magistro.
M. *His certè neque amor causa est: vix ossibus hærent:*
Nescio quis teneros oculus mihi fascinat agnos.
D. *Dic, quibus in terris, et eris mihi magnus Apollo,*
Tres pateat cœli spatium non amplius ulnas. 105
M. *Dic, quibus in terris inscripti nomina Regum Nascantur flores; et Phyllida solus habeto.*
P. *Non nostrum inter vos tantas componere lites: Et vitulâ tu dignus, et hic; et quisquis amores Aut metuet dulces, aut experietur amaro-* 110
Claudite jam rivos, pueri: sat prata biberunt.

ECLOGA

NOTES.

88. *Veniat quò.* May he arrive at the Consulship; and all those Honours which you have attained.

89. *Amomum.* What is commonly called amomum Plinii, or Berry-bearing Nightshade: But *Salmasius* thinks the Ancients called every sweet Odour amomum:

98. *Præceperit.* Shall take it before us, or prevent us of it.

105. *Tres pateat, &c.* May mean, *In the Bottom of a Well.*

106. *Inscripti nomina regum, &c.* The Flower here meant is probably the Hyacinth, of which *Pliny* says: *Hyacinthum comitatur fabula duplex, luctum præferens ejus quem Apollo dilexerat, aut ex Ajacis cruore editi, ita discurrantibus venit, ut figura literarum Græcarum Ai, legatur inscripta, Lib. XXI. Cap. 2.*

This

D. Let him who loves thee, Pollio, rise to *those Honours* to which he joys that thou *hast risen* : For him let Honey flow, and the prickly Bramble bring forth Amomum.

M. Who hates not Bavius's Verse, may he love thine, O Mævius : And the same *Fool* may join Foxes in the Yoke, and milk He-goats.

D. Ye Swains who gather Flowers, and Strawberries that grow *lowly* on the Ground, oh fly hence, a cold *deadly* Snake lurks in the Grass.

M. Forbear *my* Sheep to advance too far ; 'tis not safe trusting to the Bank : The Ram himself is but now drying his Fleece.

D. Tityrus, from the River remove your browsing Goats : I myself, when it is time, will wash them all in the Pool.

M. *I*gn up the Sheep, ye Swains : If the Heat shall dry up the Milk, as of late, in vain shall we squeeze the Teats with our Hands.

D. Alas, how lean is my Bullock in a fertile Field ! the same Love is the Bane of the Herd, and of the Herdsman.

M. Surely Love is not the Cause why these *too are so lean* : They scarce stick to their Bones : I know not what *malignant* Eye bewitches my tender Lambs.

D. Tell me, and you shall be my great Apollo, where Heaven's Circuit extends not farther than three Ells.

M. Tell me where Flowers grow, inscribed with the Names of Kings ; and have Phyllis to thyself alone.

P. 'Tis not in me to determine this weighty Controversy between you : Both you and he deserve the Heifer ; and whoever *so well* shall sing the Fears of sweet *successful* Love, and experimentally describe the Bitterness of *Disappointment*. Now, Swains, shut up your Streams : The Meads have drunk enough.

ECLOGUE

NOTES.

This Account, I doubt, is like many others in *Pliny*, built but on a slight Foundation : But it is sufficient for *Virgil* if there was such a Tradition.

110. *Metuet dulces, &c.* Literally, *Shall either fear sweet Amours, or experience the bitter* ; i. e. *shall sing the Fears and Jealousies that mingle with sweet successful Love, and from Experience describe the Pangs and Bitterness of Disappointment.* The one was the Case of *Menalcas*, Duke *satis humor, &c.* the o-

ther that of *Dametas*, *Triste lupus stabulis, &c.* In the Language of Poetry Persons are said to do what they naturally describe. So Ecl. VI. 62.

Tum Phacelontiadæ musco circumdat amara Corticis, &c.

111. *Claudite, &c.* An allegorical Expression, denoting that it was time to give over their Songs, now that they had given sufficient Proof of their Talent.

E C L O G A IV.

POLLIO.

O-R-D-O.

*Musæ Sicelides, canamus
 paulò majora carmina.
 Arbusa, humilesque my-
 ricae, non juvant omnes.
 Si canimus silvas, silvæ
 sint dignæ consule. Jam
 ultima ætas Cumæi car-
 minis venit: jam mag-
 nus ordo seculorum nasci-
 tur ab integro. Et jam
 Virgo Astræa redit, Sa-
 turnia regna redeunt: jam
 nova progenies demittitur
 alto cælo. Tu modò, cas-
 sa Juno Lucina, fave
 nascenti puero, sub quo
 ferrea gens primùm desi-
 net, ac aurea gens surget
 in toto mûndo: jam tuus
 Apollo regnat. Adedque
 hoc decus ævi inibit, te,
 Pollio, te consule: et
 magni menses incipient
 procedere. Te duce, si
 qua vestigia nostri sceleris
 manent, illa irrita
 solvent terras: perpetuâ
 formidine. Ille puer ac-
 cipiet vitam Deorum, vi-
 debitque heroas permixtos
 Divis, et ipse videbitur
 illis: regetque pacatum
 orbem patriis virtutibus.
 At tellus fundet prima
 munuscula tibi, puer, nullo
 cultu, errantes hederas
 passim cum baccare, fun-
 detque colocasia mista ridenti acantho.*

Sicelides Musæ, paulò majora canamus.
 Non omnes arbusa juvant, humilesque my-
 ricæ.

Si canimus silvas, silvæ sint Consule dignæ.
 Ultima Cumæi venit jam carminis ætas:
 Magnus ab integro seclorum nascitur ordo. 5
 Jam redit et Virgo, redeunt Saturnia regna:
 Jam nova progenies cælo demittitur alto.
 Tu modò nascenti puero, quo ferrea primùm
 Desinet, ac toto surget gens aurea mundo,
 Calta fave Lucina: tuus jam regnat Apollo. 10
 Teque adeò decus hoc ævi, te consule, inibit
 Pollio: et incipient magni procedere menses.
 Te duce, si qua manent sceleris vestigia nostri,
 Irrita perpetuâ solvent formidine terras.
 Ille Deûm vitam accipiet, Divisque videbit 15
 Permixtos heroas, et ipse videbitur illis:
 Pacatumque reget patriis virtutibus orbem.
 At tibi prima, puer, nullo munuscula cultu,
 Errantes hederas passim cum baccare tellus,
 Mistaque ridenti colocasia fundet acantho. 20
 Ipsæ lacte domum referent distenta capellæ
 Ubera: nec magnos metuent armenta leones.

Ipsa

N O T E S.

Among the various Conjectures, about the Design of this Pastoral, the most probable is, that Virgil therein celebrates the Birth of the famous Marcellus, the Nephew of Augustus by Octavia; the same who died in the Flower of his Age, and whose Memory the same Poet has perpetuated by that celebrated Funeral Elogy in the sixth Æneid. The Time of his

Birth agrees to the Year of Pollio's Consulship, A. U. C. 714, when the Child here described is said to have come into the World. This Event fell out in a happy Conjunction, just after Augustus and Antony had ratified a League of Peace, and Octavia by marrying Antony sealed that Peace; which restored Plenty to Rome, re-established the Tranquillity of

E C C L O G U E IV.

P O L L I O.

YE Sicilian Muses, let us sing somewhat higher Strains. The Groves and lowly Tamarisks delight not all. If rural Lays we sing, let those Lays be worthy a Consul's Ear. The last *Æra*, the Subject of Cumæan Song, is now arrived: The great Series of revolving Ages begins anew. Now too returns the Virgin *Astræa*, returns the Reign of Saturn: Now a new Progeny from high Heaven descends. Be thou but propitious to the Infant Boy, by whom first the Iron Age shall cease, and the golden Age over all the World arise, O chaste Lucina; now thy own Apollo reigns. While thou too, Pollio, while thou art Consul, this Glory of our Age shall make his Entrance; and the great Months begin to roll. Under thy Conduct, whatever Vestiges of our Guilt remain, shall by being done away release the Earth from Fear for ever. He shall partake the Life of Gods, shall see Heroes mingled in Society with Gods, himself be seen by them, and rule the peaceful World with his Father's Virtues. Mean while the Earth, sweet Boy, as her first Offerings shall pour thee forth every where without Culture creeping Ivy with Ladies-glove, and Egyptian Beans with smiling Acanthus intermixed. The Goats of themselves shall homeward convey their Udders distended with Milk: Nor shall the Herds dread huge overgrown Lions. The very Cradle shall pour thee forth

N O T E S.

of the Empire, as in the Times of the golden Age. Yet many not without Ground think this Pastoral a Prophecy of *Our Blessed Saviour*, there being several remarkable Passages in it applicable to Him.

1. *Sicelides Musæ*. Sicilian or pastoral Muses, because *Theocritus*, the original pastoral Poet, was a Native of Sicily.

3. *Silvæ*. Woods, here put for pastoral rural Subjects.

5. *Magnus ordo*. Thought to refer to the great Platonic Year which Cicero says, *tum efficitur, cum Solis, et Lunæ, et quinque errantium ad eandem inter se comparationem confectis omnium spatiis, est facta conversio*, 2. de Nat.

Deor. And *Clavius*, C. 1. *Sphæræ quo tempore quidam volunt omnia, quæcunque in mundo sunt, eodem ordine esse reditura, quo nunc cernuntur.*

11. *Inibit*. Is a much finer Word, and more emphatic, than any of those the Commentators substitute in the room of it: It implies, he shall enter on the Happiness of his Life, and Glories of his Reign.

19. *Hederæ*. He promises him Ivy as a future Poet, Ecl. VII. 25.

Pastores hedera crescentem ornate poetam.

19. *Baccare*. The Herb Baccar, or Ladies Glove, thought to have Virtue against Fascination.

E

26. A

*Cunabula ipsa fundent
blandos flores tibi. Et
serpens occidet, et fallax
herba veneni occidet: As-
syrium amomum nascetur
vulgo. At simul poteris
jam legere laudes heroum,
et facta tui parentis, et
cognoscere quæ virtus sit:
tunc campus flavescet
paulatim molli arista, ru-
bensque uva pendebit in-
cultis sentibus: et duræ
quercus sudabunt roscida
mella. Tamen pauca ve-
stigia priscae fraudis su-
berunt, quæ jubeant ho-
mines tentare Thetin ra-
tibus, quæ jubeant cin-
gere oppida muris, quæ
jubeant infindere sulcos
telluri. Tum erit alter
Tiphys gubernator, et
altera navis Argo, quæ
vebat delectos heroas: e-
tiam altera bella erunt;
atque magnus Achilles
mittetur iterum ad Tro-
jam. Hinc, ubi jam fir-
mata ætas fecerit te vi-
rum, et vector ipse cedet
mari; nec nautica pinus
mutabit merces: omnis
tellus feret omnia. Non
humus patietur rastro,
non vinea patietur fal-
cem: jam quoque robustus
arator solvet juga tauris.
Nec lana discet mentiri
varios colores: sed aries
ipse, in pratis, mutabit
sua vellera, jam suave
rubenti murice, jam cro-
ceo luto. Sandyx vestiet
pascentes agnos suâ spon-
te. Sorores Parcæ, con-
cordes stabili numine fa-
torum, dixerunt suis fu-
sis, ô talia secla currite.
Oclara soboles Deûm, mag-
num incrementum Jovis,
aggredere magnos honores, jam tempus aderit.*

*Asspice mundum convexo pondere nutantem, terras-
que, tractusque maris, profundumque cælum: aspice, ut omnia latentur hoc aureo seculo venturo.*

N O T E S.

26. *At final.* i. e. So soon as you shall arrive at Youth.

26. *Facta parentis.* This is referred to Augustus, the adoptive Father of Marcellus.

37. *Firmata virum, &c.* Literally, When

*Ipsa tibi blandos fundent cunabula flores.
Occidet et serpens, et fallax herba veneni
Occidet: Assyrium vulgò nascetur amomum. 25
At simul heroum laudes, et facta parentis
Jam legere, et quæ sit poteris cognoscere virtus:
Molli paulatim flavescet campus arista,
Incultisque rubens pendebit sentibus uva:
Et duræ quercus sudabunt roscida mella. 30*

*Pauca tamen suberunt priscae vestigia fraudis,
Quæ tentare Thetin ratibus, quæ cingere muris
Oppida, quæ jubeant telluri infindere sulcos.
Alter erit tum Tiphys, et altera quæ vehat Argo
Delectos heroas; erunt etiam altera bella; 35
Atque iterum ad Trojam magnus mittetur Achilles.
Hinc, ubi jam firmata virum te fecerit ætas,
Cedet et ipse mari vector; nec nautica pinus
Mutabit merces: omnis feret omnia tellus.*

*Non rastro patietur humus, non vinea falcem: 40
Robustus quoque jam tauris juga solvet arator.
Nec varios discet mentiri lana colores:
Ipse sed in pratis aries jam suave rubenti
Murice, jam croceo mutabit vellera luto.
Sponte suâ sandyx pascentes vestiet agnos. 45*

*Talia secla, suis dixerunt, currite, fufis
Concordes stabili fatorum numine Parcæ.
Aggredere ô magnos (aderit jam tempus) honores,
Clara Deûm soboles, magnum Jovis incrementum.
Aspice, convexo nutantem pondere mundum, 50
Terrasque, tractusque maris, cælumque profun-
dum:*

Aspice, venturo lætentur ut omnia seculo.

O mihi

*confirmed Age shall now have made thee a Man,
i. e. When thou art now arrived at the Years
of full Maturity.*

44. *Luto.* Lutum is an Herb with which they dyed yellow.

46. *Talia*

forth fair attractive Flowers. The Serpent shall die, and the Poison's fallacious Plant shall die: The Assyrian Spikenard shall grow in every Soil. But soon as thou shalt be able to read the Praises of Heroes, and the Achievements of thy Sire, and to understand what Virtue is; the Field shall by Degrees grow yellow with soft Ears of Corn, blushing Grapes shall hang on the rude Brambles, and hard Oaks shall distil the dewy Honey. Yet some few Footsteps of ancient Vice shall *still* remain, to prompt *Men* to tempt the Sea in Ships, to inclose Cities with Walls, and cleave Furrows in the Earth. Another Tephys then shall be, and another Argo to waft chosen Heroes *over the Main*: There shall be likewise other Wars, and great Achilles shall once more be sent to Troy. After this, when confirmed Age shall now have ripened thee into Man, the Sailor shall of himself renounce the Sea: Nor shall the naval Pine barter Commodities: All Lands shall all Things produce. The Ground shall not endure the Harrow, nor the Vine-yard the Pruning-hook: Now the sturdy Ploughman too shall release his Bullocks from the Yoke. Nor shall the Wool learn to counterfeit various Colours: But the Ram himself shall in the Meadows tinge his Fleece, now with sweet-blushing Purple, now with Saffron-dye. Scarlet shall spontaneous cloath the Lambs as they feed. The Destinies harmonious in the established Order of the Fates sung to their Spindles: "Ye so happy Ages run, *haste forward to the Birth.*" Bright Offspring of the Gods, illustrious Progeny of Jove, set forward in thy Way to signal Honours, the Time is now at hand. See the World with its conglobed ponderous Frame nodding to thee *in sign of Gratulation*, the Earth, the Regions of the Sea, and Heaven sublime: See how all Things rejoice at the Approach of this *happy* Age.

N O T E S.

46. *Talia secla currite.* Some make the Construction to be, *currite talia secla*, or *per talia secla*; i. e. *interrupt not the Course of such happy Ages.* The Expression seems borrowed from *Catullus*, who has, *currite ducentes subremina, currite fusi.* I have given what I take to be the Sense of *currite*: The Poet represents the Destinies well pleased in spinning such happy Events, and hastening to bring forth the glorious Schemes of Fate.

48. *Aggredere.* Expresses the Greatness of

Mind with which he was to rise to Honour, and surmount all Difficulties that opposed his Advancement; the assuming that Power to himself with which he was to subdue Vice and establish Virtue.

49. *Clara.* Others read *cbara*.

50. *Aspice convexo nutantem pondere.* Some explain it thus: *Look with Compassion on a World nutantem mole vitiorum, labouring and oppressed with Guilt and Misery.*

E 2

60. *Rise*

O utinam ultima pars
tam longæ vitæ maneat
mihi, et tantum spiri-
tus, quantum erit sat di-
cere tua facta! non qui-
vis vincet me carminibus,
nec Thracius Orpheus,
nec Linus; quamvis ma-
ter Calliopea adsit huic
Orphei, atque pater for-
mosus Apollo adsit huic
Lino. Si etiam Deus Pan
ipse certet mecum, Arcadiâ
iudice, etiam Pan ipse
dicat se esse victum, Ar-
cadiâ iudice. Parve pu-
er, incipe cognoscere ma-
trem risu: decem men-
ses tulerunt longa fastidia
tuæ matri. Incipe, par-
ve puer: cui puero parentes non risere, nec Deus est dignatus hunc mensâ, nec Dea est dignata
hunc cubili.

O mihi tam longæ maneat pars ultima vitæ,
Spiritus et quantum sat erit tua dicere facta!
Non me carminibus vincet nec Thracius Orpheus,
Nec Linus; huic mater quamvis, atque huic pa-
ter adsit, 56
Orphei Calliopea, Lino formosus Apollo.
Pan etiam Arcadiâ mecum si iudice certet,
Pan etiam Arcadiâ dicat se iudice victum.
Incipe, parve puer risu cognoscere matrem: 60
Matri longa decem tulerunt fastidia menses.
Incipe, parve puer: cui non risere parentes,
Nec Deus hunc mensâ, Dea nec dignata cubili est.

N O T E S.

60. *Risu cognoscere.* Some explain it: *Be-
gin to distinguish thy Mother by smiling on her;*
but the Sense we have given agrees better with
the following, *cui non risere parentes.*

62. *Cui non risere parentes.* No less a Man
than Quintilian explains it: *Those who have
not smiled on their Parents; and, which is
exceeding*

E C L O G A V.

MENALCAS, MOPSUS.

O R D O.

Me. *Mopse, quoniam nos
convenimus, ambo boni,
tu inflare leves calamos,
ego dicere versus, cur non
confedimus hic inter ul-
mos mistas corylis? Mo.
Tu es major: est æquum
me parere tibi, Menalca:
sive sub incertas umbras
Zephyris motantibus eas,
sive potiùs succedimus an-
tro: aspice, ut silvestris
labrusca sparsit antrum
raris racemis.*

ME. CUR non, Mopse, boni quoniam con-
venimus, ambo,

Tu calamos inflare leves, ego dicere versus,
Hic corylis mistas inter confidimus ulmos?

Mo. Tu major: tibi me est æquum parere
Menalca:

Sive sub incertas Zephyris motantibus umbras, 5
Sive antro potiùs succedimus: aspice, ut antrum
Silvestris raris sparsit labrusca racemis.

ME.

N O T E S.

Two Shepherds, *Menalcas* and *Mopsus*, ce-
lebrate the Funeral Elogy of *Daphnis*. *Virgil*
himself is *Menalcas*, as appears from Verse

85, &c. *Mopsus*, some other Poet of Re-
putation in *Rome*, but young, and who had pro-
bably been *Virgil's* Disciple. *Daphnis*, some
suppose.

Age. O that my last Stage of Life may continue so long, and so much Breath as shall suffice to sing thy Deeds! Neither Thracian Orpheus, nor Linus shall surpass me in Song, tho' his Mother aid the one, and his Sire the other, Calliopea Orpheus, and fair Apollo Linus. Should even Pan with me contend, Arcadia's self being Judge; even Pan should own himself o'ercome, Arcadia's self being Judge. Begin, sweet Babe, to distinguish thy Mother by her Smiles: Ten Months did bring thy Mother tedious Qualms. Begin, sweet Babe: That Child on whom his Parents never smiled, nor God e'er honoured with his Table, nor Goddess with her Bed.

NOTES.

exceeding harsh, alledges *bare* in the following Verse is for *hos*, *Inf.* Lib. IX. 3.

63. *Nec Deus, &c.* The Meaning seems to be this: *Begin, sweet Boy, to know thy Parents by their Smile; for thy Parents must smile upon thee before thou canst be advanced to that Life of the Gods mentioned Verse 15. Ille Deum vitam accipiet, &c.* For no God nor Goddess ever promoted any to their Society on

whom their Parents did not smile.

Or it may be interpreted thus: *Begin, sweet Boy, to know thy Parents by their Smile; for thy Parents must smile upon thee before thou canst be honoured with the Table of a God, viz. Augustus, or Bed of a Goddess, viz. Julia. Both which Honours Marcellus arrived to by Augustus adopting him for his Son, and giving him Julia his Daughter in Marriage.*

ECLOGUE V.

MENALCAS, MOPSUS.

ME. **S**INCE, Mopsus, we are *happily* met, both skilful Swains, you in piping on the slender Reed, I in singing Verses, why have we not sat down here among the Elms intermixed with Hazles?

MO. You, Menalcas, are my Superior: 'Tis just that I be ruled by you: Whether under the Shades that waver by the fanning Zephyrs, or rather into this Grotto we repair: See how the wild Vine with Clusters here and there hath mantled over the Grotte.

ME.

NOTES.

suppose to have been a Brother of his, who died in the Prime of his Age; others *Quintilius Varus*, of whom *Horace* says, *nulli scibitor quam tibi Virgili*: But here the Chronology does not agree; for *Quintilius Varus* died

A. U. C. 730. and *Virgil* wrote this Eclogue fifteen Years before: Others therefore with more Probability refer it to the Death and Deification of *Julius Cæsar*.

ME. In nostris montibus
Amyntas solus certet tibi.

MO. Quid si idem Amyntas
certet superare Phœbum canendo ?

ME. Incipe, Mopse, prior ; si quos aut Phyl-
lidis, aut laudes Al-
conis, aut jurgia Codri ;

incipe : Tityrus servabit
pascētes hœdos. Mo. Imò
potius experiar hœc
carmina, quæ carmina
descripsi nuper in viridi
cortice fagi, et modulans
notavi ea alterna ; dein-
de tu jubeto ut Amyn-
tas certet mecum. ME.

Quantum lenta salix ce-
dit pallenti olivæ, quan-
tum humilis salicunca ce-
dit puniceis rosetis ; tan-
tum Amyntas cedit tibi no-
stro judicio. Mo. Sed,

puer, tu define loqui plu-
ra verba : successimus an-
tro. Nymphæ flebant

Daphnin exstinctum cru-
deli funere : vos coryli et

flumina estis testes nym-
phis, cum mater complexa

miserabile corpus sui nati,
vocat atque Deos atque

astra crudelia. Daphni,
non ulli pastores egere pa-
stos boves ad frigida flu-
mina illis diebus : nulla

quadrupes neque libavit
amnem, nec attigit her-
bam graminis. Daphni,

serique montes silvæque
loquuntur, etiam Pœnos
leones ingemuisse tuum in-
teritum. Daphnis et in-
stituit subjungere Arme-
nias tigres curru, Daph-
nis instituit inducere Thi-
asos Baccho, et intexere
lentas hastas mollibus fo-
liis. Ut vitis est decori
arboribus, ut uva vitib-
us, ut tauri gregibus,
ut segetes pinguibus ar-
vis ; tu es omne decus tuis.

ME. Montibus in nostris solus tibi certet
Amyntas.

MO. Quid si idem certet Phœbum superare
canendo ?

ME. Incipe, Mopse, prior ; si quos aut Phyl-
lidis ignes, 10

Aut Alconis habes laudes, aut jurgia Codri ;

Incipe : pascētes servabit Tityrus hœdos.

MO. Imò hæc, in viridi nuper quæ cortice fagi

Carmina descripsi, et modulans alterna notavi,

Experiar : tu deinde jubeto certet Amyntas. 15

ME. Lenta salix quantum pallenti cedit olivæ,

Puniceis humilis quantum salicunca rosetis ;

Judicio nostro tantum tibi cedit Amyntas.

MO. Sed tu define plura, puer : successimus
antro.

Exstinctum nymphæ crudeli funere Daphnin 20

Flebant, vos coryli testes, et flumina nymphis :

Cum, complexa sui corpus miserabile nati,

Atque Deos atque astra vocat crudelia mater.

Non ulli pastos illis egere diebus

Frigida, Daphni, boves ad flumina : nulla neque
amnem 25

Libavit quadrupes, nec graminis attigit herbam.

Daphni, tuum Pœnos etiam ingemuisse leones

Interitum, montesque feri silvæque loquuntur.

Daphnis et Armenias curru subjungere tigres

Instituit, Daphnis thiasos inducere Baccho, 30

Et foliis lentas intexere mollibus hastas.

Vitis ut arboribus decori est, ut vitibus uvæ,

Ut gregibus tauri, segetes ut pinguibus arvis ;

Tu decus omne tuis. Postquam te fata tulerunt,

Ipsa

Postquam fata abs-tulerunt te,

N O T E S.

10. *Phyllidis ignes*. Phyllis, Queen of
Thrace, fell in Love with Demophoon, the Son
of Theseus, and married him. Some time af-
ter Demophoon having gone to Athens, and be-
ing detained there beyond the Time when he

had promised to return, Phyllis tortured with
the Pangs of a jealous Lover, grew impatient
under his Absence, and at last hanged herself
in Despair.

11. *Alconis*. A famous Cretan Archer,
who

ME. Amyntas alone in our Mountains may vie with thee.

MO. What if the same *presumptuous Youth* should vie with Phœbus's self in Song?

ME. Begin you, Mopfus, first; whether you are disposed to sing the Passion of Phyllis, or the Praises of Alcon, or the *glorious* Strife of Codrus; Begin: Tityrus will tend the browsing Kids.

MO. Nay, I'll rather try those Strains, which lately I inscribed on the green Bark of the Beech-tree, and sung and noted them by Turns: Then bid Amyntas vie with me.

ME. As far as the limber Willow is inferior to the pale Olive, and humble Lavender to crimson Beds of Roses; so far is Amyntas, in my Judgment, inferior to you.

MO. But, Shepherd, no more: Now we have reached the Grotto. The Nymphs deplored Daphnis cut off by cruel Death: Ye Hazles and ye Streams witnessed *the mourning* of the Nymphs: When the Mother embracing the lamented Corse of her Son, reproaches both Gods and Stars of Cruelty. The *mourning* Swains, O Daphnis, then forgot to drive their fed Cattle to the cooling Streams: No Quadruped or tasted of the Brook, or touched a Blade of Grass. The savage Mountains, Daphnis, and the Woods, can tell that the *very* Lions in the Wilds of Afric mourned thy Death. Daphnis taught to yoke Armenian Tygers in the Chariot, Daphnis *taught* to lead up the Dances in honour of Bacchus, and wreath the pliant Spears with soft Leaves. As the Vine is the Glory of the Trees, as Grapes are of the Vine, as the Bull is of the Flock, as standing Corn of fertile Fields; so thou wast all the Glory of thy Fellow-swains. E'er since the Fates snatched thee away, Pales herself, and Apollo

N O T E S.

who aimed an Arrow so dextrously at a Serpent wreathed about the Body of his Son, as to kill the Animal without touching the Boy.

11. *Jurgia Codri*. Codrus was King of the *Athenians*, and signalized himself by dying for his People. For in a War between them and the *Lacedemonians*, hearing that an Oracle had promised the Victory to that People whose King should die, and the Enemy being strictly enjoined not to kill the *Athenian* King; he

disguised himself in the Habit of a Peasant, went in among the Enemy, picked a Quarrel with some of them, and was slain in the Scuffle. The Enemy no sooner found out who he was than they threw down their Swords.

24. *Non ulli*. To this *Ruæus* refers these Words of Suetonius in *Jul. C. 81. Proximis diebus equorum greges, quos in trajiciendo flumine Rubicone consecrarat, ac vagos ac sine custode dimiserat, comperit pertinacissime a pabulo abstinere, ubertimque flere.*

Dea Pales ipsa, atque Apollo ipse reliquit agros. Sæpe, quibus fulcis mandavimus grandia bordea, infelix lolium, et steriles avenæ dominantur his. Pro molli violâ, pro purpureo narcisso, carduus et paliurus surgit acatis spinis. Pastores, spargite humum foliis, et inducite umbras fontibus: Daphnis mandat talia fieri sibi. Et facite tumultum illi, et superaddite hoc carmen tumulto: ego Daphnis jaceo hic, notus in silvis, hinc usque ad sidera, custos formosi pecoris, ipse formosior. Me. Divine poeta, tuum carmen est tale nobis, quale sopor est fessis in gramine, quale restinguere sitim saliente rivo dulcis aquæ. Nec æquiparas magistrum calamum solum, sed etiam vocem. Fortunatus puer, nunc tu eris alter ab illo. Tamen nos dicemus hæc nostra carmina tibi vicissim, tollemusque tuum Daphnis ad astra: feremus Daphnin ad astra: Daphnis amavit nos quoque. Mo. An quicquam sit majus nobis tali munere? et puer ipse fuit dignus cantari: et jam pridem Stimichon laudavit ista tua carmina nobis. Me. Nunc Daphnis, candidus, miratur insuetum limen Olympi, videtque nubes et sidera sub pedibus. Ergo alacris voluptas tenet silvas, et cætera rura, Panaque, pastoresque, puellasque Dryadas. Nec lupus meditat in insidiis pecori, nec ulla retia meditantur dolum cervi: bonus Daphnis amat otia. Intonsi montes ipsi jactant voces ad sidera lætitiâ: jam rupes ipsæ modulantur carmina. Jam arbuta ipsa sonant hoc: Menalca, ille est Deus, ille est Deus. Daphni, ô sis bonus, felixque tuis! en aspice quatuor aras;

Ipsa Pales agros, atque ipse reliquit Apollo. 35
Grandia sæpe quibus mandavimus hordea fulcis,
Infelix lolium, et steriles dominantur avenæ.
Pro molli violâ, pro purpureo narcisso,
Carduus, et spinis surgit paliurus acutis.
Spargite humum foliis, inducite fontibus umbras,
Pastores: mandat fieri sibi talia Daphnis. 41
Et tumultum facite, et tumulto superaddite carmen:
Daphnis ego in silvis, hinc usque ad sidera notus,
Formosi pecoris custos, formosior ipse.

ME. Tale tuum carmen nobis, divine poeta, 45
Quale sopor fessis in gramine; quale per æstum
Dulcis aquæ saliente sitim restinguere rivo.
Nec calamis solum æquiparas, sed voce magistrum.
Fortunate puer, tu nunc eris alter ab illo.
Nos tamen hæc quocunque modo tibi nostra vi-
cissim 50

Dicemus, Daphninque tuum tollemus ad astra:
Daphnin ad astra feremus: amavit nos quoque
Daphnis.

MO. An quicquam nobis tali sit munere majus?
Et puer ipse fuit cantari dignus: et ista
Jam pridem Stimichon laudavit carmina nobis. 55

ME. Candidus insuetum miratur limen Olympi,
Sub pedibusque videt nubes, et sidera Daphnis.
Ergo alacris silvas, et cætera rura voluptas,
Panaque, pastoresque tenet, Dryadasque puellas.
Nec lupus insidias pecori, nec retia cervis 60
Ulla dolum meditantur: amat bonus otia Daphnis.
Ipsi lætitiâ voces ad sidera jactant
Intonsi montes: ipsæ jam carmina rupes.
Ipsa sonant arbusta: Deus, Deus ille, Menalca.
Sis bonus ô felixque tuis! en quatuor aras; 65

Ecce

NOTES.

38. *Purpureo narcisso.* There are a great many different kinds of the Narcissus or Daf-

fodil; *Dioxorides* particularly mentions one that is *purporosidns*, of a purple hue.

52. *Amavit*

Apollo too, have left the Plains. Luckless Darnel, and the barren Oats prevail in these Furrows where we were wont to sow the plump Barley. In lieu of the soft Violet, in lieu of the empurpled Narcissus, the Thistle springs up, and the Thorn with its sharp Prickles. Strow the Ground with Leaves, ye Shepherds, cover the Fountains with shady Boughs: These Rites Daphnis for himself ordains. And raise a Tomb, and on that Tomb inscribe this Epitaph: *Here I Daphnis of the Groves repose, from hence even to the Stars renowned, the Shepherd of a fair Flock, fairer myself than they.*

ME. Such, matchless Poet, is thy Song to me, as Slumbers to the weary on the Grass; as in scorching Heat to quench Thirst from a salient Rivulet of fresh Water. Nor equal you your Master in thy Pipe only, but *also* in the Voice. Happy Swain, you shall now be the next to him. Yet, as I can, I'll sing in my Turn these *Verses* of mine, and exalt your Daphnis to the Stars: Daphnis I'll raise to the Stars: Me too Daphnis loved.

MO. Can ought be more acceptable to me than such a Present? The Swain was both worthy himself to be celebrated, and Stimulation hath long since praised to me that Song of yours.

ME. Daphnis robed in white admires the Courts of Heaven, to which he is a Stranger, and underneath his Feet beholds the Clouds and Stars. Hence mirthful Pleasure fills the Woods and every Field, Pan, and the Shepherds, and Virgin Dryads. The Wolf does neither meditate mischievous Plots against the Sheep, nor are any Toils set to ensnare the Deer: Good Daphnis delights in Peace. For Joy even the unshorn Mountains raise their Voices to the Stars: Now the very Rocks, the very Groves resound these Notes: A God, a God he is, Menalcas. Oh be propitious and indulgent to thy own!

See

N O T E S.

52. *Amarit nos quoque Daphnis.* Virgil was obscure and little known in *Julius Caesar's* Time; but *Ræus* thinks it may be explained of the *Mantuans* in general, who with the other People of *Cisalpine Gaul* were cherished and protected by *Cæsar*.

54. *Et puer ipse.* Hence *Servius* infers that the *Daphnis* here celebrated cannot be *Julius Cæsar*, since *puer* ill agrees to a Man of fifty six Years. *Ræus* contends that he may be called *puer* as being now a God, whose Privi-

lege is to preserve immortal Youth. But these refined Criticisms are very superfluous; *Virgil* in the Style of pastoral Poetry represents *Daphnis*, whoever he was, as a Swain, and *puer* is the Word he uses all along in that Sense, *Ecl. III. ult. VI. 14, &c.*

56. *Candidus.* *Servius* makes this an Emblem of his Divinity, white being the Colour of the celestial Gods. *Tibull. L. III. 6. Candida Liber, ades. Ov. Trist. V. 514. Candidus huc veniat.*

F

66. *Atharia.*

Ecce duas tibi, Daphni, duque altaria Phœbo. Statuam bina pocula spumantia novo lacte quotannis, duosque crateras pinguis olivæ tibi. Et imprimis hilarans convivium multo Baccho, ante focum, si erit frigus, si erit messis, in umbrâ, fundam Arvisia vina, novum nectar è calathis. Damœtas et Lycæus Ægon cantabunt mihi: Alphefibeus imitabitur saltantes Satyros. Hæc sacra semper erunt tibi, et cum reddemus solennia vota Nymphis, et cum lustrabimus agros. Dum aper amabit juga montis, dum piscis amabit fluvios, dumque apes pascentur thymo, dum cicadæ pascentur rore; semper tuus honos, tuumque nomen, laudesque manebunt. Agricola facient vota tibi quotannis sic, ut Baccho Cererique, tu quoque damnabis eos votis solvendis. Mo. Quæ, quæ dona reddam tibi pro tali carmine? nam neque sibilus venientis Austri juvat me tantum, nec litora percussa fluctu tam juvant me, nec flumina, quæ decurrunt inter saxosas valles. Me. Nos donabimus te ante hæc fragili cicuta. Hæc cicuta docuit nos canere; Corydon ardebat formosum Alexin: hæc eadem cicuta docuit nos, cum es Melibœi? Mo. At, Menalca, tu fume pedum, formosum paribus nodis atque ære, quod Antigènes non tulit, cum sæpe rogaret me (et tum ille erat dignus amari.)

Ecce duas tibi, Daphni, duoque altaria Phœbo. Pocula bina novo spumantia lacte quotannis, Craterasque duos statuam tibi pinguis olivi: Et, multo imprimis hilarans convivium Baccho, Ante focum, si frigus erit, si messis, in umbrâ, 70 Vina novum fundam calathis Arvisia nectar. Cantabunt mihi Damœtas, et Lycæus Ægon: Saltantes satyres imitabitur Alphefibeus. Hæc tibi semper erunt, et cum solennia vota Reddemus Nymphis, et cum lustrabimus agros. 75 Dum juga montis aper, fluvios dum piscis amabit, Dumque thymo pascentur apes, dum rore cicadæ; Semper honos, nomenque tuum, laudesque manebunt.

Ut Baccho Cererique, tibi sic vota quotannis Agricola facient: damnabis tu quoque votis. 80 Mo. Quæ tibi, quæ tali reddam pro carmine dona? Nam neque me tantum venientis sibilus Austri, Nec percussa juvant fluctu tam litora, nec quæ Saxosæ inter decurrunt flumina valles. 84 Me. Hæc te nos fragili donabimus ante cicuta. Hæc nos, Formosum Corydon ardebat Alexin: Hæc eadem docuit, Cujum pecus? an Melibœi? Mo. At tu fume pedum, quod, me cum sæpe rogaret, Non tulit Antigènes, (et erat tum dignus amari) Formosum paribus nodis atque ære, Menalca.

ECLOGA

NOTES.

66. *Alt. ria.* *Aræ* were Altars consecrated indifferently, either to the celestial or infernal Deities; but the *altaria* only to the former, and were of a larger form: Hence *Servius*

derives the Word from *altus*, high.

71. *Arvisia.* From *Arvisus*, a Promontory in the Island of *Chios*, famous for excellent Wines. *Novum nectar*, i. e. quæ sunt novum

See *here* four Altars ; lo, Daphnis, two for thee, and two for Phœbus. Two Bowls foaming with new Milk, and two Goblets of fat Oil will I present to thee each Year : And chiefly, enlivening the Feast with Plenty of the Joys of Bacchus, before the Fire if it be Winter, if Harvest in the Shade, I will pour thee forth Chian Wines rich as Nectar. Damœtas and Lyctian Ægon shall sing to me : Alphesibœus shall mimick the frisking Satyrs. These Rites shall be ever thine, both when we pay our solemn anniversary Vows to the Nymphs, and when we make the Circuit of the Fields. While the Boar shall love the Tops of Mountains, while Fishes in the Floods delight, while Bees on Thyme shall feed, and Grasshoppers on Dew ; thy Honour, Name, and Praise, shall still remain. As to Bacchus and Ceres, so to thee the Swains shall yearly perform their Vows : Thou too shalt bind *them* to their Vows.

Mo. What *just*, what *grateful* Returns shall I make thee for so excellent a Song ? For neither the Whispers of the rising Southwind, nor Shores lashed by the Wave, nor Rivers that glide down among the stony Vales, please me so much.

ME. First will I present you with this brittle Reed. This *taught* me, " Corydon for fair Alexis burned : " This same hath taught me, " Whose this Flock ? Is it that of Melibœus ? "

Mo. But do you, Menalcas, accept this Sheep-hook adorned with uniform Knobs, and *Rings of* Brass, which Antigenes never could obtain, tho' he often begged it of me, and at that time he was worthy to be loved.

ECLOGUE

NOTES.

nectar ; Wines which are excellent as Nectar, the Drink of the Gods. *Novus* here signifies excellent, as above, Ecl. III. 86.

80. *Damnabis tu quoque votis*. Literally, Thou shalt condemn them to their Vows. When

the Object of the Vow or Prayer was granted, then the Person was *reus voti*, or *damnatus voti* : So that *damnare votis* is a Phrase equivalent to that of granting their Vows, or hearing their Prayers as a God.

E C L O G A VI.

S I L E N U S .

O R D O .

*N*ostra musa Thalia prima est dignata ludere Siracosis versu, nec erubuit habitare silvas. Cum canerem reges et prælia, Cynthius Apollo vellent meam aurem, et admonuit me sic: Tityre, oportet pastorem pascere pingues oves, et dicere deductum carmen. Nunc ego meditabor agrestem musam tenui arundine (namque super erunt tibi, Vare, qui cupiant dicere tuas laudes, et condere tristitia bella carminibus.) Non cano carmina injussa à Phœbo: tamen si quis, si quis captus amore tenuis leget hæc quoque; Vare, nostræ myricæ canent te, omne nemus canet te: nec est ulla pagina gratior Phœbo, quam illa quæ præscripsit nomen Vari sibi. Pierides, pergite. Chromis et Mnasilus duo pueri videre Silenum jacentem somno in antro, inflatum quoad venas hesternæ Iaccho, ut semper est mos illi. Serta, tantum delapsa capiti, jacebant procul ab illo: et gravis cantharus pendebat attrita ansâ. Pueri, aggressi eum, injiciunt illi vincula facta ex fertis ipsis (nam sæpe senex Silenus luserat ambo spe carminis.) Ægle addit se sociam pueris, supervenitque iis timidis, Ægle pulcherrima Naïadum, pingitque frontem et tempora seni jam videnti sanguineis moris. Ille, Silenus, ridens dolum, inquit, Quò nectitis vincula?

Prima Siracosis dignata est ludere versu,
 Nostra nec erubuit silvas habitare Thalia.
 Cum canerem reges et prælia, Cynthius aurem
 Vellit, et admonuit: pastorem, Tityre, pingues
 Pascere oportet oves, deductum dicere carmen. 5
 Nunc ego (namque super tibi erunt, qui dicere
 laudes,
 Vare, tuas cupiant, et tristitia condere bella)
 Agrestem tenui meditabor arundine Musam.
 Non injussa cano: si quis tamen hæc quoque, si
 quis
 Captus amore leget; te nostræ, Vare, myricæ, 10
 Te nemus omne canet: nec Phœbo gratior ulla est,
 Quàm sibi quæ Vari præscripsit pagina nomen.
 Pergite, Pierides. Chromis et Mnasilus in antro
 Silenum pueri somno videre jacentem,
 Inflatum hesternæ venas, ut semper, Iaccho. 15
 Serta procul tantum capiti delapsa jacebant:
 Et gravis attrita pendebat cantharus ansâ.
 Aggressi (nam sæpe senex spe carminis ambo
 Luserat) injiciunt ipsis ex vincula fertis.
 Addit se sociam, timidisque supervenit Ægle, 20
 Ægle Naïadum pulcherrima, jamque videnti
 Sanguineis frontem moris et tempora pingit.
 Ille dolum ridens, Quò vincula nectitis? inquit.
 Solvite

N O T E S .

*S*ilenus surprised in a Grotto by two Shepherds, Chromis and Mnasilus, and by the Nymph Ægle, is solicited to perform the Promise he had long given them of a Song. Upon which he explains to them the Origin of the

World according to the Doctrine of the Epicureans; and then, to gratify their Curiosity, entertains them with several Fables agreeable to the Simplicity of Pastoral. This Eclogue is supposed to have been designed as a Compliment

E C L O G U E VI.

S I L E N U S.

MY Thalia is the first who deigned to sport in Sicilian Verse, nor blushed to be an Inhabitant of the Woods. When I offered to sing of Kings and Battles, Apollo twitched my Ear, and warned me *thus*: A Shepherd, Tityrus, should feed his fattening Sheep, and sing in humble Strain. Now *then* will I, O Varus, (for there will not be wanting such as are ambitious to celebrate thy Praises, and record thy disastrous Wars) exercise my rural Muse on the slender Reed. I sing not unbidden Strains *tho' humble*: Yet who so enamoured *with the rural Muse*, who so shall read even these; *to him*, O Varus, our *lowly* Tamèrisks, *to him* each Grove shall sing of thee: Nor is any Page more acceptable to Phoebus, than on whose Front the Name of Varus is inscribed. Proceed, O Muses. Chromis and Mnasyllus, the youthful Swains, saw Silenus lying asleep in his Cave, his Veins, as usual, blown up with Yesterday's Debauch. His Garlands just fallen from his Head lay at some Distance, and his ponderous Tankard hung by its worn Handle. Laying hold on him (for oft the Sire had amused them both with the Promise of a Song) they bind him with his own Wreaths. Ægle associates herself with them, and comes unexpectedly upon the timorous Swains, Ægle, the fairest of the Nairs, and just as he is opening his Eyes, she paints his Forehead and Temples with Blood-red Mulberries. He, smiling at the Trick, says, Why these Bonds?

Loose

N O T E S.

ment to Syro the Epicurean, who instructed Virgil and Varus in the Principles of that Philosophy.

1. *Siracoso versu*. In Syracusan Verse, i. e. in pastoral Poetry, such as Theocritus the Syracusan wrote.

4. *Pingues pascere oves*. i. e. *Pascere ut pinguescant*.

5. *Deductum dicere carmen*. A humble or slender Song; a Metaphor taken from Wool spun out till it becomes fine and slender. So Hor. Lib. II. 1. 225. *Tenui deducta poemata filo*. And Tibul. Lib. I. 3. 86. *Deducat plena stamina longa colo*.

7. *Vare*. Quintilius Varus, one of Augustus's Generals, who afterwards lost his Life and Army in Germany.

9. *Injussa*. May mean *strains*; I am forbidden to sing, viz. Varus's Battles.

10. *Nostre myricæ*. i. e. *Humble Pastorals*.

16. *Serta*. To be crowned with Garlands was the Badge of a Drunkard.

16. *Procul*. Apart, at some Distance; for it seems absurd to make *procul* here, with Servius, signify *near band*, and at other times *far off*.

31. *Mugnum*

*Solvite me, pueri : est
 satis me potuisse videri
 sic vobis. Vos cognoscite
 carmina, quæ vultis :
 sunt carmina vobis ; erit
 aliud mercedis huic Æ-
 gle : simul ipse incipit.
 Tum verò videres Fau-
 nosque ferasque ludere in
 numerum cantus ; tum
 videres rigidas quercus
 motare cacumina. Nec
 Parnassia rupes tantum
 gaudet Phœbo, nec mons
 Rhodope et Ismarus tan-
 tum miratur Orphea ca-
 nentem. Namque cane-
 bat, uti semina terrarum-
 que, animæque, marif-
 que, et simul liquidi ig-
 nis fuissent coacta per
 magnum inane spatium :
 ut ex his primis omnia
 exordia, et tener orbis
 mundi ipse concreverit.
 Tum ut solum cœperit du-
 rare, et discludere Nerea
 ponto, et sumere formas
 rerum paulatim. Jamque
 ut terræ stupeant novum
 solem lucefcere, atque ut
 imbres cadant nubibus
 submotis altius à terrâ :
 cum primùm silvæ inci-
 piant surgere, cumque ra-
 ra animalia errent per ig-
 notos montes. Hinc refert
 jactos lapides Pyrrhæ,
 Saturnia regna, Cauca-
 seasque volucres, furtum-
 que Promethei. Adjungit
 bis, quo fonte nautæ cla-
 massent relictum Hylan :
 ut omne litus sonaret, Hy-
 la, Hyla. Et solatur re-
 ginam Pasiphaen amore
 nivi juvenici, fortuna-
 tam, si armenta nunquam
 fuissent. Ab, infelix vir-
 go, quæ dementia cepit &c ?*

*Solvite me, pueri : satis est potuisse videri.
 Carmina, quæ vultis, cognoscite : carmina vobis ; 25
 Huic aliud mercedis erit. Simul incipit ipse.
 Tum verò in numerum Faunosque ferasque videres
 Ludere, tum rigidas motare cacumina quercus.
 Nec tantum Phœbo gaudet Parnassia rupes :
 Nec tantum Rhodope miratur et Ismarus Orphea.
 Namque canebat, uti magnum per inane coacta
 Semina terrarumque, animæque, marisque fuissent,
 Et liquidi simul ignis : ut his exordia primis
 Omnia, et ipse tener mundi concreverit orbis.
 Tum durare solum, et discludere Nerea Ponto 35
 Cœperit, et rerum paulatim sumere formas.
 Jamque novum ut terræ stupeant lucefcere Solem,
 Altius atque cadant submotis nubibus imbres :
 Incipiant silvæ cum primùm surgere, cumque
 Rara per ignotos errent animalia montes. 40
 Hinc lapides Pyrrhæ jactos, Saturnia regna,
 Caucasasque refert volucres, furtumque Promethei.
 His adjungit, Hylan nautæ quo fonte relictum
 Clamassent : ut litus, Hyla, Hyla omne sonaret.
 Et fortunatam, si nunquam armenta fuissent, 45
 Pasiphaen nivei solatur amore juvenici.
 Ah, virgo infelix, quæ te dementia cepit ?
 Præetides implerunt falsis mugitibus agros :
 At non tam turpes pecudum tamen ulla secuta est
 Concubitus ; quamvis collo timuisset aratrum, 50
 Et sæpe in lævi quævisset cornua fronte.
 Ah, virgo infelix, tu nunc in montibus erras !
 Ille, latus niveum molli fultus hyacintho,*

Illice

*ge, quæ dementia cepit &c ? Præetides implerunt agros falsis mugitibus : attamen non ulla earum est
 secuta tam turpes concubitus pecudum, quamvis timuisset aratrum collo, et sæpe quævisset cornua in
 lævi fronte. Ab, infelix virgo, nunc tu erras in montibus ! ille taurus, fultus quoad nivum latus
 molli hyacintho,*

N O T E S.

31. *Magnum per inane.* The Epicureans, whose Philosophy is here sung, taught that incorporeal Space, here called *magnum inane*, and corporeal Atoms, were the first Principles of all Things : Their void Space they considered as the Womb, in which the Seeds of

all the Elements were ripened into their distinct Forms.

35. *Et discludere Nerea ponto.* Literally, *to flout up Nereus apart in the Sea ; i. e. to separate the Waters into their Channel : Nereus the Sea-god being here put for the Waters in general ;*

Loose me, Swains: It is enough that I have suffered myself to be seen. Hear the Song which you desire: The Song for you; for her I shall find another Reward. At the same time he begins. Then you might have seen the Fauns and Savages frisking *about him* in measured Dance, then the rigid Oaks waving their Tops. Nor rejoices the Parnassian Rock so much in Phœbus: Nor do Rhodope and Ismarus so much admire their Orpheus. For he sung how, through the mighty Void, the Seeds of Earth, and Air, and Sea, and pure *ethercal* Fire, had been together ranged: How from these Principles all the Elements, and the World's recent Globe itself combined into a System. Then how the Soil began to harden, to shut up the Waters apart within the Sea, and by Degrees to assume the Forms of Things. And how anon the Earth was struck to see the new-born Sun shine forth, and how from the Clouds suspended high the Showers descend: When first the Woods began to rise, and when the Animals here and there to range the unknown Mountains. He rehearses next the *Transformation of the Stones* which Pyrrha threw, the Reign of Saturn, the Fowls of Caucasus, and the Theft of Prometheus. To these he adds the Fountain where the *Argonautic* Sailors had invoked aloud *their* Hylas lost: How the whole Shore resounded Hylas, Hylas. And *next* he soothes Pasiphae in her Passion for the Snow-white Bull, happy *Princess* if Herds had never been! Ah, ill-fated Maid, what Madness seized thee? The Daughters of Proetus with imaginary Lowings filled the Fields: Yet none of them pursued such vile Embraces of a Beast; however they might dread the Plough *to be yoked* about their Necks, and often feel for Horns on their smooth Foreheads. Ah, ill-fated Maid, thou now art roaming on the Mountains! He, resting his snowy Side

on

N O T E S.

general; and *ponto* for the Channel or Reception of these Waters.

41. *Lapides Pyrrhæ*. See the Fable, *Ovid. Met. I. 318*.

42. *Caucasæque volucres*. Prometheus is fabled to have stolen Fire from Heaven, wherewith he animated a Man of Clay of his own Formation: For which presumptuous Theft he was chained to a Rock in Mount *Caucasus*, and had a Vultur continually preying upon his Liver, that grew as fast as it was consumed.

43. *Hylan*. The Boy *Hylas*, *Hercules's* Favourite, and Companion in the *Argonautic* Expedition, having gone to fetch Water from a Fountain near which the *Argonauts* had landed, fell into the Well, and was drowned. *Hercules* and his fellow *Argonauts* missing the Boy, went in search of him along the Coast, calling on him aloud by his Name.

48. *Falsis mugitibus*. They imagined themselves transformed to Heifers; therefore he calls their Lowings *falsi*, *they were only fancied, not real*.

55. *Claudite*.

*ruminat pallentes herbas
sub nigrâ ilice, aut se-
quitur aliquam vaccam
in magno grege. Nym-
phæ, Dictææ nymphæ,
claudite, jam claudite
saltus nemorum : ut vi-
deamus si forte qua er-
rabunda vestigia bovis,
obvia, ferant sese nostris
oculis. Forsitan aliquæ
vaccæ perducant illum ad
Gortymia stabula, aut
captum viridi herbâ, aut
secutum armenta. Tum
canit puellam miratam
mala Hesperidum : tum
circumdat Phaetontidas
musco amaræ corticis, at-
que erigit eas proceras al-
nos solo. Tum canit, ut
una sororum Musarum
duxerit Gallum errantem
ad flumina Permessi in
Aonas montes ; utque om-
nis chorus Phœbi assur-
xerit viro ; ut Linus
pastor, ornatus quoad cri-
nes floribus atque amaro
apio, dixerit hæc illi di-
vino carmine : Galle,
musæ dant tibi bos cala-
mos, en accipe eos, quos
dederant ante seni As-
cræo ; quibus ille solebat
deducere rigidas arnos mon-
tibus cantando. Origo
Grynæi nemoris dicitur
tibi his calamis : ne sit
quis lucus, in quo Apollo
jasset se plus. Quid loquar,
ut narraverit, aut Scyl-
lam filiam Nisi, aut eam
quam, succinctam quoad
candida inguina latran-
tibus monstribus, fama est
secuta, vexasse Dulic-
bias rates, et, in alto
gurgite, ab, lacerasse ti-
midos nautas marinis ca-
nibus ? aut ut narra-
verit artus Terei fuisse mu-
tatos in upupam ? quas*

*dapes, quæ dona Philomela paraverit illi ? quo cursu Tereus petiverit desertam, et quibus alis ille
infelix supervolitaverit tecta sua ante ? ille Silenus canit omnia, quæ beatus fluvius Eurotas au-
diit, Phœbo quondam meditante, jussitque lauros ediscere :*

*Ilice sub nigrâ pallentes ruminat herbas,
Aut aliquam in magno sequitur grege. Claudite
nymphæ,
Dictææ nymphæ, nemorum jam claudite saltus :
Si qua forte ferant oculis sese obvia nostris
Errabunda bovis vestigia. Forsitan illum
Aut herbâ captum viridi, aut armenta secutum ;
Perducant aliquæ stabula ad Gortynia vaccæ. 60
Tum canit Hesperidum miratam mala puellam :
Tum Phaetontidas musco circumdat amaræ
Corticis, atque solo proceras erigit alnos.
Tum canit, errantem Permessi ad flumina Gallum
Aonas in montes ut duxerit una Sororum : 65
Utque viro Phœbi chorus assurrexerit omnis ;
Ut Linus hæc illi divino carmine pastor,
Floribus, atque apio crines ornatus amaro,
Dixit : Hos tibi dant calamos, en accipe, Musæ,
Ascræo quos ante seni ; quibus ille solebat 70
Cantando rigidas deducere montibus arnos.
His tibi Grynæi nemoris dicatur origo :
Ne quis sit lucus, quo se plus jactet Apollo.
Quid loquar, ut Scyllam Nisi ? ut quam fama se-
cuta est,
Candida succinctam latrantibus inguina monstribus,
Dulichias vexasse rates, et gurgite in alto,
Ah, timidos nautas canibus lacerasse marinis ?
Aut ut mutatos Terei narraverit artus ?
Quas illi Philomela dapes, quæ dona parârit ?
Quo cursu desertam petiverit, et quibus ante 80
Infelix sua tecta supervolitaverit alis ?
Omnia quæ, Phœbo quondam meditante, beatus
Audiit Eurotas, jussitque ediscere lauros,*

Ille

NOTES.

55. *Claudite.* Here Silenus personates Pa-
siphæ apostrophizing the Woods and Groves.

56. *Dictææ nymphæ.* The Nymphs of

Crete, from Dictæ, a Mountain in that Island, where Pasiphæ was Queen.

56. *Saltus.* Signifies the Lawns or open Places

on the soft Hyacinth, fūminatēs the blanched Herbs under some gloomy ever-green Oak, or courts some Female in the numerous Herd. Ye Nymphs, shut up, now ye Diſcrean Nymphs, shut up the Lawns and Openings of the Groves, if any where by Chance my Bullock's wandering Footſteps may offer to my Sight. Perhaps ſome Heifers may lead him on to the Gortynian Stalls, or enticed by the verdant Paſture, or in Purſuance of the Herd. Then he ſings the Virgin *Atalanta* charmed with the Apples of the *Hesperides*: Then how the Sisters of *Phaeton* were wrapped about with the Moſs of bitter Bark, and how from the Ground the ſtately Alders roſe. Then ſings how *Gallus*, wandering by the Streams of *Permeſſus*, was led to the Aonian Mountains by one of the *Sister-muſes*; and how the whole Quire of *Phœbus* roſe up to do him Honour. How *Linus* the Shepherd of Song divine, his Locks adorned with Flowers and bitter Paſſley, thus addreſſed him: Here take theſe Pipes the Muſes give thee, which before *they gave* to the *Aſcrean* Sage: By whoſe Muſic he was wont to draw down the rigid wild Aſhes from the Mountains. On theſe the Origin of *Grynium's* Grove by you be ſung: That in no Grove *Apollo* may glory more. Why ſhould I tell or *how he ſung* of *Scylla* the Daughter of *Niſus*? or of her whom, round the ſnowy Waſt begirt with barking Monſters, Faine records to have vexed the *Dulichian* Ships, and in the deep Abyſs, alas, torn in Pieces the trembling Sailors with Sea-dogs? Or how he deſcribed the Limbs of *Tereus* transformed? What Banquets and what Preſents *Philomela* for him prepared? With what Speed he ſought the Deſerts, and with what Wings, ill-fated *Prince*, he fluttered over the Palace once his own? All thoſe *Airs* he ſings, which happy *Eurotas* heard, and bade its Laurels learn, when *Phœbus* played of old. The Valleys ſtruck with the

Sound

N O T E S.

Places in Foreſts and Parks, where the Cattle have Room ſalire, to feed and frisk about.

62. *Tum Phaetontidas*. Literally, Then he inſolds the Sisters of *Phaeton* in the Moſs of bitter Bark, and rears the tall Alders from the Grove; i. e. He ſings their Transformation, and deſcribes it to the Liſe. See the Note on Ecl. III. 110.

64. *Permeſſi*. *Permeſſus*, a River in *Beotia*, iſſuing from Mount *Helicon*.

65. *Aonas in montes*. *Helicon* and *Cithæron*, Mountains in *Beotia*; ſo called from *Aon*,

the Son of *Neptune*, who reigned there.

70. *Aſcræo ſeni*. *Hefiod*, whoſe Country was *Aſcræa*, a Village of *Beotia*.

72. *Grynæi nemoris*. *Grynium*, according to *Strabo*, was a City of *Æolis*, where *Apollo* had a Temple of white Marble, and a ſacred Grove, where was a famous Oracle. See *Banier's Mythology*.

74, 78, 79. *Scyllam—Terei—Philomela*. See all theſe Fables in *Ovid*, and the other Books of *Mythology*, and the Hiſtory of them in *Banier*.

G

86. *Inerte*

pulsæ valles referunt carmina ad sidera. Donec vesper jussit pastores cogere oves stabulis, referreque numerum earum, et processit Olympo invito.

Ille canit : pulsæ referunt ad sidera valles.
Cogere donec oves stabulis, numerumque referre 85
Jussit, et invito processit vesper Olympo.

NOTES.

86. *Invito Olympo.* This beautifully represents the Sun and Sphere of Day, listening to the Sweetness of the Song, which described their own Formation ; and unwillingly giving way to the Evening-star, that came unseasonably, as it were, to interrupt their Pleasure.

ECLOGA VII.

MELIBŒUS, CORYDON, THYRSIS.

ORDO.

M. Forte Daphnis confederat sub argutâ ilice, Corydonque et Thyrsis compulerant greges in unum ; Thyrsis compulerat oves, Corydon compulerat capellas distentas lacte. Ambo florentes ætatibus, ambo Arcades, et pares cantare, et parati respondere. Hic caper ipse, vir gregis, deerraverat mihi : dum defendo teneras myrtos à frigore : atque ego aspicio Daphnin : ubi ille videt me contra, inquit, ô Melibœe, ades huc ocyus ; caper est saluus tibi, et hœdi ; et, si potes cessare quid temporis, requiesce sub umbrâ. Juvenci ipsi venient per prata huc potum. Hic viridis Mincius prætexit ripas tenerâ arundine, examinaque apium resonant è sacrà quercu. Quid facerem ? ego habebam neque Alcippen, nec Phyllida, quæ clauderet domi agnos depulso à lacte : et erat magnum certamen, Corydon certabat cum Thyrside. Tamen posthabui mea seria negotia ludo illorum.

M. **F**orte sub argutâ confederat ilice Daphnis,
Compulerantque greges Corydon et
Thyrsis in unum ;
Thyrsis oves, Corydon distentas lacte capellas :
Ambo florentes ætatibus, Arcades ambo :
Et cantare pares, et respondere parati. 5
Hic mihi, dum teneras defendo à frigore myrtos,
Vir gregis ipse caper deerraverat : atque ego
Daphnin
Aspicio : ille ubi me contra videt, ocyus, inquit,
Huc ades, ô Melibœe ; caper tibi salvus, et hœdi ;
Et, si quid cessare potes, requiesce sub umbrâ. 10
Huc ipsi potum venient per prata juvenci.
Hic viridis tenerâ prætexit arundine ripas
Mincius, eque sacrà resonant examina quercu.
Quid facerem ? neque ego Alcippen, nec Phyllida habebam,
Depulso à lacte domi quæ clauderet agnos : 15
Et certamen erat, Corydon cum Thyrside, magnum.
Posthabui tamen illorum mea seria ludo.

Alternis

NOTES.

Melibœus here gives us the Relation of a Sharp poetical Contest between *Thyrsis* and *Corydon* ; at which he himself and *Daphnis* were present, who both declared for *Corydon*.

Sound reecchoe to the Stars ; till Vesper warned the Shepherds to pen their Sheep in the Folds, and recount their Number ; and advanced on the Sky, full loth to lose the Song.

E C L O G U E VII.

MELIBOEUS, CORYDON, THYRSIS.

M. **D**Aphnis by chance sat down under a whispering ever-green Oak, and Corydon and Thyrsis had drove their Flocks together ; Thyrsis his Sheep, Corydon his Goats distended with Milk : Both in the Flower of their Age, Arcadians both : Equally matched at singing, and ready to answer *each other's Challenge*. Here, while I am fencing my tender Myrtles from the Cold, the He-goat himself, the Husband of the Flock, from me had strayed away : And *lo* I espied Daphnis : When he again saw me, strait he cries, come hither, Melibœus ; your Goat and Kids are safe ; and if you can stay a while, rest under this Shade. Hither thy Bullocks of themselves will come across the Meads to drink. Here Mincius hath fringed the verdant Banks with tender Reed, and from the sacred Oak Swarms of Bees resound. What could I do ? *On the one Hand* I had neither Alcippe, nor Phyllis to shut up at home my weaned Lambs : And *on the other Hand* there was a mighty Match proposed, Corydon against Thyrsis. After all I postponed my serious Business to their Play. In alternate Verses therefore the two began
to

N O T E S.

16. *Et certamen erat, Corydon cum Thyrside.* There is no occasion here for having Recourse, with Servius, and other Commentators, to the Antiphrasis, or Substitution of one Case for

another : *Corydon cum Thyrside* is an Ellipsis for *Corydon certabat cum Thyrside* ; and full as easily understood as if the Verb had been expressed.

G 2

19. *Alternos,*

Igitur ambo cœpere contendere alternis versibus : Musæ volebant me meminisse alternos versus. Corydon referebat hos, Thyrsis referebat illos in ordine. C. Nymphæ Libethrides, noster amor, aut concedite tunc carmen mihi, quale concessistis meo Codro : (ille facit carmina proxima versibus Phœbi :) aut, si nos omnes non possimus assequi tale, hic arguta fistula pendebit sacrâ pinu.

T. Vos pastores Arcades, orate crescentem poetam bedrâ, ut illa rumpantur Codro invidiâ. Aut si laudârit eum ultra placitum, cingite ejus frontem baccare, ne mala lingua noceat futuro vati. C. Delia, parvus Mycon offert hoc caput Setosi apri tibi, et ramosa cornua vivacis cervi. Si hoc fuerit proprium mihi, stabis tota de lævi marmore, evincta quoad furas puniceo cothurno.

T. Priape, est sat te expectare sinum lactis et hæc liba quotannis : es custos pauperis horti. Nunc fecimus te marmorum pro tempore : at tu esto aureus, si setura suppleverit gregem. C. O Galatea Nerine, dulcior mihi thymo Hyblæ, formosior albâ bedrâ : cum primum pastus tauri repetent præsepia, si qua cura tui Corydonis habet te, venito. T. Imò ego videar tibi amarior Sardois herbis, horridior rusco, vilior projectâ algâ, si hæc lux non est jam longior mihi toto anno. Pastus juveni, ite domum, ite, si est vobis quis pudor. C. Vos muscosi fontes, et herba mollior somno, et viridis arbutus, quæ tegit vos rarâ umbrâ,

Alternis igitur contendere versibus ambo

Cœpære : alternos Musæ meminisse volebant.

Hos Corydon, illos referebat in ordine Thyrsis. 29

C. Nymphæ, noster amor, Libethrides, aut mihi carmen,

Quale meo Codro, concedite : (proxima Phœbi Versibus ille facit) aut, si non possumus omnes, Hic arguta sacrâ pendebit fistula pinu.

T. Pastores ederâ crescentem ornatam poetam 25 Arcades, invidiâ rumpantur ut illa Codro.

Aut si ultra placitum laudârit, baccare frontem Cingite, ne vati noceat mala lingua futuro.

C. Setosi caput hoc apri, tibi Delia, parvus Et ramosa Mycon vivacis cornua cervi. 30

Si proprium hoc fuerit, lævi de marmore tota Puniceo stabis furas evincta cothurno.

T. Sinum lactis, et hæc te liba, Priape, quotannis

Expectare sat est : custos es pauperis horti.

Nunc te marmoreum pro tempore fecimus : at tu, Si setura gregem suppleverit, aureus esto.

C. Nerine Galatea, thymo mihi dulcior Hyblæ, Candidior cycnis, ederâ formosior albâ :

Cum primum pastus repetent præsepia tauri, Si qua tui Corydonis habet te cura, venito. 40

T. Imò ego Sardois videar tibi amarior herbis, Horridior rusco, projectâ vilior algâ,

Si mihi non hæc lux toto jam longior anno est.

Ite domum pastus, si quis pudor, ite juveni.

C. Muscosi fontes, et somno mollior herba, 45 Et quæ vos rarâ viridis tegit arbutus umbrâ,

Solstitium

non est jam longior mihi toto anno. Pastus juveni, ite domum, ite, si est vobis quis pudor. C. Vos muscosi fontes, et herba mollior somno, et viridis arbutus, quæ tegit vos rarâ umbrâ,

N O T E S.

19. *Alternos, &c.* See Dr. Trapp's Note on this Passage.

21. *Nymphæ Libethrides.* The Muses are called *Libethrian Nymphs*, from *Libethra*, a Fountain in *Æthiopia*, or, according to others, in *Beotia* ; over which they presided.

27. *Laudârit, baccare frontem.* Immoderate Praise was thought to be of a fascinating Nature. Hence says *Pliny*, Lib. VII. 2. *Esse in Africa familias quasdam effuscinantium ; quarum laudatione intereant probata, crescant arbores, emoriantur infantes.* Therefore to avert

to contend: Alternate *Verſes* the Muſes would have me record. Theſe Corydon, thoſe Thyſis, *each* in his Turn recited.

C. Ye Libethrian Nymphs, my Delight, or favour me with ſuch a Song as you did my Codrus (he makes *Verſes* next to thoſe of Phoebus) or, if we cannot all attain to this, here on this ſacred Pine my tuneful Pipe ſhall hang.

T. Ye Arcadian Shepherds, deck with Ivy your riſing Poet, that Codrus's Sides may burſt with Envy. Or if he praiſe me beyond what I deſire, bind my Brow with Lady's-glove, leſt his ill Tongue ſhould hurt your future Poet.

C. To thee, Diana, young Mycon *for me preſents* this Head of a briftly Boar, and the branching Horns of a long-lived Stag. If this Succeſs be laſting, thou ſhalt ſtand at thy full Length in poliſhed Marble, thy Legs with ſcarlet Buſkins bound.

T. A Pail of Milk, and theſe Cakes, Priapus, is enough for you to expect *from me*: You are the Keeper of a poor ill-furniſhed Garden. Now we have raiſed thee of Marble ſuch as the Times admit: But if the Breed recruit my Flock, thou ſhalt be all of Gold.

C. Divine Galatea, ſweeter to me than Hybla's Thyme, whiter than Swans, fairer than white Ivy: Soon as the *full-fed* Steers ſhall return to their Stalls, come, if thou haſt any Regard for Corydon.

T. Nay, may I, *sweet Maid*, appear to thee more bitter than Sardinian Herbs, more rugged than the Furze, more worthleſs than Sea-weed thrown out *upon the Shore*, if this Day be not longer to me than a whole Year. Go home my *well-fed* Bullocks, if you have any Shame, go home.

C. Ye moſſy Fountains, and Graſs more ſoft than Sleep, and the green Arbut-tree that cloathes you with its Shade, ward off the ſolſtitial Heat

N O T E S.

vert the malignant Influence, they wore a Garland of *Baccar* or *Lady's-glove* by way of Amulet.

31. *Si proprium*, &c. The Meaning is, *If you continue to give me ſuch Succeſs in hunting*.

35. *Pro tempore*. Literally, according to the Time; i. e. in proportion to my preſent Ability.

37. *Nerine Galatea*. He compliments his Miſtreſs, by giving her the Name of *Galatea*, the Daughter of *Nereus*; as much as to ſay, *equal to her in Charms*.

41. *Sardois verbis*. An Herb like Smal-lage, or, as ſome ſay, Holly-buſh, growing in Sardinia, which, being bitter, cauſeth convulſive Laughter, with great Grinning. Hence *Sardinicus riſus*, a forced Laughter.

53. *Hirſuta*.

defendite solstitium pecori: jam torrida aestas venit; jam gemmae turgent in læto palmitæ. T. Hic est focus, et pingues tædæ; hic est plurimus ignis semper, et postes nigri assiduâ fuligine. Hic curamus frigora Boreæ tantum, quantum aut lupus curat numerum ovium, aut torrentia flumina curant ripas. C. Et juniperi, et hirsutæ castaneæ stant; poma jacent strata passim, quæque sub sua arbore; nunc omnia rident: at si formosus Alexis abeat his montibus, videas et flumina sicca. T. Ager aret; herba stitit moriens vitio aeris; liber invidit pampineas umbras collibus: omne nemus virebit adventu nostræ Phyllidis: et plurimus Jupiter descendet læto imbri. C. Populus est gratissima Alcideæ, vitis Iaccho, myrtus formosæ Veneri, sua laurea Phæbo. Phyllis amat corylos: dum Phyllis amabit illas, nec myrtus, nec laurea Phæbi vincet corylos. T. Fraxinus est pulcherrima in silvis, pinus in hortis, populus in fluviis, abies in altis montibus: at si tu, formosæ Lycida, revisas me sæpius, fraxinus in silvis, et pinus in hortis cedet tibi. M. Memini hæc carmina, et Thyrsus victum contendere frustra. Ex illo tempore Corydon est Corydon nobis.

Solstitium pecori defendite: jam venit æstas

Torrida; jam læto turgent in palmitæ gemmæ.

T. Hic focus, et tædæ pingues; hic plurimus ignis

Semper, et assiduâ postes fuligine nigri. 50

Hic tantum Boreæ curamus frigora, quantum

Aut numerum lupus, aut torrentia flumina ripas.

C. Stant et juniperi, et castaneæ hirsutæ;

Strata jacent passim sua quæque sub arbore poma;

Omnia nunc rident: at si formosus Alexis 55

Montibus his abeat, videas et flumina sicca.

T. Aret ager; vitio moriens stitit aeris herba;

Liber pampineas invidit collibus umbras:

Phyllidis adventu nostræ nemus omne virebit:

Jupiter et læto descendet plurimus imbri. 60

C. Populus Alcideæ gratissima, vitis Iaccho,

Formosæ myrtus Veneri, sua laurea Phæbo;

Phyllis amat corylos: illas dum Phyllis amabit,

Nec myrtus vincet corylos, nec laurea Phæbi.

T. Fraxinus in silvis pulcherrima, pinus in hortis, 65

Populus in fluviis, abies in montibus altis:

Sæpius at si me, Lycida formosæ, revisas;

Fraxinus in silvis cedet tibi, pinus in hortis.

M. Hæc memini, et victum frustra contendere Thyrsin.

Ex illo, Corydon, Corydon est tempore nobis. 70

E C L O G A

N O T E S.

53. *Hirsutæ*. Of the kind that were rough and prickly, in opposition to the soft and smooth ones mentioned Ecl. I. *ad fin.* Or in general they stand rough; i. e. still in the shells.

53. *Stant*. Servius renders it *plenæ sunt*, viz. *fructu*, they are loaded with Fruit, taking

juniperi and *castaneæ* for the Trees. I understand them, with others, of the Fruit, and so consider *stant* in opposition to *strata jacent* in the next Verse: The one stand or hang ripening on the Boughs; the other in rich Profusion strow the Ground.

Heat from my Flock : Now scorching Summer comes ; now the Buds swell on the fruitful Tendrils of the Vine.

T. Here is a glowing Hearth, and unctuous Pines ; here is always a swinging Fire, and Lintels footed with continual Smoke. Here we just as much regard the Cold of Boreas, as either the Wolf does the Number of Sheep, or impetuous Rivers their Banks.

C. Now Junipers and prickly Chesnuts crown the Boughs ; beneath each Tree its Apples here and there lie strowed ; now all Nature smiles : But were fair Alexis to go from these Hills, you would see even the Rivers dry.

T. The Field is parched ; by the Intemperature of the Air the Herbage thirsts and dies ; Bacchus has envied our Hills the Shadows of his Vine : At the Approach of our Phyllis every Grove shall look green ; and Jove full liberal descend in joyous Showers.

C. The Poplar is most grateful to Hercules, the Vine to Bacchus, to lovely Venus the Myrtle, to Phœbus his own Laurel ; Phyllis loves the Hazles : These so long as Phyllis loves, neither the Myrtle, nor the Laurel of Phœbus shall surpass the Hazles.

T. The Ash is fairest in the Woods, the Pine-trees in the Gardens, the Poplar by the Rivers, the Fir on lofty Mountains : But if, my charming Lycidas, you make me more frequent Visits, the Ash-tree in the Woods shall yield to thee, and the Pine-tree in the Gardens.

M. These Verses I remember, and that vanquished Thyrsis did in vain contend. From that time 'tis Corydon, Corydon for me.

ECLOGUE

NOTES.

54. *Sua*, &c. We must either read *quæque*, or *sua* must be contracted into one Syllable *sa*, as Ennius says, *sis* for *suis*.

61. *Populus Alcideæ*. The Poplar-tree was sacred to Hercules, because he wore a Crown of that Tree when he went down to Hell. The Vine to Bacchus, because he was the In-

ventor of Wine. The Myrtle to Venus, either for its delicious Smell, or because it grows often along the Shore of the Sea, out of whose Foam Venus sprung. The Laurel to Apollo, on account of *Daphne*, as is said above.

ECLOGA VIII.

PHARMACEUTRIA.

DAMON, ALPHESIBOEUS.

ORDO.

Dicemus Musam pastorum Damonis et Alphesibœi, quos certantes quæque juvenca, immemor herbarum, est mirata, carmine quorum lynces sunt stupefactæ, et flumina mutata quoad suos cursus, requiêrunt: dicemus Musam Damonis et Alphesibœi. Tu, Pollio, fave mihi, seu jam superas saxa magni Timavi, sive legis oram Illyrici æquoris; en unquam ille dies erit, cum liceat mihi dicere tua facta! en illud tempus erit, ut liceat mihi ferre tua carmina, sola digna Sophocleo cothurno per totum orbem terrarum! duxi principium meorum laborum à te: labor desinet tibi. Accipe carmina cœpta tuis jussis, atque sine hac ederam serpere inter vi-
 tricis lauros circum tempora tibi. Vix frigida umbra noctis decesserat cœlo, cum ros, gratissimus pecori, est in tenerâ herbâ; Damon, incumbens tereti olivæ, cœpit sic. D. Lucifer, nascere, prævenienſque age alnum diem: dum ego, deceptus indigno amore conjugis Nisæ, queror; et moriens, tamen extremâ horâ vitæ, alloquor Deos, quanquam profeci nil illis testibus. Mea tibia, incipe Mænaliis versus mecum. Mænalus semper habet argutumque nemus, loquentesque pinos; ille mons semper audit amores pastorum,

Pastorum Musam, Damonis et Alphesibœi, Immemor herbarum quos est mirata juvenca Certantes, quorum stupefactæ carmine lynces, Et mutata suos requiêrunt flumina cursus:

Damonis Musam dicemus et Alphesibœi. 5

Tu mihi, seu magni superas jam saxa Timavi, Sive oram Illyrici legis æquoris; en erit unquam Ille dies, mihi cum liceat tua dicere facta! En erit, ut liceat totum mihi ferre per orbem Sola Sophocleo tua carmina digna cothurno! 10 A te principium: tibi desinet. Accipe jussis Carmina cœpta tuis: atque hanc sine tempora circum

Inter viatrices ederam tibi serpere lauros.

Frigida vix cœlo noctis decesserat umbra, Cum ros in tenerâ pecori gratissimus herbâ; 15 Incumbens tereti Damon sic cœpit olivæ.

D. Nascere, præque diem veniens age Lucifer alnum:

Conjugis indigno Nisæ deceptus amore Dum queror; et Divos, quanquam nil testibus illis Profeci, extremâ moriens tamen alloquor horâ. 20

Incipe Mænaliis mecum, mea tibia, versus. Mænalus argutumque nemus pinosque loquentes Semper habet; semper pastorum ille audit amores, Panaque,

N O T E S.

This Pastoral contains the Songs of Damon and Alphesibœus. The first of them bewails the Loss of his Mistress, and repines at the Success of his Rival Mopsus. The other re-

peats the Charms of some Enchantress, who endeavoured by her Spells and Magic to make Daphnis in love with her.

4. *Requiêrunt.* Here may be active, as in

E C L O G U E VIII.

PHARMACEUTRIA, *or the* ENCHANTRESS.

DAMON, ALPHESIBOEUS.

THE Muse of the Shepherds, Damon and Alpheſibœus, whom the Heifers mindleſs of their Paſture admired, contending, and to whoſe Song the Lynxes liſtened with Aſtoniſhment, and the Rivers, having changed their Courſes, ſtood ſtill: The Muſe of Damon and Alpheſibœus I ſing.

Aid thou me, *great Pollio*, whether thou overpaſs the Rocks of broad Timavus, or cruize along the Coaſt of the Iberian Sea; ſay, ſhall that Day ever come, when I ſhall be indulged to ſing thy *glorious* Deeds? Say, ſhall it come, that I may be indulged to diſſuſe through all the World thy Verſe which ſole merits *to be praiſed* in Sophocles's lofty Stile? With thee, my Muſe commenced, with thee *my Muſe* ſhall end: Accept my Songs begun by thy Command, and permit this Ivy to creep around thy Temples among thy victorious Laurels.

Scarce had the cold Shades of Night retired from the Sky, what time the Dew on the tender Graſs is moſt grateful to the Cattle, *when* Damon leaning againſt a tapering Olive thus began.

D. Ariſe, *fair* Lucifer, and previous uſher in the cheerful Day: While I, betrayed by ill-requited Love, to my Miſtreſs Niſa complain; and to the Gods, now that I die (tho' it hath *hitherto* availed me nought that I took them to Witneſs) yet in my laſt Hour appeal. Begin with me, my Pipe, Mænalian Strains. Mount Mænalus has Groves for ever filled with Melody, and Pines *for ever* vocal; he ever hears the Loves of Shepherds, and
the

N O T E S.

in *Propertius*, Lib. II. 18. 25. *Jupiter Alcmena geminas requieverat Arctos.*

18. *Tua carmina.* Some by this underſtand my Verſes, in which your Praises are celebrated; but this ſeems very harſh.

10. *Sophocleo coturno.* In *Sophocles's* Buſkin; i. e. in his ſublime tragic Stile. The *Coturnus* ſignifies the higher kind of Shoe wore by Tragedians, hence put for Tragedy

itſelf; as the *Soccus* the lower kind of Shoe is for Comedy. *Hor. de Art. Poet.* 90.

Indignatur item privatis ac prope joco

Dignis carminibus narrari cœna Thyſcæ.

18. *Conjugis Niſæ.* i. e. His *deſigned* Wiſe, as *maritus* is put for a Lover or intended Huſband, *Æn.* IV. 536.

Quos ego ſum toties jam dedignata maritos.

H

30. *Sparg*

Panaque ipsum Deum eorum, qui primus non fuit passus calamos esse inertes. Mea tibia, incipe Mænaliis versus mecum. Nisa datur Mopso! quid nos amantes non speremus? jam præsentis ævo gryphes junguntur equis: sequentique ævo, timidi damæ venient cum canibus ad pocula. Mopse, incide novas faces: uxor ducitur tibi. Marite, sparge nuces: Hesperus deferit montem. O Eetam tibi. Mea tibia, incipe Mænaliis versus mecum. O Nisa conjuncta digno viro! dum despicias omnes alios præter illum Mopsum; dumque mea fistula est tibi odio, dumque meæ capellæ, hirsutumque supercilium, prolixaque barba sunt odio: nec credis quemquam Deum curare mortalia. Mea tibia, incipe Mænaliis versus mecum. Ego vidi te parvam, legentem rescida mala cum matre in nostris sepibus (ego eram vester dux.) Jam tum alter annus ab undecimo ceperat me: jam poteram contingere fragiles ramos à terrâ. Ut vidi, ut perii, ut me malus abstulit error! Mea tibia, incipe Mænaliis versus mecum. Nunc scio quid amor sit: Ismarus, aut Rhodope, aut extremi Garamantes edunt illum in duris cotibus, illum puerum nec nostri generis, nec nostri sanguinis. Mea tibia, incipe Mænaliis versus mecum. Sævus amor docuit matrem Medeam commaculare manus sanguine natorum: tu, mater, fuisti crudelis quoque: an mater fuit magis crudelis, an ille puer magis improbus? ille puer fuit improbus, tu crudelis quoque, mater. Mea tibia, incipe Mænaliis versus mecum. Nunc et lupus fugiat oves ultro: duræ quercus ferant aurea mala: alnus floreat narcisso: myricæ sudent pingua electra corticibus;

Panaque, qui primus calamos non passus inertes.

Incipe Mænaliis mecum, mea tibia, versus. 25
Mopso Nisa datur! quid non speremus amantes?

Junguntur jam gryphes equis: ævoque sequenti
Cum canibus timidi venient ad pocula damæ.

Mopse, novas incide faces: tibi ducitur uxor.

Sparge, marite, nuces: tibi deferit Hesperus

O Eetam.

30

Incipe Mænaliis mecum, mea tibia, versus.

O digno conjuncta viro! dum despicias omnes,
Dumque tibi est odio mea fistula, dumque capellæ,

Hirsutumque supercilium, prolixaque barba;

Nec curare Deum credis mortalia quemquam. 35

Incipe Mænaliis mecum, mea tibia, versus.

Sepibus in nostris parvam te rescida mala
(Dux ego vester eram) vidi cum matre legentem.

Alter ab undecimo tum me jam ceperat annus:

Jam fragiles poteram à terrâ contingere ramos. 40

Ut vidi, ut perii, ut me malus abstulit error!

Incipe Mænaliis mecum, mea tibia, versus.

Nunc scio quid sit Amor: duris in cotibus illum
Ismarus, aut Rhodope, aut extremi Garamantes,
Nec nostri generis puerum, nec sanguinis edunt. 45

Incipe Mænaliis mecum, mea tibia, versus.

Sævus amor docuit natorum sanguine matrem

Commaculare manus: crudelis tu quoque mater:

Crudelis mater magis, an puer improbus ille?

Improbus ille puer: crudelis tu quoque mater. 50

Incipe Mænaliis mecum, mea tibia, versus.

Nunc et oves ultro fugiat lupus: aurea duræ

Mala ferant quercus: narcisso floreat alnus:

Pingua corticibus sudent electra myricæ;

Certent

N O T E S.

30. *Sparge nuces.* This Ceremony of throwing Nuts, that the Boys might scramble for them, was usual at Nuptials; for which several Reasons are assigned by *Pliny*.

30. *Tibi deferit Hesperus OEetam.* OEeta was a Mountain, or Range of Mountains, in *Thessaly*, of a very great Height; which, as *Rhæzus*

the Music of Pan, the first who suffered not the Reeds to be neglected. Begin with me, my Pipe, Mænalian Strains. Nisa is given away to Mopsus! What may we Lovers not expect? Griffins now shall match with Horses, and in the succeeding Age the timorous Does with Dogs shall come to drink. Mopsus, cut your fresh nuptial Torches: For thee a Wife is conducting home. Strow the Nuts, Bridegroom: Hesperus for thee forsakes OEeta. Begin with me, my Pipe, Mænalian Strains. *O rarely* matched to a worthy Spouse! while you disdain all the World besides, and while you detest my Pipe and Goats, my shaggy Eye-brows, and my overgrown Beard; nor believe that any God regards the Affairs of Mortals. Begin with me, my Pipe, Mænalian Strains. When thou wast but a Child, I saw thee with thy Mother gathering the dewy Apples on our Hedges, I was your Guide; I had then just entered on the Year next after eleven: I was then just able to reach the slender Boughs from the Ground. How I looked, how I languished, how the fatal Delusion stole my Heart away! Begin with me, my Pipe, Mænalian Strains. Now I know what Love is: Ismarus, or Rhodope, or the remotest Garamantes, produced him on rugged Cliffs, a Boy nor of our Race, nor of our Blood. Begin with me, my Pipe, Mænalian Strains. Relentless Love taught the Mother to imbrue her Hands in her own Childrens Blood: A cruel Mother too thou wast: Whether more cruel was the Mother, or more impious the Boy? Impious was the Boy: Thou, Mother, too wast cruel. Begin with me, my Pipe, Mænalian Strains. Now let the Wolf of himself fly from the Sheep: The hard Oaks bear golden Apples: The Alder with Narcissus bloom: The Tamarisks distil rich Amber from their Barks: Let Owls with Swans contend;

be

N O T E S.

Ræus observes, being westward of *Attica* and *Beotia*, the Inhabitants of those Countries used to observe the Stars set and retire out of Sight behind that Mountain. So that with respect to them, *Hesperus leaves OEeta*, is the same as to say, *the Evening-star is now setting*. And the same way of speaking was adopted by Poets of other Countries, tho' differently situated.

39. *Alter ab undecimo*. Literally, *The Year next after eleven had then just taken hold of me*. *Servius* makes it the thirteenth Year; for al-

ter, he says, is said only of two. But *alter ab illo*, Ecl. V. 49. plainly signifies *the next after*, and so it would seem to do here.

44. *Ismarus—Rhodope*. Two Mountains in *Thrace*, very wild and horrid. The *Garamantes* again were a savage People inhabiting the more inland Parts of *Libya*.

47. *Matrem*. This cruel Mother is *Medea*, who, to be revenged on *Jason* for preferring another Mistress to her, slew her Sons whom she bore to him before his Eyes.

et ululæ certent cymis ;
 Tityrus sit alter Orpheus ;
 Orpheus in silvis, Arion
 inter delphinās. Mea tibi-
 biam, incipe Mænalios ver-
 sus mecum. Omnia fiant
 vel medium mare : silvæ
 vivite et valet. Defer-
 rar præceptis de speculâ a-
 erii montis in undas : ha-
 beto hoc extremum munus
 morientis amatoris. Tibi-
 biam, define, jam define
 Mænalios versus. Da-
 mon dixit hæc : vos, Pie-
 erides, dicite, quæ Al-
 phesibæus responderit. Om-
 nes non possumus facere
 omnia. A. Effer aquam
 huc, famula, et cinge
 hæc altaria molli vittâ :
 adoleque pingues verbe-
 nas, et mascula thura :
 experiar avertere sanos
 sensus mei conjugis magi-
 cis sacris. Nihil nisi
 carmina desunt hic. Mea
 carmina ducite, ducite
 Daphnin ab urbe domum.
 Carmina vel possunt de-
 ducere Lunam cælo : Cir-
 ce mutavit socios Ulyssæi
 carminibus : frigidus an-
 guis, in pratis, rumpitur
 cantando. Mea carmina,
 ducite, ducite Daphnin
 ab urbe domum. Primum
 circumdo hæc tria licia
 tibi, diversa triplici co-
 lore, ducoque tuam effi-
 giem ter circum hæc alta-
 ria. Deus gaudet impa-
 re numero. Mea carmina,
 ducite, ducite Daphnin
 ab urbe domum. Famula
 Amarylli, necte ternos co-
 lores tribus nodis : Ama-
 rylli, necte eos modò : et
 dic hæc verba, necto vin-
 cula Veneris. Mea car-
 mina, ducite, ducite Daph-
 nin ab urbe domum. Ut
 hic limus durefcit, et ut
 hæc cera liquefcit uno eo-
 demque igni ; sic Daphnis durefcit aliis, et liquefcit nostro amore.

Certent et cymis ululæ : sit Tityrus Orpheus ;
 Orpheus in silvis, inter delphinās Arion. 56

Incipe Mænalios mecum, mea tibia, versus.

Omnia vel medium fiant mare : vivite silvæ.

Præceptis ærii speculâ de montis in undas
 Deferar : extremum hoc munus morientis habeto.
 Define Mænalios, jam define, tibia, versus. 61

Hæc Damon : vos, quæ responderit Alphesi-
 bœus,

Dicite, Pierides. Non omnia possumus omnes.

A. Effer aquam, et molli cinge hæc altaria vittâ :
 Verbenasque adole pingues, et mascula thura : 65

Conjugis ut magicis sanos avertere sacris
 Experiar sensus. Nihil hic nisi carmina desunt.

Ducite ab urbe domum, mea carmina, ducite
 Daphnin.

Carmina vel cælo possunt deducere Lunam :
 Carminibus Circe socios mutavit Ulyssæi : 70
 Frigidus in pratis cantando rumpitur anguis.

Ducite ab urbe domum, mea carmina, ducite
 Daphnin.

Terna tibi hæc primùm triplici diversa colore
 Licia circumdo ; terque hæc altaria circum
 Effigiem duco. Numero Deus impare gaudet. 75

Ducite ab urbe domum, mea carmina, ducite
 Daphnin.

Necte tribus nodis ternos, Amarylli, colores :
 Necte, Amarylli, modò : et, Veneris, dic, vin-
 cula necto.

Ducite ab urbe domum, mea carmina, ducite
 Daphnin.

Limus ut hic durefcit, et hæc ut cera liquefcit 80
 Uno eodemque igni ; sic nostro Daphnis amore.

Sparge

N O T E S.

56. Arion. A Lyric Poet, who, in his Italy, where he had enriched himself, was by
 Return to Corinth his native Country, from the covetous Mariners thrown over board,
 while

be Tityrus an Orpheus; an Orpheus in the Woods, an Arion among the Dolphins. Begin with me, my Pipe, Mænalian Strains, All the World for me may even become one great Abyfs: Ye Woods farewell. From the Summit of yon aerial Mountain will I fling me headlong down into the Waves: Take this laſt Preſent from thy dying Swain. Ceafe, my Pipe, now ceafe Mænalian Strains.

Thus Damon: Ye Pierian *Muſes*, ſay what Alpheſibœus reſponſive ſung. All things we cannot all.

A. Bring forth the Water, and bind theſe Altars with a ſoft Fillet: Burn thereon fat *unctuous* Vervain, and male Frankincenſe: That I may try by ſacred Magic Spells to diſpoſſeſs my Love of a ſound Mind. Nothing here but Charms are wanting. My Charms bring *Daphnis* from the Town, bring *Daphnis* home to me. Charms can even draw down the Moon from Heaven: Circe by Charms transformed the Aſſociates of Ulyſſes: The cold Snake is in the Meads by Incantation burſt. My Charms bring *Daphnis* from the Town, bring *Daphnis* home to me. Firſt theſe three Threeds with threefold Colours varied I round thee twine; and thrice lead thy Image round theſe Altars. The Gods delight in the uneven Number. My Charms bring *Daphnis* from the Town, bring *Daphnis* home to me. Bind, Amaryllis, three Colours in three Knots: Bind them, Amaryllis, now: And ſay I bind the Chains of Venus. My Charms bring *Daphnis* from the Town, bring *Daphnis* home to me. As this Clay hardens, and as this Wax with one and the ſame Fire diſſolves; ſo may *Daphnis* by my Love. Sprinkle the ſalt Cake, and

N O T E S.

while he was playing on his Lyre: But a Dolphin, charmed with his Muſic, is ſaid to have taken him on its Back, and carried him to *Tænarus*.

59. *Speculâ*. Signifies an Eminence which commands the Proſpect of all the Country round.

64. *Effer aquam*, &c. Here *Alpheſibœus* perſonates the Enchantreſs, whom we muſt now ſuppoſe to be entring on her magic Rites, in order to recover the loſt Affection of *Daphnis*: And theſe Words ſhe addreſſes to her Maid *Amaryllis*, who is mentioned Verſe 78.

65. *Verbenas*. According to the beſt In-

terpreters is here to be taken for all ſorts of Herbs uſed in ſuch kind of Rites: The Herb Vervain however was peculiarly appropriated to magical Operations, *Plin. Lib. XXII. 2.*

65. *Maſcula taura*. i. e. The pureſt and beſt, as *La Cerdâ* explains it from *Dioſcorides*.

66. *Conjugis*, &c. To turn away the ſound Mind of him who was to have been my Spouſe, i. e. to throw him into the frantic Paſſion of Love for me whom he has rejected.

71. *Cantando*. i. e. *Dum incantatur*, as *Geor. II. 250.*

Sed picis in morem ad digitos lentſcit habendo, i. e. *Qua habetur traſſaturque digitis.*

82. *Fragiles*.

Sparge molam, et incende fragiles lauros bitumine. Malus Daphnis urit me; ego uro hanc laurum in Daphnide. Mea carmina, ducite, ducite Daphnin ab urbe donum. Talis amor teneat Daphnin, qualis est, bucula, cum fessa querendo iuvenium, per nemora, atque altos lucos, perdita procumbit in viridi herbâ propter rivum aquæ, nec meminit decedere seræ nocti: talis amor teneat eum; nec sit mihi cura mederi ejus amori. Mea carmina, ducite, ducite Daphnin ab urbe domum. Ille perfidus olim reliquit has exuvias mihi, cara pignora sui: quæ nunc ego mando tibi, terra, in limine ipso: hæc pignora debent Daphnin mihi. Mea carmina, ducite, ducite Daphnin ab urbe domum. Mæris ipse dedit mihi has herbas, atque hæc venena læta Ponto: plurima venena nascuntur Ponto. Ego vidi Mærin ipsum sæpe fieri lupum bis, et condere se silvis, sæpe excire animas imis sepulcris, atque traducere satas messes aliò. Mea carmina, ducite, ducite Daphnin ab urbe domum. Amarylli, fer cineres foras; jaceque eos trans caput fluenti rivo: ne respexeris. Ego aggrediar Daphnin bis: ille nihil curat Deos, nil curat carmina. Mea carmina, ducite, ducite Daphnin ab urbe domum. Aspice, cinis ipse corripuit altaria tremulis flammis suâ sponte, dum moror ferre eum: sit bonum. Certe est nescio quid: et canis Hylax latrat in limine.

Sparge molam, et fragiles incende bitumine lauros. Daphnis me malus urit; ego hanc in Daphnide laurum.

Ducite ab urbe domum, mea carmina, ducite Daphnin.

Talis amor Daphnin, qualis, cum fessa juvenium Per nemora, atque altos querendo bucula lucos 86 Propter aquæ rivum viridi procumbit in herbâ Perdita, nec seræ meminit decedere nocti:

Talis amor teneat; nec sit mihi cura mederi.

Ducite ab urbe domum, mea carmina, ducite Daphnin. 90

Has olim exuvias mihi perfidus ille reliquit, Pignora cara sui: quæ nunc ego limine in ipso Terra, tibi mando: debent hæc pignora Daphnin.

Ducite ab urbe domum, mea carmina, ducite Daphnin. 94

Has herbas, atque hæc Ponto mihi læta venena Ipse dedit Mæris: nascuntur plurima Ponto. His ego sæpe lupum fieri, et se condere silvis Mærin, sæpe animas imis excire sepulcris, Atque fatas aliò vidi traducere messes.

Ducite ab urbe domum, mea carmina, ducite Daphnin. 100

Fer cineres, Amarylli, foras; rivoque fluenti, Transque caput jace: ne respexeris. His ego Daphnin

Aggrediar: nihil ille Deos, nil carmina curat.

Ducite ab urbe domum, mea carmina, ducite Daphnin.

Aspice, corripuit tremulis altaria flammis 105 Sponte suâ, dum ferre moror, cinis ipse: bonum fit. Nescio quid certè est: et Hylax in limine latrat. Credimus?

N O T E S.

82. Fragiles: Either crackling, quasi stragem edentes: In which Sense Lucretius uses the Word, Lib. VI. 3.

Interdum percussa furit petulantibus Euris, Et fragiles sonitus chartarum commeditatur.
Or, which is the same thing, *withered*, and so

and burn the crackling Laurels in Bitumen. Me cruel Daphnis burns, I on Daphnis *burn* this Laurel. My Charms bring *Daphnis* from the Town, bring Daphnis home *to me*. Such Love on Daphnis, as when a Heifer, tired with ranging after the Bull through Lawns and lofty Groves, *at length* in absolute Despair lies down on the green Rushes by a Rivulet of Water, nor is mindful to withdraw from the late *Hour of Night*: Let such Love on *Daphnis* seize; nor let his Cure be my Concern. My Charms bring *Daphnis* from the Town, bring Daphnis home *to me*. These Garments the faithless *Shepherd* left with me some time ago, the dear Pledges of himself: Which to thee, O Earth, in the very Entrance I now commit: These Pledges owe *to me the Return* of Daphnis. My Charms bring *Daphnis* from the Town, bring Daphnis home *to me*. These Herbs, and these baneful Plants, in Pontus gathered, Moeris himself gave me: In Pontus they numerous grow. By these have I seen Moeris transform himself into a Wolf, and skulk into the Woods, oft from their deep Graves call forth the Ghosts, and transfer the springing Harvelts to another Ground. My Charms bring *Daphnis* from the Town, bring Daphnis home *to me*. Bring forth the Ashes, Amaryllis; throw them into a flowing Brook, and over thy Head: Look not back. Daphnis' with these I will assail: Nought he regards the Gods, nought he regards my Charms. My Charms bring *Daphnis* from the Town, bring Daphnis home *to me*. See, the very Ashes have spontaneous seized the Altars with quivering Flames, while I delay to remove them: May it be a happy *Omen*. Something here, I know not what, appears: and

N O T E S.

so apt to crackle: Thus *fragilis* is opposed to *succosus* in *Celsus*: *Succesa firmiora quam fragilia*, *Cel.* II. 18. That the crackling of the Laurel was a good Omen we learn from *Tibullus*, II. 5. 81.

Et succensa sacris crepitet bene laurea flammis,

Omne quo felix, et sacer annus eat.

91. *Exuvias*. The Clothes he had once wore, which were thought to further the Effect of Enchantments. For which Reason *Dido* orders the Garments of *Aeneas* to be laid on the Pile which she pretended to have raised for the Performance of magical Rites:

—*arma viri, thalamo quæ fixa reliquit Impius, exuviasque omnes—superimponas.*

92. *In ipso limine*. In the Porch of *Vesta's* Temple, says *Servius*. But *Turnebus* explains it, *In the Entrance to Daphnis's House*. Others, with more Reason, understand it of the Entrance to her own House: For it appears that the Enchantress performed all these Rites near her own House, Verse 64, 107.

101. *Rivoque fluenti*. The same as *in rivum fluentem*, of which Construction many Examples occur in *Virgil*. See *Æn.* I. 293. II. 250. V. 451. VI. 191. VIII. 591. IX. 664. XII. 283.

When

*Credimus? an qui amant,
ipſi fingunt ſomnia ſibi?
mea carmina, parcite,
jam parcite, Daphnis ve-
nit ab urbe domum.*

Credimus? an, qui amant, ipſi ſibi ſomnia fingunt?
Parcite, ab urbe venit, jam parcite, carmina,
Daphnis.

E C L O G A IX.

LYCIDAS, MOERIS.

O R D O.

*L. Mœri, quò pedes du-
cunt te? an in urbem
Mantua, quò via du-
cit? M. O Lycida, nos
vivi pervenimus eò miſe-
riæ, ut advena poſſeſſor
noſtri agelli diceret (quod
nunquam ſumus veriti)
hæc arva ſunt mea; vos
veteres coloni migrate.
Nos nunc viſti, triſtes;
quoniam fors verſat om-
nia, mittimus hos hœdos
illi (quod munus, uti-
nam, nec vertat bene
illi.) L. Certè equidem
audieram, veſtrum Me-
nalcan ſervafſe omnia
arva carminibus, quâ
colles incipiunt ſubduce-
re ſe, demittereque jugum
molli clivo, uſque ad a-
quam, et cacumina ve-
teris fagi jam fracta.
M. Audieras illud, et
fama fuit ſic: ſed, Ly-
cida, noſtra carmina va-
lent tantùm inter Martia
ſela, quantum dicunt Cha-
onias columbas valere, a-
quilâ veniente. Quod niſi
ſiniſtra cornix monuiſſet
me ante, ab cavâ ilice,
incidere novas lites quâ-
cunque ratione; nec hic
tuus Mœris, nec Menal-
cas ipſe viveret. L. Heu,
tantum ſcelus cadit in quemquam! Heu Menalca, tua ſolatia ſunt
penè rapta nobis ſimul tecum!*

L. **O** Uo te, Mœri, pedes? an, quò via du-
cit, in urbem?

M. O Lycida, vivi pervenimus, advena noſtri,
Quod nunquam veriti ſumus, ut poſſeſſor agelli,
Diceret: Hæc mea ſunt; veteres migrate coloni.
Nunc viſti, triſtes, quoniam Fors omnia verſat, 5
Hos illi (quod nec bene vertat) mittimus hœdos.

L. Certè equidem audieram, quâ ſe ſubducere
colles

Incipiunt, mollique jugum demittere clivo,
Uſque ad aquam, et veteris jam fracta cacumina
fagi,

Omnia carminibus veſtrum ſervafſe Menalcan. 10

M. Audieras, et fama fuit: ſed carmina tantum
Noſtra valent, Lycida, tela inter Martia; quantum
Chaonias dicunt, aquilâ veniente, columbas.

Quòd niſi me quâcumque novas incidere lites
Ante ſiniſtra cavâ monuiſſet ab ilice cornix; 15
Nec tuus hic Mœris, nec viveret ipſe Menalcas.

L. Heu, cadit in quemquam tantum ſcelus!
heu tua nobis

Penè ſimul tecum ſolatia rapta, Menalca!

Quis

N O T E S.

When Virgil, by the Favour of *Augustus*,
had recovered his Patrimony near *Mantua*,
and went in hope to take Poſſeſſion, he was
in Danger to be ſlain by *Arius* the Centurion,

to whom thoſe Lands had been aſſigned by the
Emperor, in Reward of his Service againſt
Brutus and *Cæſius*. This Paſtoral therefore
is filled with Complaints of his hard Uſage,
and

And Hylax in the Entrance barks. Shall I believe? Or do those in love form to themselves fantastic Dreams? Cease, for Daphnis comes from the Town, now cease, my Charms.

E C L O G U E IX.

LYCIDAS, MOERIS.

L. **W**Hither is Mœris bound? Are you for the Town, whither the Way leads?

M. Ah Lycidas, we have lived to see the Day when an alien Possessor of my little Farm (what we never apprehended) may say: These are mine; old Tenants, begone. Now vanquished and disconsolate, since Fortune turns all things topsy turvy, to him I convey these Kids, of which I wish him little good.

L. Sure I heard that your Menalcas had saved by his Verse all that Ground where the Hills begin invisibly to withdraw, and by an easy Declension to sink down their Ridges as far as the Stream, and now broken Tops of the old Beech.

M. Thou heardest it, Lycidas, and it was reported: But our Verse just as much avails amidst martial Arms; as they say the Chaonian Pigeons do, when the Eagle comes upon them. But had not the ill-boding Raven from an hollow ever-green Oak warned me by any Means to break off new Pleas; neither your Mœris here, nor Menalcas himself had been *this Day* alive.

L. Alas, is any one capable of such Wickedness! Alas, Menalcas, the Charms of thy Poetry were almost snatched from us with thyself!

N O T E S.

and the Persons introduced are alledged to be the Bailif of *Virgil*, or his Father, represented by *Mœris*, and his Friend *Lycidas*, a *Mantuan* Shepherd.

1. *Quo te, Mœri, pedes.* i. e. *Quo pedes ducunt te.*

2. *Vivi pervenimus.* i. e. *Vivendo pervenimus eo.*

6. *Quod nec bene vertat.* Literally, *Which may it not turn out well to him.* The common

Form of congratulating one upon receiving a Favour was *bene vertat*, *I wish you Joy, much Good may it do you.*

13. *Chaonias columbas.* The Pigeons of *Dodona*, in *Chaonia* or *Epirus*, said to have delivered Oracles. *Epirus* was called *Chaonia* from the *Chaonians* who inhabited a Part of that Country.

17. *Hæu cadit.* Literally, *Can such Wickedness fall to the Share of any one.*

quis igitur caneret nym-
phas? quis spargeret hu-
mum florentibus herbis?
aut induceret fontes viri-
di umbra? vel caneret
carmina, quæ ego taci-
tus sublegi tibi nuper,
cum ferres te ad Ama-
ryllida, nostras delicias?
Quorum carminum hoc
est fragmentum; Tity-
re, pasce meas capellas,
dum redeo, via est brevis:
et, Tityre, age eas pa-
stas potum: et, inter agen-
dum, caveto occurfare ca-
pro, ille ferit cornu. M.
Imò potius hæc carmina,
quæ canebat Varo, nec-
dum perfecta. Quorum
hoc est fragmentum;
Vare, cantantes cyni fe-
rent tuum nomen sublime
ad sidera, si modò Man-
tua superet nobis, Man-
tua, væ, niniùm vicina
miseræ Cremonæ! L. Sic
dua examina apium fu-
giant Cyrneas taxos: sic
tuæ vaccæ, pastæ cytiso,
distendent ubera lacte. In-
cipe, si habes quid. Et
Pierides fecere me poe-
tam: et sunt mihi car-
mina: pastores quoque di-
cunt me esse vatem: sed
ego non sum credulus il-
lis: nam adhuc videor
dicere carmina digna ne-
que Varo, nec Cinna;
sed velut anser, strepere
inter argutos olores. M.
Quidem ago id; et, Ly-
cida, ego ipse tacitus vo-
luto tecum, si valeam
meminisse illud: neque est
ignobile carmen. Jam me-
ramini: ades buc, ô Ga-
latea: quisnam ludus est
in undis? hic est purpu-
reum ver: hic humus
fundit varios flores cir-
cum flumina: hic candi-
da populus imminet antro, et lentæ vites texunt umbracula.

Quis caneret nymphas? quis humum florentibus
herbis

Spargeret, aut viridi fontes induceret umbrâ? 20
Vel quæ sublegi tacitus tibi carmina nuper,
Cum te ad delicias ferres Amaryllida nostras?
Tityre, dum redeo, brevis est via, pasce capellas:
Et potum pastas age, Tityre: et, inter agendum,
Occursare capro, cornu ferit ille, caveto. 25

M. Imò hæc, quæ Varo necdum perfecta ca-
nebat:

Vare, tuum nomen, (superet modò Mantua nobis,
Mantua væ miseræ niniùm vicina Cremonæ!)
Cantantes sublime ferent ad sidera cyni.

L. Sic tua Cyrneas fugiant examina taxos: 30
Sic cytiso pastæ distendent ubera vaccæ.
Incipe, si quid habes. Et me fecere poetam
Pierides: sunt et mihi carmina: me quoque dicunt
Vatem pastores: sed non ego credulus illis:
Nam neque adhuc Varo videor, nec dicere Cinnâ 35
Digna; sed argutos inter strepere anser olores.

M. Id quidem ago; et tacitus, Lycida, me-
cum ipse voluto,

Si valeam meminisse: neque est ignobile carmen.
Huc ades, ô Galatea: quis est nam ludus in undis?
Hic ver purpureum: varios hinc flumina circum 40
Fundit humus flores: hic candida populus antro
Imminet, et lentæ texunt umbracula vites.
Huc ades: insani feriant sine litora fluctus.

L. Quid, quæ te purâ solum sub nocte canentem
Audieram? numeros memini, si verba tenerem. 45

M. Daphni, quid antiquos signorum suspicis
ortus?

Ecce

NOTES.

20. Fontes induceret umbra. Induco is used
in the same sense by Cæsar, 2 Bel. Gal. 33.
Cutis ex cortice factis, aut viminibus intextis,

quæ subito (ut temporis exiguitas postulabat)
pelibus induxerunt.

30. Cyrneas

thyself! Who *then* had sung the Nymphs? Who with flowery Herbs had strewed the Ground, or covered with verdant Shade the Springs? Or who *had sung* those Songs which lately I secretly stole from you, when you resorted to our darling Amaryllis? “Feed, Tityrus, my Goats, till I return, short is the Way: And when they are fed, drive them, Tityrus, to watering: And while you are so doing, beware of meeting the He-goat, he butts with the Horn.”

M. Nay rather these, which to Varus, and yet unfinished, he sung: “Varus, the tuneful Swans shall raise thy Name aloft to the Stars, if Mantua remain but in our Possession, Mantua, alas, too near unfortunate Cremona!”

L. If thou retainest any, begin: So may thy Swarms avoid Cyrenean Yews: So may thy Heifers fed with Cytisus distend their Dugs. Me too the Muses have dubbed a Poet: I too have my Verses: And *our* Shepherds call me Bard: But to them I give no Credit: For as yet methinks I sing nothing worthy of a Varus or a Cinna; but only gabble as a Goose among sonorous Swans.

M. That, Lycidas, is what I am about; and now con it over in Silence with myself, if I can recollect it: Nor is it a vulgar Song. “Come hither, Galatea: For what Pleasure have you among *the roaring* Waves? Here is blooming Spring: Here, about the Rivers, Earth pours forth her various Flowers: Here the white Poplar overhangs the Grotte, and the limber Vines weave shady Bowers. Come hither: Leave the mad Billows to buffet the Shores.”

L. But what *are these*, which I heard you singing in a clear Night alone? I remember the Air, if I could recollect the Words.

M. Daphnis, why gaze you with Admiration on the Risings of the Signs, which are of ancient Date? Lo Dionæan Cæsar’s Star

is

NOTES.

30. *Cyrneas taxos*. The Bees that feed on Yews yield Honey very harsh and bitter to the Taste; and these Trees abounded in *Corfica*, which Island the Greeks called *Cyrne*.

35. *Varo—Cinnâ*. Quintilius Varus mentioned Ecl. VI. 7. and *Cornelius Cinna*, Pompey’s Grandson, who became a Favourite of Augustus.

I 2

47. *Dionææ*

ecce astrum Dionæi Cæsaris processit : astrum, quo segetes gauderent frugibus ; et quo uva duceret colorem in apricis collibus. Daphni, insere pyros : nepotes carpent tua poma. Ætas fert omnia, et animum quoque. Ego memini me puerum sæpe condere longos soles cantando. Nunc tot carmina sunt oblita mihi : jam vox ipsa quoque fugit Mœrim : lupi priores videre Mœrim. Sed tamen Menalcas ipse referet ista carmina tibi sæpe satis. L. Tu ducis nostros amores in longum tempus causando. Et nunc aspice, omne æquor stratum silet tibi, et omnes auræ ventosi murmuris ceciderunt. Adcò hinc est nobis media via : namque sepulcrum Bianoris incipit apparere. Hic, ubi agricolæ stringunt densas frondes, hic, Mœri, canamus : hic depone hædos : tamen veniemus in urbem. Aut si veremur, ne nox colligat pluviam ante, licet ut eamus cantantes usque (via minus lædet.) Ut eamus cantantes, ego levabo te hoc fasce. M. Puer, desine loqui plura verba : et agamus, quod nunc instat. Canemus carmina melius tum, cum Menalcas ipse venerit.

Ecce Dionæi processit Cæsaris astrum :

Astrum, quo segetes gauderent frugibus ; et quo Duceret apricis in collibus uva colorem. 49

Insere, Daphni, pyros : carpent tua poma nepotes. Omnia fert ætas, animum quoque. Sæpe ego longos Cantando puerum memini me condere soles.

Nunc oblita mihi tot carmina : vox quoque Mœrim

Jam fugit ipsa : lupi Mœrim videre priores.

Sed tamen ista satis referet tibi sæpe Menalcas. 55

L. Causando nostros in longum ducis amores.

Et nunc omne tibi stratum silet æquor : et omnes, Aspice, ventosi ceciderunt murmuris auræ.

Hinc adcò media est nobis via : namque sepulcrum

Incipit apparere Bianoris. Hic, ubi densas 60

Agricolæ stringunt frondes, hic, Mœri, canamus :

Hic hædos depone : tamen veniemus in urbem.

Aut si, nox pluviam ne colligat ante, veremur,

Cantantes licet usque, minus via lædet, eamus.

Cantantes ut eamus, ego hoc te fasce levabo. 65

M. Define plura, puer, et, quod nunc instat agamus.

Carmina tum melius, cum venerit ipse, canemus.

M. Puer, desine loqui plura verba : et agamus, quod nunc instat.

N O T E S.

47. *Dionæi Cæsaris.* Cæsar of the *Julian* Family, which sprung from *Æneas*, the

Son of *Venus*, whom Mythology makes the Daughter of *Jupiter* and *Dione*.

50. *Carpent*

ECLOGA X.

GALLUS.

ORDO.

Arethusa, concede hunc extremum laborem mihi. Pauca carmina sunt dicenda meo Gallo, sed quæ Lycoris ipsa legat.

EXtremum hunc, Arethusa, mihi concede laborem.

Pauca meo Gallo, sed quæ legat ipsa Lycoris,

Carmina

N O T E S.

Gallus, a great Patron of *Virgil*, and an excellent Poet, was very deeply in love with

one *Cytheris*, whom he calls *Lycoris*; and who had forsaken him for the Company of a Soldier.

is entered on its Course: The Star, at whose rising the Fields were to rejoice with Corn; at whose rising the Grapes on sunny Hills were to take on their purple Hue. Daphnis, plant thy Pear-trees: Posterity shall pluck the Fruit of thy Plantations. Age impairs all things, even the Mind itself. Oft, I remember, when a Boy I sung long Summer-days quite down the Sky. Now all these Songs I have forgot: Now the Voice itself has left Mœris; the Wolves have seen Mœris first. But these Menalcas himself will often enough recite to you.

L. By framing Excuses you tediously suspend my fond Desire. And now the whole Surface of the Main for thee lies smooth and still; and mark how every whispering Breeze of Wind hath died away. Besides Half of our Journey still remains: For Bianor's Tomb begins to appear. Here, where the Swains are stripping off the thick Leaves, here, Mœris, let us sing: Here lay down your Kids: Yet we shall reach the Town *betimes*. Or if we are afraid lest the Night should gather Rain before *we arrive*, yet we may still go on singing, the Way will be less tedious. That we may go on singing, I will ease you of this Burden.

M. Shepherd, urge me no more, and let us mind the Business now in hand. We shall sing those Tunes to more Advantage when *Menalcas* himself arrives.

N O T E S.

50. *Carpent tua poma nepotes*. Here *Mœris* abruptly breaks off, as if his Memory had failed him, and thence takes Occasion to make the following Reflection, than which nothing can be more natural: *Omnia fert ætas*, &c.

54. *Lupi Mœrim videre priores*. Alluding

to a superstitious Notion, that if a Wolf saw a Man before it was seen by him, it made him lose his Voice.

60. *Bianoris*. The Son of the River *Tyber*, and the prophetic Nymph *Manto*, who founded *Mantua*, and called it after the Name of his Mother.

E C L O G U E X.

G A L L U S.

Indulge me, Arethusa, this last Essay. A few Verses, but such as Lycoris herself may read, I must sing to my Gallus. Who can

N O T E S.

Alleg. The Poet therefore supposes his Friend *Gallus* retired in his Height of Melancholy

into the Solitudes of *Arcadia* (the celebrated Scene of Pastorals) where he represents him in a very

Quis neget carmina Gallo? sic amara Doris non intermisceat suam undam tibi, cum labere subter Sicanos fluctus. Dea incipe, dicamus sollicitos amores Galli, dum sinæ capellæ attondent tenera virgulta. Non caninus furdis; silvæ respondent omnia. Quæ nemora, aut qui saltus habuere vos, puellæ Naiades, cum Gallus periret indigno amore? nam neque juga Parnassi, nam neque ulla iuga Pindi, neque Aganippæ fons Aoniæ fecere moram vobis. Etiam lauri, etiam myricæ flevere illum. Etiam pinifer Mænalus, et saxa gelidi Lycæi fleverunt illum jacentem sub solâ rupe. Et oves stant circum eum, nec pœnitent illas nostrî; nec pœniteat te pecoris, ô divine poeta: et formosus Adonis pavit oves ad flumina. Et upilio venit: tardî bubulci venere: Menalcas uvividus de hibernâ glande venit. Omnes rogant, unde est tibi iste amor? Apollo venit: inquit, Galle, quid insanis? Lycoris tua cura est secuta alium perque nives, perque horrida castra. Et Silvanus venit, cum agresti honore capitis, quassans florentes ferulas, et grandia lilia. Pan Deus Arcadiæ venit: quem nos ipsi vidimus, rubentem sanguineis baccis ebuli, minioque. Et ille inquit, quis erit modus? amor non curat talia. Nec crudelis amor saturatur lacrymis, nec gramina rivis, nec apes saturantur cyiso, nec capellæ fronde. At ille Gallus tristis inquit, tamen, Arcades, vos cantabitis

Carmina sunt dicenda. Neget quis carmina Gallo? Sic tibi, cum fluctus subter labere Sicanos, Doris amara suam non intermisceat undam. 5 Incipe: sollicitos Galli dicamus amores, Dum tenera attondent sinæ virgulta capellæ. Non caninus furdis; respondent omnia silvæ. Quæ nemora, aut qui vos saltus habuere, puellæ Naiades, indigno cum Gallus amore periret? 10 Nam neque Parnassi vobis juga, nam neque Pindi Ulla moram fecere, neque Aoniæ Aganippæ. Illum etiam lauri, illum etiam flevere myricæ: Pinifer illum etiam solâ sub rupe jacentem Mænalus, et gelidi fleverunt saxa Lycæi. 15 Stant et oves circum, nostrî nec pœnitent illas; Nec te pœniteat pecoris, divine poeta: Et formosus oves ad flumina pavit Adonis. Venit et upilio: tardî venere bubulci: Uvidus hibernâ venit de glande Menalcas. 20 Omnes, unde amor iste, rogant, tibi? venit Apollo: Galle quid insanis? inquit. Tua cura Lycoris, Perque nives alium, perque horrida castra secuta est. Venit et agresti capitis Silvanus honore, Florentes ferulas et grandia lilia quassans. 25 Pan Deus Arcadiæ venit: quem vidimus ipsi Sanguineis ebuli baccis minioque rubentem. Et quis erit modus? inquit: Amor non talia curat. Nec lacrymis crudelis amor, nec gramina rivis, Nec cytiso saturantur apes, nec fronde capellæ. 30 Tristis at ille: tamen cantabitis, Arcades, inquit, Montibus

N O T E S.

a very languishing Condition, with all the rural Deities about him, pitying his hard Usage, and condoling his Misfortunes.

This Gallus is he who, Suetonius tells us, raised himself from a mean Station to high Favour with Augustus, and had from him the Government of Egypt after the Death of Antony and Cleopatra. Suet. in Aug. LXVI.

1. *Arethusa*. A Fountain or Fountain-nymph in Sicily, where Theocritus flourished.

5. *Doris amara*. Doris is one of the Sea-nymphs, here put for the Sea itself. For the fabulous Story of *Alpheus* and *Arethusa*, see Æn. III. 694.

10. *Indigno amore*. Either unworthily requited, *qui dignus erat meliore amore*: Or taking

can deny a Verse to Gallus? So, when thou glidest beneath the Sicilian Waves, may brackish Doris not intermingle her Stream *with thine*. Begin: Let us sing the anxious Loves of Gallus, while the flat-nosed Goats browse the tender Shrubs. We sing not to the Deaf; the Woods reply to all. What Groves, ye Virgin Nays, or what Lawns detained you, while Gallus pined away with ill-requited Love? For neither any of Parnassus's Tops, nor those of Pindus, nor Aonian Aganippe, *the Fountain of the Muses*, did retard you. *There* the very Laurels, the very Tamerisks consoled him: Even Pine-topped Mænalus *bemoaned* him as he lay beneath a lonely Rock, and over him the Stones of cold Lycæus wept. His Sheep too stand *mourning* around him, nor are they ashamed to share our Griefs; nor of thy Flock, divine Poet, be thou ashamed: Even fair Adonis tended Sheep along the Streams. The Shepherd too came up: The slow-paced Neat-herds came: Menalcas came wet from *gathering* Winter-mast. All interrogate whence this thy Love? Apollo came: Gallus, he says, why ravest thou *thus*? Lycoris, for whom you pine, is following another *Lover* through Snows, and horrid Camps. Silvanus too came up with rural Honours on his Head, waving the flowery Fennels and big Lillies *that adorned his Brow*. Pan, the God of Arcadia, came: Whom we ourselves beheld stained with the Elder's purple Berries and Vermilion. What Bounds, he says, will you set *to Mourning*? Love regards not such *vain Lamentations*. Nor cruel Love with Tears, nor grassy Meads with Streams, nor Bees with Cytisus, nor Goats with Browse are satisfied. But he overwhelmed with Grief: Yet you, Arcadians, he says, shall sing these *my Woes* on your Mountains:

Ye

N O T E S.

ing *indignus* in the Sense of *fecundus, crudelis*, as *Donatus* interprets it; and as it is used in the second *Æneid*;

Quæ causa indigna serenos infœdavit vultus?

11. *Nam neque, &c.* The Meaning is, that neither *Parnassus*, *Pindus*, nor any Place sacred to the Muses, could retard you from *Gallus*; for there the very Trees and Shrubs mourned in Consort with his elegiac Muse, and must have melted you into Pity, had you been in those Retreats; they were so far from retarding, that they would have invited you to aid the Love-sick, dying Swain.

11. *Parnassii*—*Pindi*, Parnassus is a Moun-

tain in *Pbocis*, and *Pindus* in *Bestia*; both of them sacred to the Muses. Out of this last the Fountain *Aganippe* springs, and is here called *Aonian*, from *Ania*, the same as *Beotia*.

15. *Mænalus*—*Lycæi*. Mænalus and *Lycæus* are two Mountains of *Arcadia*, the Scene of this Pastoral. The one abounded with Pines, the other is often covered with Snow.

16. *Nostri nec pœnitent illas.* i. e. *Nec pœnitent illas ingemiscere nostra causa.*

19. *Bubulci*. Others read *subulci*.

22. *Tua cara Lycoris*. Lycoris thy Care, or the Object of thy Love.

hæc mea mala vestris montibus : vos Arcades soli periti cantare. O quam molliter tum ossa quiescant mihi, si olim vestra fistula dicat meos amores ! atque utinam ego fuisset unus ex vobis, autque custos vestri gregis, aut vinitor maturæ uvæ ! Certè sive esset mihi Phyllis, sive Amyntas, seu quicumque furor ; (quid tum, si Amyntas sit fuscus : et violæ sunt nigræ, et vaccinia sunt nigra) jaceret mecum inter salices sub lentâ vite : Phyllis legeret sertâ mihi, Amyntas cantaret mihi. Hic sunt gelidi fontes, hic sunt mollia prata, Lycori, hic est nemus : hic consumeret tecum ævo ipso. Nunc insanus amor detinet me in armis duri Martis, inter media tela, atque adversos hostes. Tu, procul à patriâ (nec sit mihi credere) vides tantum Alpinas nives, et frigora Rheni, ab dura ! solâ sine me. Ah, ne frigora lædant te ! ah, ne aspera glacies secet teneras plantas tibi ! Ibo, et modulabor carmina avenâ Siculi pastoris Theocriti, quæ sunt condita mihi Chalcidico versu. Est certum, malle pati in silvis, inter spelæa ferarum, incidereque meos amores teneris arboribus : illæ arbores crescent : vos mei amores crescetis. Interea lustrabo Mœnala nymphis missis, aut venabor acres apros. Non ulla frigora vetabunt me circumdare Parthenios saltus canibus. Jam videor mihi ire per rupes, sonantesque lucos : libet mihi torquere Cydonia spicula Partho cornu :

Montibus hæc vestris : soli cantare periti
Arcades. O mihi tum quàm molliter ossa quiescant,
Vestra meos olim si fistula dicat amores !
Atque utinam ex vobis unus, vestrique fuisset 35
Aut custos gregis, aut maturæ vinitor uvæ !
Certè sive mihi Phyllis, sive esset Amyntas,
Seu quicumque furor ; (quid tum, si fuscus Amyntas ?
Et nigræ violæ, sunt et vaccinia nigra)
Mecum inter salices lentâ sub vite jaceret : 40
Serta mihi Phyllis legeret, cantaret Amyntas.
Hic gelidi fontes, hic mollia prata, Lycori,
Hic nemus : hic ipso tecum consumerer ævo.
Nunc insanus amor duri me Martis in armis,
Tela inter media, atque adversos detinet hostes. 55
Tu procul à patriâ (nec sit mihi credere) tantum
Alpinas, ah dura ! nives, et frigora Rheni,
Me sine sola vides. Ah te ne frigora lædant !
Ah tibi ne teneras glacies secet aspera plantas !
Ibo, et Chalcidico quæ sunt mihi condita versu 50
Carmina, pastoris Siculi modulabor avenâ.
Certum est in silvis, inter spelæa ferarum
Malle pati ; tenerisque meos incidere amores
Arboribus : crescent illæ : crescetis amores.
Interea missis lustrabo Mœnala Nymphis : 55
Aut acres venabor apros. Non me ulla vetabunt
Frigora Parthenios canibus circumdare saltus.
Jam mihi per rupes videor, lucosque sonantes
Ire : libet Partho torquere Cydonia cornu

Spicula :

N O T E S.

33. *Quam molliter ossa, &c.* They seem to have had a superstitious Dread lest the Bodies of the Dead should be oppressed with the Weight of the Earth that was laid upon them : And therefore they took care it should first be pounded and crumbled into Dust before it was laid on the Grave ; using this Form of Words :

1

Sit tibi terra levis, may the Earth be light upon thee.

36. *Vinitor.* Is one who prunes or takes care of Vines. As it is here joined not with *vitis*, but *uvæ*, it would seem to import the same as *custos vineæ*, as *Mancinellus* explains it ; or *vindemiator*, the *Vintager*.

45. *Adversos,*

Ye Arcadians only skilled in Song. O how softly then my Bones shall rest, if your Pipe in future Times shall sing my Loves! And would to Heaven I had been one of you, and either Keeper of your Flock, or Vintager of the ripe Grape! Sure whether Phyllis or Amyntas, or whoever else had been my Love, (what tho' Amyntas be swarthy? The Violet is black, and Hyacinths are black) they would have reposed with me among the Willows under the limber Vine: Phyllis had gathered Garlands for me, and Amyntas should have sung. Here are cool Fountains, here, Lycoris, soft flowery Meads, here a delicious Grove: Here with thee I could consume my whole Life away. Now Love frantic through Despair detains me in the Service of rigid Mars, in the midst of Darts, and adverse Foes. Thou, far from thy native Land (yet let me not believe it) beholdest nought but Alpine Snows, and the Colds of the Rhine, ah, hard-hearted Fair! alone, and without me. Ah Heaven forbid that these Colds should hurt thee! that the sharp Ice should wound thy tender Feet! I will go, and warble on the Sicilian Shepherd's Reed those Songs which are by me composed in Euphorion's elegiac Strain. I am resolved, rather than pursue thee thus in vain, to submit to Toils and Dangers in the Woods, among the Dens of wild Beasts, and to inscribe my Loves upon the tender Trees: As they grow up, so you, my Loves, will grow. Mean while with mingled Troops of Nymphs over Mænalus will I range, or hunt the fierce Boars. No Colds shall hinder me from traversing with my Hounds the Parthenian Lawns around. Now over Rocks and resounding Groves methinks I roam: Pleased I am to shoot Cydonian

N O T E S.

45. *Adversos*. i. e. says Servius, *se pectusque suum pugnae objicientes; recta fronte, intrepido et virili animo occurrentes.*

48. *Me sine sola*. Lycoris had followed Gallus's Rival to the Wars, as is said in the Argument; therefore the Meaning of *me sine sola* is, that she was alone as to him.

50. *Chalcidico versu*. In elegiac Verse, such as Euphorion of Chalcis wrote. Servius informs us, that Gallus had translated his Greek Elegies into Latin Verse; and Ruæus and most Interpreters take this to be the Meaning of the Words *condita Chalcidico versu*: *Quæ*

versibus traduxi à Chalcidenſi poeta, says Ruæus. But tho' this may be true, it is not to be made out of Virgil's Words without great straining; for they imply no more than simply that Gallus had composed some Songs or Elegies in the same kind of Verse as the Poet of Chalcis wrote. Catrou seems to me to have hit upon the true Meaning, namely, That he would forsake Euphorion for Theocritus; i. e. Elegy for the pastoral kind of Poetry.

51. *Pastoris Siculi*. Theocritus.

59. *Partio cornu*. The Parthian Bow; because

tanquam hæc sint medicina nostri furoris; aut ille Deus discat mitescere malis hominum. Jam rursus neque Hamadryades, nec carmina ipsa placent nobis: rursus vos silvæ ipsæ concedite. Nostri labores non possunt mutare illum Deum; nec si bibamusque Hebrum mediis frigoribus, subeamusque Sithonias nives aquosæ hyemis: nec si, cum moriens liber aret in altâ ulmo, versemus oves Æthiopum sub fidere Cancreri. Amor vincit omnia: et nos cedamus amori. Divæ Pierides, erit sat, vestrum poetam cecinisse hæc carmina, dum sedet, et texit fiscellam gracili bibisco: vos facietis hæc carmina maxima Gallo: Gallo, amor cujus crescit mihi tantum in singulas horas, quantum viridis alnus subjicit se novo vere. Surgamus: umbra solet esse gravis cantantibus; umbra juniperi est gravis; umbræ nocent et frugibus. Vos capellæ, saturæ, ite domum, ite, Hesperus venit.

Spicula: tanquam hæc sint nostri medicina furoris;
Aut Deus ille malis hominum mitescere discat. 61
Jam neque Hamadryades rursus, nec carmina nobis

Ipsa placent: ipsæ rursus concedite silvæ.
Non illum nostri possunt mutare labores;
Nec si frigoribus mediis Hebrumque bibamus, 65
Sithoniaeque nives hiemis subeamus aquosæ:
Nec si, cum moriens altâ liber aret in ulmo,
Æthiopum versemus oves sub fidere Cancreri.
Omnia vincit amor: et nos cedamus amori.
Hæc sat erit, Divæ; vestrum cecinisse poetam, 70
Dum sedet, et gracili fiscellam texit hibisco,
Pierides: vos hæc facietis maxima Gallo:
Gallo, cujus amor tantum mihi crescit in horas,
Quantum vere novo viridis se subjicit alnus.
Surgamus: solet esse gravis cantantibus umbra: 75
Juniperi gravis umbra: nocent et frugibus umbræ.
Ite domum saturæ, venit Hesperus, ite capellæ.

P. VIRG.

NOTES.

because the Parthians were famed for handling the Bow, which they made of Horn.

59. *Cydonia spicula*. Cydonian Shafts, from *Cydon*, a Town in Crete, whose Arrows were

much esteemed.

62. *Hamadryades*. The Nymphs of the Woods or Trees, from *ἄμυα*, *simul*, and *δρυς*, an Oak, because their Fate was connected with that

BUCOLICORUM FINIS.

nian Shafts from the Parthian Bow: *Fool that I am!* as if these were a Cure for the Rage of Love; or *as if* that God were capable of being softened by human Woes. Now neither the Nymphs of the Groves, nor Songs themselves charm me any more: Even to you, ye Woods, once more I bid adieu. No Sufferings can alter him; not tho' in midst of Frosts we drink of Hebrus, and undergo the Sithonian Snows of rainy Winter; nor should we tend our Flocks in Ethiopia, beneath the Sign of Cancer, when the dying Rind is withered on the stately Elm. Love conquers all; and let us yield to Love. These *Verses*, ye divine Muses, it shall suffice your Poet to have sung, while he sat, and wove his little Basket of slender Osiers: These you will make acceptable to Gallus: To Gallus, for whom my Love grows as much every Hour, as the green Alder shoots up in the Infancy of Spring. Let us arise: The *Evening*-shade uses to prove noxious to Singers; even the Juniper's Shade, *at other Times most wholsom*, now grows noxious; the *Evening*-shades are hurtful even to the Corn. Go home, the Evening-star arises, my full-fed Goats, go home.

THE

NOTES.

that of particular Trees, with which they lived and died.

65. *Hebrum*. Hebrus, one of the greatest Rivers in *Thrace*, rising out of Mount *Rhodope*.

66. *Sithoniaeque nives*. Sithonian Snows, from *Sithonia*, a Part of *Thrace*.

76. *Gravis cantantibus umbra*. The Evening Shade, as is plain from what follows.

The End of the BUCOLICS.

P. VIRGILII MARONIS GEORGICA.

LIBER I.

ORDO.

*Quid faciat lætas segetes ; quo fidere conveniat
vertere terram, O Mæcenas, adjungereque vites
ulmīs ; quæ cura boum sit, qui cultus sit pecori
habendo ; atque quanta experientia sit parvis api-
bus, hinc incipiam canere. Vos, ô clarissima lu-
mina mundi, quæ ducitis annum labentem cælo ; Li-
ber et alma Ceres si, vestro munere, tellus mu-
tauit Chaoniam glandem pingui aristâ, miscuitque
Acheloia pocula uvis inuentis : et vos Fauni,
præsentia numina agre-
stium virorum ; Fauni-
que puellæque Dryades si-
mul ferte pedem meis
carminibus : cano vestra
munera. Tuque, ô Nep-
tune, cui prima tellus,
percussa magno tridenti,
fudit frementem equum :
et tu, Aristæe, cultor ne-
morum, cui ter centum nivei juvenci tondent pingua dumeta insulæ Cææ :*

QUID faciat lætas segetes ; quo fidere terram
Vertere, Mæcenas, ulmisque adjungere
vites

Conveniat ; quæ cura boum, qui cultus habendo
Sit pecori ; atque apibus quanta experientia parvis,
Hinc canere incipiam. Vos, ô clarissima mundi
Lumina, labentem cælo quæ ducitis annum ;
Liber, et alma Ceres ; vestro si munere tellus
Chaoniam pingui glandem mutavit aristâ,
Poculaque inventis Acheloia miscuit uvis :
Et vos agrestum præsentia numina Fauni ; 10
Ferte simul Faunisque pedem, Dryadesque puellæ :
Munera vestra cano. Tuque ô, cui prima fre-
mentem

Fudit equum magno tellus percussa tridenti,
Neptune : et cultor nemorum, cui pingua Cææ
Ter centum nivei tondent dumeta juvenci : 15
Ipse

N O T E S.

The Poet, in the Beginning of this Book, propounds the general Design of each Georgic : And, after a solemn Invocation of all the Gods who are any way related to his Subject, he addresses himself in particular to *Augustus*, whom he compliments with Divinity ; and after strikes into his Business. He shews the different kinds of Tillage proper to different Soils, traces out the Original of Agricul-

ture, gives a Catalogue of the Husbandman's Tools, specifies the Employments peculiar to each Season, describes the Changes of the Weather, with the Signs in Heaven and Earth that forebode them. Instances many of the Prodiges that happened near the Time of *Julius Cæsar's* Death. And shuts up all with a Supplication to the Gods for the Safety of *Augustus*, and the Preservation of *Rome*.

T H E
G E O R G I C S
O F
V I R G I L.

B O O K I.

WHAT makes the Fields of Corn joyous ; under what Sign, Mæcenas, it is proper to turn the Earth, and join the Vines to Elms ; what Care *is requisite* for Kine, the Nurture for breeding Sheep *and lesser Cattle* ; and what Experience for *managing* the frugal Bees, hence will I begin to sing. Ye brightest Luminaries of the World, that lead the Year sliding along the Sky ; *thou* Bacchus and fostering Ceres, if by your Bounty Mortals exchanged Chaonian Mast for fattening Ears of Corn, and mingled Draughts of Achelous with the invented *Juice of the Grape* : And ye Fauns propitious to the Swains, ye Fauns and Virgin Dryads both come tripping up together : Your bounteous Gifts I sing. And thou, O Neptune, to whom the Earth, struck with thy mighty Trident, first poured forth the neighing Steed ; and thou Inhabitant of the Groves, for whom three hundred Snow-white Bullocks crop Cæa's fertile Thickets : Thou too, O Pan, Guardian

N O T E S.

4. *Pecori*. Pecus here, as opposed to *boves*, signifies the *lesser Cattle*, as Sheep and Goats, but especially Sheep ; as the Word, I think, always signifies in *Virgil* when it stands by itself. See *Ecl.* I, 75. III, 1, 20, 34. V, 87. *Geor.* II, 371.

5. *Hinc*. May either mean *henceforth*, or *with these Subjects*, as *Geor.* II. 444.

5. *Vos, & clarissima mundi, &c.* Varro, in his seventh Book of Agriculture, invokes the Sun and Moon, then *Bacchus* and *Ceres*, as *Virgil* does here : Which sufficiently confutes those who take the Words, *vos, & clarissima lumina*, to be meant of *Bacchus* and *Ceres*.

8. *Chaoniam*. Because the Woods of *Dona* in *Epirus* or *Chaonia* abounded with Oaks and Mast-bearing Trees.

9. *Pocula Acheloida*. Draughts of *Achelous*, i. e. of pure Water. *Achelous* was a River in *Ætolia*, said to be the first that arose out of the Earth, and therefore was frequently put for Water by the Ancients.

12. *Tuque, &c.* Meaning *Arifæus*.

13. *Equum*. *La Cerdia* contends it should be read *aquam* ; but what then becomes of the Epithet *frementem* ?

14. *Cæa*. *Cæa*, one of the *Cyclades* Islands, where *Arifæus* settled, leaving *Thebes*,
after

tu ipse, Pan, custos ovium, linquens patrium nemus, saltusque montis Lycei, si tua Mænala sunt tibi curæ, ô Pan Tegeæ, adsis favens nobis : Minervæque inventrix olæ, puerque, ô Triptoleme, monstrator unci aratri ; et tu, Silvane, ferens teneram cupressum ab radice : omnesque Di Deæque, quibus studium est tueri arva, quique alitis novas fruges de nullo semine ; quique demittitis satis largum imbrem cælo. Addeque tu, Cæsar, quem, est incertum, quæ concilia Deorum sint habitura mox, velisne invisere urbis, curamque terrarum, et maximus orbis accipiat te auctorem frugum, potentemque tempestatum, cingens tempora tui capitis maternâ myrto : an venias Deus immensi maris, ac nautæ colant tua numina sola : ultima Thule serviat tibi, Tethysque emat te generum sibi omnibus undis : anne addas te novum fidus tardii mensibus, quâ locus panditur inter Erigonen, Chelæque sequentes eam : jam ardens scorpius ipse contrahit brachia tibi, et relinquit tibi plus justâ parte cæli. Quidquid nomen eris ; (nam nec Tartara sperent te regem, nec tam dira cupido regnandi veniat tibi : quamvis Græcia miretur Elysios campos, nec Proserpina repetita curet sequi matrem) da facilem cursum, atque annue nostris audacibus capitis ; miseratque agrestes ignaros viæ mecum

Ipse nemus linquens patrium, saltusque Lycæi, Pan ovium custos, tua si tibi Mænala curæ, Adsis, ô Tegeæ, favens : olæque Minerva Inventrix : uncique puer monstrator aratri ; Et teneram ab radice ferens, Silvane, cupressum : 20 Dique Deæque omnes, studium quibus arva tueri, Quique novas alitis nullo de semine fruges ; Quique satis largum cælo demittitis imbrem. Tuque adeò, quem mox quæ sint habitura Deorum

Concilia, incertum est : urbisne invisere Cæsar, 25 Terrarumque velis curam, et te maximus orbis Auctorem frugum, tempestatumque potentem Accipiat, cingens maternâ tempora myrto : An Deus immensi venias maris, ac tua nautæ Numina sola colant : tibi serviat ultima Thule, 30 Teque sibi generum Tethys emat omnibus undis : Anne novum tardis fidus te mensibus addas, Quâ locus Erigonen inter, Chelæque sequentes Panditur : ipse tibi jam brachia contrahit ardens Scorpius, et cæli justâ plus parte relinquit. 35 Quidquid eris ; (nam te nec sperent Tartara regem, Nec tibi regnandi veniat tam dira cupido : Quamvis Elysios miretur Græcia campos, Nec repetita sequi curet Proserpina matrem) 39 Da faciem cursum, atque audacibus annue coeptis ; Ignarosque viæ mecum miseratus agrestes, Ingredere,

after his Son *Aëlion* was torn in Pieces by a Pack of Hounds, for gazing upon *Diana* as she was bathing herself.

16. *Lycei—Mænala.* Lyceus and Mænala were two Mountains in *Arcadia*, sacred to Pan.

17. *Si.* Here, according to some, has the Force of *et si*, tho' thy own Mænala, &c. be thy Care, yet draw nigh. But others explain it: If thou hast any Care for these Pastures, aid my Song, whence so much Honour and Advantage will accrue to those Places.

18. *Tegeæ.* Pan, so called from *Tegea*, a City of *Arcadia*, sacred to Pan.

19. *Uncique puer.* Triptolemus, who, according to Fable, first taught the *Greeks* Agriculture, wherein he himself had been instructed by *Ceres*.

20. *Ab radice.* Achilles Statius tells us, that *Silvanus* was represented on ancient Coins and Marbles, bearing a Cypress-tree plucked up by the Roots.

22. *Nullo de semine.* This is the Reading which *Pierius* found in several Manuscripts, and

N O T E S.

dian of the Sheep, O Tegeæan God, if thy own Mænalus be thy Care, draw nigh propitious, leaving a while thy native Grove, and the Lawns of Lycæus: And thou, Minerva, Inventress of the Olive; and thou, O Boy, who taught the Use of the crooked Plough And thou, Silvanus, bearing a tender Cypress plucked up by the Root: Ye Gods, and Goddesſes all, whoſe Province it is to guard the Fields, both ye who nourish the infant Fruits *that ſpring from no Seed ſown by the Hand of Man*; and ye who on the ſown Fruits ſend down the liberal Shower from Heaven.

And chiefly thou, great Cæſar, whom 'tis yet uncertain which Council of the Gods is ſoon to have: Whether thou wilt vouchſafe to viſit Cities, and undertake the Care of Countries, and the widely extended Globe receive thee, Giver of the Fruits, and Ruler of the Seasons, binding thy Temples with thy Mother's Myrtle: Or whether thou comeſt God of the unmeasured Ocean, and Mariners worſhip thy Divinity alone: Whether remotest Thule is to be ſubject to thee, and Tethys to purchaſe thee for her Son-in-law with all her Waves: Or whether thou wilt take thy Seat among the Stars, join thyſelf to the ſlow Months, a new Conſtellation, where Space lies open for thy Reception between Erigone and the Scorpion's purſuing Claws: The Scorpion himſelf, impatient for thy coming, already contracts his Arms, and leaves for thee more than an equal Proportion of the Sky. Whatever Deity thou wilt be; (for let not Tartarus expect thee for its King, nor let ſuch dire Luſt of Sway once enter thy Mind: Tho' Greece admires her Elyſian Fields, and Proſerpine redemanded cares not to follow her Mother to the upper World) grant me an eaſy Courſe, favour my adventurous Enterprize; and, pitying with me the Swains who are Stran-

gers

N O T E S.

and the Senſe confirms it to be the true one: For, as Mr. Martin rightly obſerves, the Poet in theſe two Lines invokes firſt thoſe Deities who take care of ſpontaneous Plants, and then thoſe who ſhed their Influence on Plants that are ſown. Thus, at the Beginning of the ſecond Georgic, he tells us, that ſome Trees come up of their own Accord without Culture, and that others are ſown:

Principio arboribus varia eſt natura creandis.

Namque aliæ, nullis hominum cogentibus, ipſæ

Sponte ſua veniunt.

Partem autem poſito ſurgunt de ſemine.

27. *Tempeſtatumque.* Not Storms, as ſome

translate it; for that belongs to the Claſs of Sea-divinities mentioned afterwards. Beſides, to be Ruler or Arbitrer of the Seasons, is a much higher Compliment.

30. *Thule.* An Iſland in the Scottiſh Seas.

32. *Tardis menſibus.* Either the Summer Months, called ſlow, becauſe the Days are then longer: Or, as Mr. Martin has it from Dr. Halley, becauſe the four Signs of Leo, Virgo, Libra, and Scorpio, are really ſlower in their Aſcenſion than the other eight.

34. *Ardens.* Impatient for thy coming. This Senſe I chooſe rather than to make it an Epithet of Scorpio.

ingredere, et jam nunc affuesce vocari votis. In novo vere, cum gelidus humor liquitur è canis montibus, et putris gleba resolvit se Zephyro; jam tum taurus incipiat ingemere mihi depresso aratro, et vomer attritus sulco incipiat splendescere. Illa seges demum respondet votis avari agricolæ, quæ seges sensit bis solem, bis frigora: immensæ messes ruperunt borrea illius agricolæ. At priusquam scindimus ignotum æquor ferro, cura sit, prædiscere ventos, et varium morem cœli, ac patrios cultusque habitusque locorum; et quid quæque regio, et quid quæque recuset. Hic segetes, illic veniunt felicius uvæ: Arborei fetus alibi, atque in jussa virescunt Gramina. Nonne vides, croceos ut Tmolus odores, India mittit ebur, molles sua thura Sabæi? At Chalybes nudi ferrum, viroscum Pontus Castorea, Eliadum palmas Epeiros equarum? Continuo has leges, æternaque fœdera certis Imposuit natura locis, quo tempore primum Deucalion vacuum lapides jactavit in orbem: Unde homines nati, durum genus. Ergo age, terræ Pingue solum primis extemplo à mensibus anni Fortes invertant tauri: glebasque jacentes Pulverulenta coquat maturis Solibus æstas. At si non fuerit tellus fecunda, sub ipsum

Ingredere, et votis jam nunc affuesce vocari.

Vere novo, gelidus canis cum montibus humor Liquitur, et Zephyro putris se gleba resolvit; Depresso incipiat jam tum mihi taurus aratro 45 Ingemere, et sulco attritus splendescere vomer. Illa seges demum votis respondet avari Agricolæ, bis quæ Solem, bis frigora sensit: Illius immensæ ruperunt horrea messes.

At prius ignotum ferro quàm scindimus æquor, Ventos, et varium cœli prædiscere morem Cura sit, ac patrios cultusque habitusque locorum; Et quid quæque ferat regio, et quid quæque recuset. Hic segetes, illic veniunt felicius uvæ: Arborei fetus alibi, atque in jussa virescunt 55 Gramina. Nonne vides, croceos ut Tmolus odores, India mittit ebur, molles sua thura Sabæi? At Chalybes nudi ferrum, viroscum Pontus Castorea, Eliadum palmas Epeiros equarum? Continuo has leges, æternaque fœdera certis 60 Imposuit natura locis, quo tempore primum Deucalion vacuum lapides jactavit in orbem: Unde homines nati, durum genus. Ergo age, terræ Pingue solum primis extemplo à mensibus anni Fortes invertant tauri: glebasque jacentes 65 Pulverulenta coquat maturis Solibus æstas. At si non fuerit tellus fecunda, sub ipsum Arcturum

unde homines, durum genus, sunt nati. Ergo age, fortes tauri invertant pingue solum terræ extemplo à primis mensibus anni: pulverulentaque æstas coquat jacentes glebas maturis solibus. At si tellus non fuerit fecunda,

NOTES.

43. Gelidus humor. Literally, the cold Moisture.

48. Bis quæ solem, &c. i. e. Which is suffered to lie fallow two Years.

49. Ruperunt, &c. Meaning, That his Barns have not been able to contain so great Plenty.

50. Ferro. Any Instrument of Iron.

51. Ventos. To what Winds it stands most exposed.

51. Cœli morem. Whether moist or dry, cold or hot; and how the Soil agrees with each,

52. Patrios cultus, &c. This I explain in Servius's Sense. Sciendum est, says he, ager et quemadmodum à majoribus cultus sit, et quid melius ferre consueverit. A Soil, by being cultivated in a certain Way, acquires a Habit or Aptitude to produce some Grain better than others; which is the habitus locorum, chiefly its acquired Habit or Genius; for the natural Genius is expressed in the following Words, Quid quæque ferat, &c.

55. Arborci fetus, Signifies Nurseries of Trees in general, as Verse 75.

56. Tmolus,

gers to their Way, commence a *God*, and accustom thyself even now to be invoked by Prayers.

In early Spring, when the melted Snows glide down the hoary Hills, and the crumbling Glebe unbinds itself by the Zephyr; then let my Steer begin to groan under the deep-pressed Plough, and the Share worn on the Furrow *begin* to glitter. That Field at last answers the Wishes of the covetous Farmer, which twice hath felt the *Summer's* Sun, and twice the Colds of *Winter*: Harvests immense have *even* burst his Barns.

But before we cut an unknown Plain with the Coulter, let it be our Care previously to learn the Winds, and various Quality of the Climate, the Ways of Culture practised by our Forefathers, and the Genius and Habits of the Soil; what each Country is apt to produce, and what to refuse. Here Corn, there Grapes more happily grow: Nurseries of Trees elsewhere, and Herbs spontaneous bloom. Don't you see, how Tmolus sends *us* Saffron Odours, India Ivory, the soft Sabæans their Frankincense? But the naked Chalybes Steel, Pontus strong-scented Castor, Epirus the Prime of the Olympic Mares? These Laws and eternal Regulations Nature from the Beginning imposed on certain Places, what time Deucalion first threw *those* Stones into the unpeopled World, whence Men, a hardy Race, sprung up. Come then, let your sturdy Steers turn up a Soil that is rich forthwith from the first Months of the Year: And let the dusty Summer bake the lying Clods with Suns mature and vigorous. But if the Land be not fertile, it will be sufficient to

N O T E S.

56. *Tmolus*. A Mountain in *Lydia*, famous for the best Saffron.

57. *Sabæi*. The Inhabitants of *Arabia Felix*, in whose Country only the Frankincense-tree is said to grow, *Geor.* II. 117.

Solis est Thurea virga Sabæis.

58. *Chalybes nudi*. The *Chalybes*, according to *Justin*, were a People in *Spain*, here called *Nudi*, because the Heat of their Forges made them work naked.

59. *Virosa castorea*. Castor, according to *Pliny*, is the Beavers Testicles: It is of a medicinal Nature, and the Smell of it so powerful, that it is said to make Women miscarry. *Lucretius* says the Smell of it affects them in certain Circumstances with a kind of Lethargy, and makes them drop the Work

they are about out of their Hands, *Lib. VI.* 794.

Castoreoque gravi mulier sopita recumbit,

Et manibus nitidum teneris opus effluit ei,

Tempore eo si odorata est, quo menstrua solvit.

Hence *Virgil* gives it the Epithet *virosa*, poisonous or heady. The Moderns have discovered that the Castor is not contained in the Testicles of the Beaver, but in odoriferous Glands about the Groin.

59. *Elisium palmas equarum*, Palmas here signifies the Prime or Choice of the Mares, such as were wont to carry the Palm at the Olympic Games in the Plains of *Elis*. Thus *Æn.* V. 339. *Nunc tertia palma Diore;* i. e. *Diore tertius victor.*

67. *Sub ipsum Arcturum*, About the Middle of September,

erit sat suspendere eam
tenui sulco sub Arcturum
ipsum : illuc facies ut ius-
ti, ne herbæ officiant læ-
tis frugibus : hic facies
ne exiguus humor deferat
sterilem arenam. To idem
patiere tonsas novalis ter-
ras cessare alternis annis,
et segnem campum dures-
cere situ. Aut ibi feres
flava farra, sidere mu-
tato, unde prius sustu-
leris lætum legumen quas-
sante siliquâ, aut tenues
setus viciæ, fragilesque
calamos tristic lupini, fo-
nantemque silvam. Enim
seges lini urit campum,
teges avenæ urit eum :
papaverâ perfusa Lethæo
somo urunt eum. Sed
tamen labor est facilis al-
ternis annis ; tantum ne
pudeat te saturare arida
sola pingui fimo ; neve
jactare immundum cinere-
rem per effetos agros. Sic
quoque arva requiescunt
setibus mutatis, nec inte-
rea est nulla gratia ina-
ratæ terræ. Sæpe etiam
profuit incendere steriles
agros, atque urere le-
vem stipulam crepitanti-
bus flammis. Sive inde
terræ concipiunt occultas
vires et pabula ; sive per
ignem omne vitium exco-
quitur illis, atque inuti-
lis humor exsudat ; seu il-
le calor relaxat plures vi-
as, et cæca spiramenta,
quâ succus veniat in no-
vas herbas ; seu magis durat terram, et astringit hiantes venas, ne tenues pluviæ, acriorve po-
tentia rapidi solis, aut penetrabile frigus Boreæ adurat eam.

Arcturum tenui sat erit suspendere sulco :
Illic, officiant lætis ne frugibus herbæ :
Hic, sterilem exiguus ne deferat humor arenam. 70
Alternis idem tonsas cessare novalis,
Et segnem patiere situ durescere campum.
Aut ibi flava feres, mutato sidere, farra,
Unde prius lætum siliquâ quassante legumen,
Aut tenues setus viciæ, tristisque lupini 75
Sustuleris fragiles calamos, silvamque sonantem.
Urit enim lini campum seges, urit avenæ ;
Urunt Lethæo perfusa papavera somno.
Sed tamen alternis facilis labor ; arida tantum
Ne saturare fimo pingui pudeat sola ; neve 80
Effetos cinerem immundum jactare per agros :
Sic quoque mutatis requiescunt setibus arva.
Nec nulla interea est inaratæ gratia terræ.

Sæpe etiam steriles incendere profuit agros, 84
Atque levem stipulam crepitantibus urere flammis :
Sive inde occultas vires, et pabula terræ
Pinguia concipiunt ; sive illis omne per ignem
Excoquitur vitium, atque exsudat inutilis humor ;
Seu plures calor ille vias et cæca relaxat
Spiramenta, novas veniat quâ succus in herbas ; 90
Seu durat magis, et venas astringit hiantes ;
Ne tenues pluviæ, rapidive potentia Solis
Acrior, aut Boreæ penetrabile frigus adurat.

Multum

N O T E S.

71. *Novalis*. Novalis terra is properly Ground newly broke up, unde *vetus silva excisa est* ; says Pliny. Hence it is transferred to signify Fallow-ground, because by resting it is recruited, and as it were renewed.

72. *Situ*. Situs is properly the foul Weeds, the Scurf or Squalour which overspread the Ground for want of Culture.

73. *Mutato sidere*. Or *semine*, as in *Pierius*.

74. *Lætum legumen*. By this it is probable Virgil understood Beans, which were esteemed

the principal sort of Pulse ; and Pliny quoting this Passage, for *lætum legumen* substitutes *faba*.

76. *Silvam*. A thick luxuriant Crop of any kind is called *silva*.

77. *Urit enim*. The Connection is, if you are to change the Grain, it must be with Pulse, Beans, Vetches, or Lupines, but not with Flax, &c. for these burn and exhaust the Moisture of the Land.

83. *Nec nulla*. Literally, *Nor mean while is there no Gratitude in the Land that is untill'd, i. e. left fallow every other Year.* This whole

to raise it up with a light Furrow, even *so late as* towards the rising of Arcturus: In the former Case, lest Weeds obstruct the joyous Corn: In the latter, lest the scanty Moisture forsake the barren sandy Soil.

You shall likewise suffer your Lands after Reaping to rest every other Year, and the Field to harden, *and be overgrown* with Scurf. Or, changing the Season, you shall sow there yellow Wheat, whence before you have taken up a joyful Crop of Pulse, with rattling Pods, or the Vetch's slender Offspring, and the bitter Lupine's brittle Stalks, and rustling Grove. For a Crop of Flax burns the Land; as also Oats and Poppies impregnated with Lethæan Sleep. But yet your Labour will be easy *even tho' you should sow these kinds of Grain* every other Year, provided only you be not backward to saturate the parched Soil with rich Dung; nor to scatter sordid Ashes upon the exhausted Lands: Thus too *with this Precaution* your Land will rest *merely* by changing the Grain. Mean while, should your Field remain untill'd for *one Year*, it would not be ungrateful.

Often too it has been of use to set Fire to barren Lands, and burn light Stubble in crackling Flames: Whether the Land from thence receives secret Strength and rich Nourishment, *as is the Case with Land that is poor*; or whether every vicious Disposition is exhale'd by the Fire, and the superfluous Moisture sweats off, *as it happens if the Soil be watery*; or whether the Heat opens more Passages, and secret Pores, through which the Sap may be derived into the new-born Herbs, *which is the Case of the stiff Clay*; or whether it hardens more, and binds the gaping Veins, *as happens to a spongy Soil*; that the small Showers, or keen Influence of the violent Sun, or penetrating Cold of Boreas may not † hurt it.

He

† Scorch it.

N O T E S.

whole Paragraph, as it is explained by the Commentators, is so perplexed and confused, that one knows not what to make of it. The Sense of the whole seems to be shortly this. The Poet, Verse 71, advises to let the Ground lie fallow every other Year; or if Circumstances will not admit of this, then he advises, Verse 73, to change the Grain, and sow, after Corn, Pulse of several kinds: But not Flax, nor Oats, nor Poppies, because, Verse 77, these burn out the Substance of the Ground. Yet these too may be used in their

Turn, provided Care be taken to recruit and again enrich the Soil with fat Dung and Ashes, after it has been parched with those hot Grains, Verse 79. But he concludes, that should the Ground be left fallow, and quite untill'd, instead of being sown with any of these Grains in the alternate Year, it would not be ungrateful, *i. e.* it would make it well worth the Farmer's While, by producing proportionably more in those Years when it is cultivated.

Adeo ille multum juvat arva, qui frangit inertes glebas rastris, trahitque vimineas crates (neque flava Ceres nequicquam spectat illum ab alto Olympo) et, ille etiam juvat arva qui rursus perumpit tellurem quæ suscitât terga, proficisso æquore, aratro verso in obliquum, frequensque exercet eam, atque imperat arvis. Agricola, orate Deos humida solstitia, atque serenas hiemes. Farra sunt lætissima, et ager est lætus hiberno pulvere. Mysia jactat se tantum nullo cultu, et Gargara ipsa mirantur suas messes. Quid dicam de illo, qui, semine jacto, cominus insequitur arva, ruitque cumulos malè pinguis arenæ? deinde inducit fluvium, sequentesque rivos satis? et cum exustus ager æstuat morientibus herbis, ecce, elicit undam supercilio clivosi tramitis: illa unda, cadens per leviam saxa, ciet raucum murmur, temperatque arentia arva scatebris. Quid dicam de eo, qui, ne culmus procumbat gravidis aristis, depascit luxuriam segetum in tenerâ herbâ, cum primâ sata æquant sulcos? quique deducit collectum humorem paludis bibulâ arenâ? præsertim si annis abundans incertis mensibus exiit, et tenet omnia latè obducto limo, unde cavæ lacunæ sudant tepido humore. Nec tamen (cum labores hominumque boumque sint experti hæc mala versando terram) improbus anser, Strymoniaque grues, et intuba amarissimis fibrâ, officiunt nihil. Pater Deorum ipse haud voluit viam colendi terram esse facilem, primusque movit agros per artem, acuens mortalia corda;

Multum adeo, rastris glebas qui frangit inertes, Vimineasque trahit crates, juvat arva (neque illum Flava Ceres alto nequicquam spectat Olympo) 96 Et qui, proficisso quæ suscitât æquore terga, Rursus in obliquum verso perumpit aratro, Exercetque frequens tellurem, atque imperat arvis.

Humida solstitia, atque hiemes orate serenas, 100 Agricola. Hiberno lætissima pulvere farra, Lætus ager. Nullo tantum se Mysia cultu Jactat, et ipsa suas mirantur Gargara messes.

Quid dicam, jacto qui semine cominus arva 104 Insequitur, cumulosque ruit malè pinguis arenæ? Deinde satis fluvium inducit, rivosque sequentes? Et, cum exustus ager morientibus æstuat herbis, Ecce, supercilio clivosi tramitis undam Elicit: illa cadens raucum per lèvia murmur Saxa ciet, scatebrisque arentia temperat arva. 110

Quid, qui, ne gravidis procumbat culmus aristis, Luxuriam segetum tenerâ depascit in herbâ, Cum primùm sulcos æquant sata? quique paludis Collectum humorem bibulâ deducit arenâ? Præsertim incertis si mensibus annis abundans 115 Exit, et obducto latè tenet omnia limo; Unde cavæ tepido sudant humore lacunæ.

Nec tamen (hæc cum sint hominumque boum- que labores Versando terram experti) nihil improbus anser, Strymoniaque grues, et amarissimis fibrâ 120 Officiunt, aut umbra nocet. Pater ipse colendi Haud facilem esse viam voluit, primusque per artem Movit agros, curis acuens mortalia corda;

Nec

que sint experti hæc mala versando terram) improbus anser, Strymoniaque grues, et intuba amarissimis fibrâ, officiunt nihil. Pater Deorum ipse haud voluit viam colendi terram esse facilem, primusque movit agros per artem, acuens mortalia corda;

N O T E S.

100. *Solstitia.* Generally applied by the Poets to signify the Summer Solstice. See *La Cæda*.

102. *Mysia.* There were two Countries of this Name; the one in Europe, between Macedonia, Thrace and Dacia; and the other in the West of Asia, bounding Troas on the inland Sides. This last is here meant.

103. *Gargara.* A Part of Mount Ida, and a City in Troas.

115. *Incertis mensibus.* i. e. In those Months when the Weather is more variable.

118. *Cum sint, &c.* Servius, and the whole Herd of Interpreters after him, explain these Words thus: *Tho' the Labours of Men*

He too greatly improves the Lands who breaks the sluggish Clods with Harrows, and drags Oſier Hurdles over them (nor does yellow Ceres view him with unpropitious Eye from high Olympus) and he alſo who, after the Plain has *once* been torn, again breaks through the Land that raiſes up its Ridges, and gives it a *ſecond Furrow*, turning the Plough acroſs, and vexes it with frequent Exerciſe, and rules his Lands imperiouſly.

Pray, ye Swains, for moiſt Summers, and ſerene Winters. In Winter's Duſt moſt joyful is the Corn, joyful is the Field. This improves *the fertile Myſia* more than all her Culture, and hence even Gargarus admires his own Harveſts.

Why ſhould I ſpeak of *him*, who immediately after ſowing the Seed perſecutes the Lands *anew*, and levels the Heaps of barren Sand? Then on the ſpringing Corn derives the Stream and ductile Rills? And when the Field is ſcorched with raging Heat, the Herbs all dying, lo from the Brow of a hilly Tract he decoys the Torrent: Which falling down the ſmooth-worn Rocks awakes the hoarſe Murmur, and with gurgling Streams allays the thirſty Lands.

Why of *him* who, leſt the Stalk with *over-loaded* Ears fall to the Ground, feeds down the Luxuriance of the Crop in the tender Blade, when firſt the ſpringing Corn is equal with the Furrow? And who drains from ſoaking Sand the collected Moiſture of the Maſh? Chiefly when, in the variable *rainy* Months, the overflowing River burſts *from its Banks* away, and overſpreads all around with ſlimy Mud, whence the hollow Dykes ſweat with tepid Vapour.

Nor after all (when the Labours of Men and Oxen have thus been tried in cultivating the Ground) does the deſtroying Goole, the Strymonian Cranes, and Succory with its bitter Roots nought hurt *the growing Corn*, or *nought* the Shade injure. Father Jove himſelf willed the Ways of Tillage not to be eaſy, and firſt commanded to cultivate the Fields by Art, whetting the Minds of Mortals

N O T E S.

Men and Oxen have proved all theſe Evils. But the firſt Senſe that offered in reading the Paſſage is what is given in the Tranſlation: Which ſeems to agree full better with the Context, ſince the Poet does not ſo much inſiſt on the bad Qualities of Land, as on the Means of meliorating and correcting them.

119. *Improbuſ anſer.* Columella, Lib. VIII. 13. obſerves of the Goole, *Quicquid tenerum contingere poteſt, carpit.* And Pallad. Lib. I. 23. *Anſerum ſtercuſ ſatis omnibuſ inimicuſ eſt.* 123. *Movet.* Literally, *Stirred or ſollicited*, i. e. *He taught or commanded Mortals to cultivate the Ground.*

*nec est passus sua regna
torpere gravi veterino.
Ante Jovem nulli coloni
subigebant arva; nec
quidem erat fas signare,
aut partiri campum limite.
Quærebant victum in me-
dium; tellusque ipsa fe-
rebat omnia liberius, nul-
lo poscente. Ille Jupiter
addidit malum virus a-
tris serpentibus, jussitque
lupos prædari, pontumque
moveri; decussitque mella
foliis, removitque ignem,
et repressit vina curren-
tia passim rivis: ut me-
ditando usus extunderet
varias artes paulatim; et
quæreret herbam frumen-
tis fulcis, et excuderet ab-
strusum ignem venis silici-
cis. Tunc primum fluvii
sensere cavatas alnos:
tum navita fecit numeros
et nomina stellis, appel-
lans Pleiadas, Hyadas,
claramque Arcton filiam
Lycaonis. Tum est in-
ventum captare feras la-
queis, et fallere aves vis-
co; et circumdare magnos
saltus canibus. Atque a-
linis jam verberat latum
ammem fundâ, petens al-
tea, aliisque trahit humi-
da lina pelago. Tum ri-
gor ferri, atque lamina
argutæ ferræ venere:
(nam primi homines scin-
debant fissile lignum cu-
neis) tum variæ artes
venere. Improbus labor
vicit omnia, et egestas
urgens in duris rebus. Ce-
res prima instituit morta-
les vertere terram ferro:
cum jam glandes atque ar-
buta sacræ silvæ defice-
rent, et Dodona negaret
victum. Et mox labor
est additus frumentis: ut
malâ rubigo esset culmos,
segnisque carduus horreret in arvis.*

*Segetes intereunt; aspera silva subit, lappæque, tribulique:
interque nitentia culta arva, infelix lolium, et steriles avenæ dominantur. Quod nisi insectabere
terram assiduus rastris,*

Nec torpere gravi passus sua regna veterino.
Ante Jovem nulli subigebant arva coloni? 125
Nec signare quidem, aut partiri limite campum
Fas erat. In medium quærebant; ipsaque tellus
Omnia liberius, nullo poscente, ferebat.
Ille malum virus serpentibus addidit atris,
Prædarique lupos jussit, pontumque moveri; 130
Mellaque decussit foliis, ignemque removit;
Et passim rivis currentia vina repressit:
Ut varias usus meditando extunderet artes
Paulatim, et fulcis frumenti quæreret herbam,
Et silicis venis abstrusum excuderet ignem. 135
Tunc alnos primum fluvii sensere cavatas:
Navita tum stellis numeros et nomina fecit,
Pleiadas, Hyadas, claramque Lycaonis Arcton.
Tum laqueis captare feras, et fallere visco; 139
Inventum; et magnos canibus circumdare saltus:
Atque alius latum fundâ jam verberat amnem,
Alta petens: pelagoque alius trahit humida lina.
Tum ferri rigor, atque argutæ lamina ferræ:
(Nam primi cuneis scindebant fissile lignum)
Tum variæ venere artes. Labor omnia vicit 145
Improbus; et duris urgens in rebus egestas.
Prima Ceres ferro mortales vertere terram
Instituit: cum jam glandes, atque arbuta sacræ
Deficerent silvæ, et victum Dodona negaret.
Mox et frumentis labor additus: ut mala culmos
Esset rubigo, segnisque horreret in arvis 151
Carduus. Intereunt segetes; subit aspera silva,
Lappæque, tribulique: interque nitentia culta
Infelix lolium et steriles dominantur avenæ.
Quod nisi et assiduus terram insectabere rastris, 155
Et

N O T E S.

127. *In medium quærebant.* They made Acquisition for the public, or common Stock.
136. *Cavatas alnos.* The first Vessels were nothing but Hulks coarsely hollowed out of Trees.

138. *Lycaonis Arcton.* The *Ursa Major*, called *Lycaon's Bear*, because his Daughter *Calisto* was transformed by *Juno* into a Bear, and

tals with Care; nor suffered he his Reign to lie inactive in heavy Sloth. Before Jove no Husbandmen subdued the Fields; nor was it so much as lawful to mark out, or by Limits divide the Ground. They enjoyed all Things in common, and Earth of herself produced every thing freely, without any Sollicitation. He infused the noxious Poison into the horrid Serpent, commanded the Wolves to prowl, and the Sea to be put into Commotion; he shook the Honey from the Leaves, removed Fire out of Mortals Sight, and restrained the Wine that ran commonly in Rivulets: That Experience by dint of Thought might gradually hammer out the various Arts of Life, in Furrows seek the Blade of Corn, and from the Veins of Flint strike out the hidden Fire. Then first the Rivers felt the hollowed Alders: Then the Seaman gave the Stars their Numbers and their Names, the Pleiades, Hyades, and the bright Bear of Lycaon. Then was invented the catching of wild Beasts in Toyls, and the deceiving with Bird-lime, and the encompassing the spacious Lawns with Hounds. And now one, seeking the Depths, lashes the broad River with his Casting-net: And on the Sea another drags his humid Lines along. Then the rigid Force of Steel, and the flat Lingot of the grating Saw (for the first Mortals clave the fissile Wood with Wedges) then various Arts ensued. Incessant Labour and Want, in Hardships urgent, surmounted every Obstacle. First Ceres taught Mortals with Steel to turn the Ground: When now the Mast and Arbutes of the sacred Wood failed, and Dodona denied her wonted Sustenance. Soon too was Distress inflicted on the Corn: That noxious Mildew should eat the Stalks, and the lazy useless Thistle shoot up its horrid Spikes in the Field. The Crops of Corn die; Burrs and Caltrops, a rugged prickly Wood, succeed: And, amidst the gay shining Fields, unhappy Darnel, and barren wild Oats bear sway. But unless you both vex the Ground with assiduous Harrows, fright away the Birds with Noise,

and

N O T E S.

and by Jove, to whom she had been kind, translated to the Stars.

146. *Improbis*. Indefatigable, or unwearyed, as *Æn. XII. 687*.

Fertur in abruptum magno mons improbus actu,
150. *Labor additus*. Labor here I take to signify Calamity or Distress; and *additus* has the Sense of *datus* or *assignatus*, as *Hor.*

3 Lib. Ode IV. 78.

*Incontinentis nec Tityi jecur
Relinquit ales, nequitia additus
Custos.*

So *Æn. VI. 90*.

*—Nec Teucris Addita Juno
Usquam aberit.*

et terrebis aves sonitu, et premes umbras opaci ruris false, vocaverisque imbrem votis; heu, frustra spectabis magnum acervum alterius, solabereque famem concussâ queru in silvis. Et est dicendum, quæ arma sint duris agrestibus; sine quibus messes potuere nec feri, nec surgere. Primum vomis, et grave robur inflexi aratri, tardaque volventia plaustra Eleusinæ matris Ceteris, tribulaque, trabeaque, et ratri iniquo pondere: præterea virgea vilisque supellex Celei, arbuteæ crates, et mystica vannus Iacchi. Omnia quæ provisa multo ante tu memor repones, si digna gloria divini ruris manet te. Continûd in silvis flexa ulmus domatur magnâ vi in burim, et accipit formam curvi aratri. Huic buri temo, protentus à stirpe in octo pedes, binæ aures, et dentalia duplici dorso aptantur. Et ante levis tilia cæditur jugo, altaque fagus, stivaque, quæ torqueat imos currus à tergo. Et fumus explorat illa robora suspensa focis. Possum referre tibi multa præcepta veterum, ni refugis, pigetque te cognoscere tam leves curas. Cum primis area est æquanda ingenti cylindro, et vertenda manu, et solidanda tenaci cretâ, ne herbæ subeant, neu victa pulvere fatiscat. Tum variæ pestes illudunt: sæpe exiguus mus posuitque domos sub terris, atque fecit horrea: aut talpæ, capti oculis, fodere cubilia.

Et sonitu terrebis aves, et ruris opaci
False premes umbras, votisque vocaveris imbrem;
Heu, magnum alterius frustra spectabis acervum;
Concussâque famem in silvis solabere queru.

Dicendum, et quæ sint duris agrestibus arma; 160
Quis sine nec potuere feri, nec surgere messes.
Vomis, et inflexi primûm grave robur aratri,
Tardaque Eleusinæ matris volventia plaustra,
Tribulaque, trabeaque, et iniquo pondere ratri:
Virgea præterea Celei, vilisque supellex, 165
Arbuteæ crates, et mystica vannus Iacchi.
Omnia quæ multo ante memor provisa repones;
Si te digna manet divini gloria ruris.

Continuò in silvis magnâ vi flexa domatur
In burim, et curvi formam accipit ulmus aratri. 170
Huic à stirpe pedes temo protentus in octo,
Binæ aures, duplici aptantur dentalia dorso.
Cæditur et tilia ante jugo levis, altaque fagus;
Stivaque, quæ currus à tergo torqueat imos.
Et suspensa focis explorat robora fumus. 175

Possum multa tibi veterum præcepta referre,
Ni refugis, tenuesque piget cognoscere curas.
Area cum primis ingenti æquanda cylindro,
Et vertenda manu, et cretâ solidanda tenaci;
Ne subeant herbæ, neu pulvere victa fatiscat. 180
Tum variæ illudunt pestes: sæpe exiguus mus
Sub terris posuitque domos, atque horrea fecit:
Aut oculis capti fodere cubilia talpæ.

Inventusque cavis bufo, et quæ plurima terræ
Monstra
Monstra
Bisquæ innocens cavis, et plurima alia monstra, quæ terræ ferunt:

N O T E S.

158. *Spectabis.* The *Medicæ* Manuscript reads *expectabis*.

163. *Eleusinæ matris.* i. e. Such as were invented by Ceres, who was worshipped at Eleusis in Attica.

164. *Tribula.* The *Tribulum*, or *Tribula*, was an Instrument used by the Ancients to thresh their Corn. It was a kind of Plank or Waggon pointed with Stones or Pieces of I-

ron, with a Weight laid upon it; and so was drawn over the Corn by Oxen. Thus it is described by *Varro*: *Id fit è tabula lapidibus, aut ferro asperata, quo imposito auriga, aut pondere gravi, trahitur junventis junctis, ut discutiat è spica grana.*

164. *Trabeaque.* The *Trabea* again was a Carriage without Wheels, used for the same Purpose as the former.

165. *Celei.*

and with the Pruning-knife restrain the Shades of the darkened Field, and by Prayers call down the Showers; alas, *while thy Labour proves* in vain, thou shalt view another's ample Store, and in the Woods solace thy Hunger by shaking *Accorns* from the Oak.

We must also describe what are the Instruments used by the hardy Swain; without which the Crops could neither be sown nor spring. First the Share, and heavy Timber of the Plough, and the slow-rolling Wains of the Eleusinian Mother Ceres, the Planks and Sleds *for pressing out the Corn*, and the Harrows of unweildy Weight: Besides the mean Osier Furniture of Celeus, Arbute-hurdles, and the mystic Van of Bacchus. All which with mindful Foresight you will provide long before-hand, if the blisful Country has due Honour in store for thee. Straight in the Woods a *stubborn Elm* bent with vast Force is subdued into the Plough-tail, and receives the Form of the crooked Plough. To this at the lower End are fitted a Beam extended eight Foot in Length, two Earth-boards, and Share-beams with their double Back. The light Lime-tree also is felled before-hand for the Yoke, and the tall Beech, and the Plough-staff, to turn the Bottom of the Carriage behind. And the Smoke seasons the Wood hung up in Chimnies.

I can recite to you many Precepts of the Ancients, unless you decline them, and think it not worth while to learn these trifling Cares. The Threshing-floor chiefly must be levelled with the huge cylindric Roller, and wrought with the Hand, and consolidated with binding Chalk; that Weeds may not spring up, and that overpowered with Drought it may not chap. Then various Pests mock *your Hopes*: Ofttimes the tiny Mouse has built its Cell, and made its Granaries: Or the Moles, deprived of Sight, have dug their Lodges under Ground. And in the Cavities has the Toad been found, and Vermin which the Earth produces in Abundance:

The

NOTES.

165. *Celei*. Celeus was the Father of *Trip-tolemus*, whom *Ceres*, as has been said, instructed in Husbandry.

168. *Si te digna manet, &c.* Literally, *If due Honour awaits thee from the divine Country; i. e. If thou expectest to see thy blest rural Labours crowned with due Honour.* The *Country* or *Country-life* is called *divine*, because of its Innocence and divine Pleasures.

172. *Duplici dentalia dorso*. See at the End of Mr. Martin's first Georgic a Draught of a Plough such as is used at this Day in

Mantua; pretty much the same with that which *Virgil* here describes. There the Share Beams (*dentalia*) joined to the two Handles, form that Shape which *Virgil* calls the *double Back*.

173. *Lewis*. Light, that it may not oppress the Oxen with its Weight.

174. *Carrus*. The Plough so called, because it run upon Wheels, as do several modern ones, particularly that of *Mantua* above mentioned.

M

187. *Nux*.

curculioque, atque fornica-
ta, metuens ingentem sene-
ctæ, populat ingentem a-
cerem farris. Tu item
contemplator, cum in sil-
vis, plurima nux induet
se in florem, et curvabit
olentes ramos: si fetus
harum superant, pariter
frumenta sequentur, mag-
naque tritura veniet cum
magno calore. At si um-
bra exuberat luxuriâ soli-
orum, nequicquam area
teret culmos pingues paleâ.
Vidi equidem multos ho-
mines ferentes medicare
semina, et prius perfun-
dere ea nitro et nigrâ a-
murcâ, ut fetus esset gran-
dior fallacibus siliquis.
Et, quamvis præparata
exiguo igni maderent, vi-
di ea, diu læta, et spe-
lata multo labore, dege-
nerare tamen: nisi hu-
mana vis quotannis lege-
ret quæque maxima ma-
nu. Sic vidi omnia rue-
re fati in pejus, ac sub-
lapsa retro referri: Non
aliter quam nauta, qui
vix subigit lembum remi-
gis adverso flumine, si
forte renisit brachia, ruit
atque alveus rapit illum in
præceps proni amni. Præ-
terea tam sidera Arcturi,
diæque hædorum sunt ob-
servandi nobis, et etiam
lucidus Arguis; quam
nautis, quibus, vestis per
ventosâ æquora in patri-
am, pontus et fauces o-
striferi Abydi tentantur.
Ubi libra fuerit horas
diei firmique pares, et
jam dividet medium orbem
luci atque umbris; viri, exercete tauros, ferite hordea campis, usque
sub extremum imbrem intraçabilis brumæ.

Monstra ferunt: populatque ingentem farris acer-
vum

185

Curculio, atque inopi metuens formica senectæ.

Contemplator item, cum se nux plurima silvis

Induet in florem, et ramos curvabit olentes:

Si superant fetus, pariter frumenta sequentur,

Magnaque cum magno veniet tritura calore. 190

At si luxuriâ foliorum exuberat umbra,

Nequicquam pingues paleâ teret area culmos.

Semina vidi equidem multos medicare ferentes,

Et nitro prius, et nigrâ perfundere amurcâ,

Grandior ut fetus siliquis fallacibus esset. 195

Et, quamvis igni exiguo properata maderent,

Vidi læta diu, et multo spectata labore

Degenerare tamen: ni vis humana quotannis

Maxima quæque manu legeret. Sic omnia fati

In pejus ruere, ac retrò sublapsa referri; 200

Non aliter, quàm qui adverso vix flumine lembum.

Remigiis subigit, si brachia forte remisit,

Atque illum in præceps proni rapit alveus amni.

Præterea tam sunt Arcturi sidera nobis, 204

Hædorumque dies servandi, et lucidus Anguis;

Quam quibus in patriam ventosa per æquora vectis

Pontus et ostriferi fauces tentantur Abydi.

Libra die sonnique pares ubi fecerit horas,

Et medium luci atque umbris jam dividet orbem;

Exercete viri tauros, ferite hordea campis, 210

Usque sub extremum brumæ intraçabilis imbrem.

Nec

N O T E S.

187. Nux. By this Interpreters generally understand the Almond-tree, agreeably to what is said of it in other Authors. *Isid.* Lib. XVII. 47. *Amygdala*, nomen Græcum est, quæ Latine nux longa vocatur—de qua Virgilius, cum se nux plurima silvis induet in florem. *So Theophyl.* in *Natural. Prob.* Cap. 17.

Ὅρα τὴν ἀμυγδαλὴν, &c. *Amygdalum* cerne fructu ingravescentem, adeo ut præ fetu et exuberantia incurvetur, et terram pene contingat. Est hoc, O Polycrates, argumentum maximum fertilitatis. *Plut.* Lib. II. de *Vita Moysis*, Γενεταὶ μάλιστα καὶ τῶν, &c. Fertur è vernis arboribus prima florere *Amygdalus* proventum prænun-

The Weevil plunders vast Heaps of Corn, and the Ant, fearful of indigent Old-age.

Observe also, when the Almond shall cloathe itself abundantly with Blossoms in the Woods, and bend its fragrant Boughs: If the rising Fruit exceed *the Leaves* in Number, in like Quantity the Corn will follow, and a great threshing with great Heat will ensue. But if the shady Boughs abound with Luxuriance of Leaves, in vain the Floor shall bruise the Stalks fertile *only* in Chaff.

'Tis true I have seen many Sowers artificially prepare their Seeds, and steep them first in Nitre and black Lees of Oil, that the Produce might be larger in the fallacious Pods. And tho', to precipitate them, they were soaked over a slow Fire, selected long, and proved with much Labour, yet have I seen them degenerate: Unless human Industry with the Hand culled out the largest every Year. Thus all Things, by Destiny, haste into Decay, and, gliding away, insensibly are driven backward: Not otherwise than he who rows his Boat with much ado against the Stream, if by chance he slackens his Arms, *is instantly gone*, and the Tide hurries him headlong down the River.

Further, the Stars of Arcturus, and the Days of the Kids, and the shining Dragon must be as much observed by us; as by those, who, homeward born across the Main, attempt the *Euxine* Sea, and the Streights of Oyster-breeding Abydos.

When *Libra* makes the Hours of Day and Night equal, and now divides the Globe in the Middle between Light and Shades; *then* work your Bullocks, ye Swains, sow Barley in the Fields, till towards the last Shower of the inclement Winter-solstice. *Then* too

is

N O T E S.

prænuntians fructuum arborum. Mr. Martin however contends it is to be meant of the Walnut-tree.

192. *Nequicquam.* Servius renders *nequicquam pingues* by *non pingues*, but it may justly be questioned whether *Virgil* ever uses the Word in that Sense; those other Examples which *Servius* produces are very dubious.

200. *Sublapsa.* Signifies *gliding insensibly*, as *Æn.* XII. 686.

— *Seu turbidus imber Proluit, aut annis solvit sublapsa vetustas.*

203. *Atque, &c.* Most Interpreters ex-

plain *atque* by *statim*, upon the Authority of *A. Gallus*. But as none of them have produced any parallel Example from a classical Author, I have ventured to recede from the common Explication, by supposing an Ellipsis which every one will easily supply in the Reading. Thus: *Omnia in pectus ruere, ac retro sublapsa referri, non aliter quam ille ruit ac retro sublapsus refertur, &c.* As the ingenious Author of the Essay on the Georgics had considered the Passage in the same Light, I have supplied the Ellipsis with his Words.

Nec non est tempus tegere et segetem lini, et Cereale papaver humo, et jamdudum incumbere raris, dum licet sicca tellure, dum nubila pendent. Est satio fabis vix: tum putres sulci accipiunt te quoque, Medica: et annua cura venit milio; cum candidus taurus aperit annum auratis cornibus, et caris, cedens averso astro, occidit. At si exercebis humum in triticeam messem, robustaque farra, instabisque aristis solis; Eoæ Atlantides Pleiades abscondantur tibi, Gnosiaque stella ardentis coronæ decedat ante; quam committas debita semina sulcis, quamque properes credere spem anni invitæ terræ. Multi cœpere ante occasum Maiæ; sed expectata seges elusit illos vanis aristis. Verò si feres viciamque, vilemque faselum, nec aspernabere curam Pelusiæ lentis; cadens Bootes mittet haud obscura signa tibi. Incipe, et extende sementem ad medias pruinas. Idcirco aureus sol regit orbem dimensum certis mensibus, per duodena astra mundi. Quinque zonæ tenent cœlum: quarum una corusco sole, et semper torrida ab igni: circum quam extremæ zonæ trahuntur dextrâ lævâque parte, concretæ Cæruleâ glacie, atque atris imbribus.

Nec non et lini segetem, et Cereale papaver
Tempus humo tegere, et jamdudum incumbere
raris,

Dum sicca tellure licet, dum nubila pendent.

Vere fabis satio: tum te quoque, Medica, putres
Accipiunt sulci: et milio venit annua cura; 216
Candidus auratis aperit cum cornibus annum
Taurus, et averso cedens Canis occidit astro.

At si triticeam in messem robustaque farra
Exercebis humum, solisque instabis aristis; 220

Ante tibi Eoæ Atlantides abscondantur,
Gnosiaque ardentis decedat stella Coronæ,
Debita quàm sulcis committas semina; quàmque
Invitæ properes anni spem credere terræ.

Multi ante occasum Maiæ cœpere; sed illos 225
Expectata seges vanis elusit avenis.

Si verò viciamque feres, vilemque faselum,
Nec Pelusiæ curam aspernabere lentis;
Haud obscura cadens mittet tibi signa Bootes.

Incipe, et ad medias sementem extende pruinas. 230

Idcirco certis dimensum partibus orbem

Per duodena regit mundi Sol aureus astra.

Quinque tenent cœlum zonæ: quarum una corusco
Semper Sole rubens, et torrida semper ab igni:

Quam circum extremæ dextrâ lævâque trahuntur,
Cæruleâ glacie concretæ, atque imbribus atris. 236

Has

N O T E S.

212. *Cereale papaver.* Probably the white Poppy, whose Seed was served up by the Ancients with the Desert, *Plin.* XIX. 8. *Servius* assigns several Reasons why the Poppy is called *Ceres's*: But all of them appear fabulous. It is sufficient for explaining the Author to know that Poppies were consecrated to *Ceres*, and that most of her Statues are adorned with them.

215. *Medica.* Burgundy Trefoil, or *Medick-fodder*, so called, because it was brought from *Media* into *Greece*.

216. *Annua cura.* Thy annual Care, in

Opposition to the *Medick* Plant which lasts many Years; *Pliny* says it lasts thirty.

218. *Averso astro.* The backward Star or Constellation, *viz.* of the Bull, so called because he rises backwards.

221. *Eoæ Atlantides.* The *Pleiades* are called *Atlantides*, because they were fabled to be the Daughters of *Atlas*. *Eoæ*, in the Morning, *i. e.* when they set or go below our western Horizon about the Sun-rising, which is called their *Cosmical* Setting.

222. *Gnosia stella coronæ.* *Ariadne's* Crown, so called from *Gnosus*, a City of *Crete*, where *Mixos*,

is the Time to hide in the Ground a Crop of Flax, and the Poppy of Ceres, and high Time to ply your Harrows, whilst, the Ground yet dry, you may, whilst the Clouds are yet suspended.

In the Spring is the sowing of Beans: Then thee too, O Medick *Plant!* the rotten Furrows receive, and Millet comes, an annual Care; when the bright Bull with gilded Horns opens the Year, and the Dog sets, giving Way to the backward Star. But if you labour the Ground for a Wheat-harvest, and strong Grain, and are bent on bearded Ears alone; let the Pleiades in the Morning be set, and let the Gnosian Star of *Ariadne's* blazing Crown emerge from the Sun, before you commit to the Furrows the Seed designed, and before you hasten to trust the unwilling Earth with the Hopes of the Year. Many have begun before the setting of Maia; but the expected Crop hath mocked them with empty Ears. But if you are to sow Vetches, and mean Kidney-beans, nor despise the Care of the Egyptian Lentil; setting Bootes will afford thee Signs not obscure. Begin, and extend thy sowing to the Middle of the Frosts.

For this Purpose the golden Sun, through the twelve Constellations of the World, rules the Globe measured out into certain Portions. Five Zones embrace the Heavens: Whereof one is ever glowing with the flashy Sun, and scorched for ever by his Fire: Round which *two others* on the Extremities of the Globe to right and left are extended, *pinched and frozen up* with Cærulean Ice, and horrid

N O T E S.

Minos, the Father of *Ariadne*, reigned.

222. *Decedat*. I have followed the Stream of the Commentators in rendering this Word by *emerges*, viz. *from the Sun*, i. e. *rises heliacally*; because the heliacal rising of this Constellation, and not the setting, happens at the Time here mentioned by *Virgil*, tho' I believe the Word is hardly to be found any where else in this Sense.

225. *Maia*. *Maia*, one of the *Pleiades*, here put for the whole.

227. *Vilem*. Because they were very common among them, and therefore of little Estimation.

229. *Cadens Bootes*. About the Beginning of *November*.

232. *Mundi*. Either *orbem mundi*, or rather *astra mundi*; as *Æn.* IX. 93.

Filiis huic contra, torquet qui sidera mundi.

236. *Concretæ*. Frozen up as *concretum flumen*, or thick and foggy, as *Cicero* says, *Grassus hic et concretus acer*. Dr. Trapp translates it *stiff*, which, however it may agree to *cærulea glacie*, is incongruous to *atris imbribus*, and therefore he adopts another Epithet, *black with lowering Clouds*. *Imber*, 'tis true, sometimes signifies *Clouds fraught with Rain*, as *Æn.* III. 193.

Tum mihi cæruleus supra caput æstuit imber. But here I am inclined to think it means *Snow*, as being joined with Ice, and because of the Epithet *concretæ*. In this Sense *Virgil's* Description of the two frigid Zones agrees with that of other Poets, *Od. Met.* I. 56. *Nix tegit alta duos.*

Inter has mediamque zonam, duæ sunt concessæ ægris mortalibus munere Divum, et via est secta per ambas, quâ obliquus ordo signorum verteret se. Ut mundus confurgit arduus ad Scythiam Riphæasque arces; ita premitur devexus in Austros Libyæ. Hic vertex nobis est semper sublimis: at atra Styx videt, profundique manes vident illum sub pedibus. Hic ad superiorem polum maximus anguis clabitur circum sinuoso flexu, inque morem fluminis per duas Arctos, Arctos, metuentes tingi æquore ocean. Illic, ut perhibent, aut intempesta nox semper fillet, et tenebræ densantur nocte obtentâ; aut Aurora redit à nobis, reducitque diem: ubique primus sol oriens afflavit nos anhelis equis, illic rubens vesper accendit sera lumina. Hinc possumus prædiscere tempestates dubio cælo, hinc possumus prædiscere diemque messis, tempusque ferendi; et quando conveniat impellere infidum marmor remis: quando conveniat deducere armatas classes, aut evertere tempestruam pinum silvis. Nec frustra speculamur obitus et ortus signorum, anticumque parenti quatuor diversis temporibus. Si quando frigidus imber continet agricolam domi; tempus datur maturare ea, quæ mox forent properanda cælo sereno. Arator procudit durum dentem obtusi vomeris, et cavat lintres arbore: impressit aut signum pecori, aut numeros acervis frugum. Alii exacuunt vallos, bicornesque furcas, atque parant Amerina retinacula lentæ viti. Nunc facilis fiscina texatur rubeâ virgâ: nunc torrete fruges igni, nunc frangite eas molari saxo.

Has inter mediamque, duæ mortalibus ægris
Munere concessæ Divum: et via secta per ambas,
Obliquus quâ se signorum verteret ordo. 239
Mundus ut ad Scythiam Riphæasque arduus arces
Confurgit; premitur Libyæ devexus in Austros.
Hic vertex nobis semper sublimis: at illum
Sub pedibus Styx atra videt Manesque profundi.
Maximus hîc flexu sinuoso elabitur anguis
Circum, perque duas in morem fluminis Arctos:
Arctos Oceani metuentes æquore tingi. 246

Illic, ut perhibent, aut intempesta fillet nox
Semper, et obtentâ densantur nocte tenebræ;
Aut redit à nobis Aurora, diemque reducit:
Nosque ubi primus equis Oriens afflavit anhelis,
Illic sera rubens accendit lumina Vesper. 251

Hinc tempestates dubio prædiscere cælo
Possumus, hinc messisque diem, tempusque ferendi;
Et quando infidum remis impellere marmor
Conveniat: quando armatas deducere classes, 255
Aut tempestrivam silvis evertere pinum.
Nec frustra signorum obitus speculamur et ortus,
Temporibusque parem diversis quatuor annum.

Frigidus agricolam si quando continet imber,
Multâ, forent quæ mox cælo properanda sereno,
Maturare datur. Durum procudit arator 261
Vomeris obtusi dentem: cavat arbore lintres:
Aut pecori signum, aut numeros impressit acervis.
Exacuunt alii vallos, furcasque bicornes;
Atque Amerina parant lentæ retinacula viti. 265
Nunc facilis rubeâ texatur fiscina virgâ:
Nunc torrete igni fruges, nunc frangite saxo.

Quippe

NOTES.

243. Et obtenta, &c. Literally, *And Night being outstretched, Darkness is thickened.*

255. Deducere. To draw them down from the Docks.

262. Lintres. Either little Boats, or Tronchs, such as they used for carrying their Grapes, *Tib. L. I. El. 5.*

Hæc mihi servabit plenis in lintribus uvas.

265. Amerina

horrid Showers of *Snow*. Between these and the middle *Zones*, two by the Bounty of the Gods are given to weak Mortals, and a Path cut through both, where the Series of the Signs might revolve obliquely. As the World rises up on high towards Scythia and the Riphæan Hills; so bending towards the Southwinds of Libya it is depressed. The one Pole to us is still elevated: But the other under our Feet is seen by gloomy Styx and the infernal Ghosts. Here, after the Manner of a River, the huge Dragon glides away with tortuous Windings, around and through between the two Bears, the Bears that fear to be dipt in the Ocean. There, as they report, either Lead Night for ever reigns in Silence, and, outspread, wraps all Things up in Darkness; or else Aurora returns *thither* from us, and brings *them* back the Day: And when the rising Sun first breathes on us with panting Steeds, there ruddy Vesper lights up his late Illuminations.

Hence we are able to foreknow the Seasons when the Sky is dubious, hence the Days of Harvest, and the Time of sowing; and when it is proper to sweep the faithless Sea with Oars, when to launch the armed Fleets, or to fell the Pine-tree in the Woods in Season. Nor in vain do we study the Settings and the Risings of the Signs, and the Year equally divided into four different Seasons.

If at any time a bleak Shower confines the Husbandman, then is his Time to provide many Things, which, so soon as the Sky is serene, must be done precipitantly. *Then* the Ploughman sharpens the hard Point of the blunted Share: Scoops little Boats from Trees: Or stamps the Mark on his Sheep, or the Number on his Sacks of *Corn*. Others point Stakes, and two-horned Forks, and prepare Amerine *Oser*-bands for the limber Vine. Now let the pliant Basket of Bramble-twigs be wove: Now parch your Grain over the Fire, now grind it with the *Mill*-stone. For even

ON

N O T E S.

265. *Amerina retinacula*. Amerine Bands, so called from *Ameria*, a Town in *Umbria*, which abounded with *Osiers*.

266. *Rubæa virgæ*. Bramble-twigs: Others render it *Rubean Wicker*, from *Rubi*, a Town

in *Italy*, which *Horace* mentions in his Journey to *Brundisium*. But as *Pliny* mentions the Bramble among the Twigs that are fit for such Purposes, it is more probable that these are here meant.

269. *Rivos*.

*Quippe etiam fas et jura
finunt exercere quædam
festis diebus. Nulla religio
vetuit deducere rivos,
prætere segeti, moliri
insidias avibus, incendere
vepres, mersare
gregem balantum ovium
salubri fluvio. Sæpe
agitatur tardi aselli
onerat costas illius oleo aut
vilibus pomis: revertensque
domum reportat incusum
lapidem, aut massam
atræ picis ex urbe.
Luna ipsa dedit alios dies
felices operum alio ordine.
Fuge quintam diem: illa
die pallidus Orcus, Eumenidesque
sunt satæ. Tum nefando partu
Terra creat Cœumque, Iapetumque,
sævumque Typhœa, et fratres
conjuratos cœlum rescindere
fratres. Scilicet ter sunt conati
imponere Pelio Ossam, atque
involvere frondosum
Olympum Ossæ: ter pater
Jupiter disjecit hos ex-
structos montes fulmine.
Septima dies post decimam
est felix, et ponere vitem,
et domitare prensos
boves, et addere liciã telæ.
Nona dies est melior
fugæ, contraria furtis.
Adde multa dedere se
melius gelidâ nocte; aut
cum Eous irrorat terras
novo solæ. Noctæ leves
stipulæ melius, nocte arida
prata tondentur melius:
lentus humor non deficit
noctes. Et quidam
peragilat ad feros ignes
hiberni luminis, inspicat
acuto ferro. Interea conjux,
solata longum laborem
cantu, percurrit telas
arguto pectine: aut decoquit
humorem dulcis musti
Vulcano, et despumat undam
tepidi aheni foliis. At
rubicunda Ceres succiditur
medio æstu, et area terit
to-*

*Quippe etiam festis quædam exercere diebus
Fas et jura finunt. Rivos deducere nulla
Religio vetuit: segeti prætere segeti, 270
Insidias avibus moliri, incendere vepres,
Balantumque gregem fluvio mersare salubri.
Sæpe oleo tardi costas agitator aselli
Vilibus aut onerat pomis: lapidemque revertens
Incusum, aut atræ massam picis urbe reportat. 275*

*Ipsa dies alios alio dedit ordine Luna
Felices operum. Quintam fuge: pallidus Orcus,
Eumenidesque satæ. Tum partu Terra nefando
Cœumque Iapetumque creat, sævumque Typhœa,
Et conjuratos cœlum rescindere fratres. 280
Ter sunt conati imponere Pelio Ossam
Scilicet, atque Ossæ frondosum involvere Olym-*

*pum:
Ter Pater exstructos disjecit fulmine montes.
Septima post decimam felix, et ponere vitem,
Et prensos domitare boves, et liciã telæ 285
Addere: nona fugæ melior, contraria furtis.
Multa adeo gelidâ melius se nocte dedere;
Aut cum Sole novo terras irrorat Eous.
Noctæ leves melius stipulæ, nocte arida prata
Tondentur: noctes lentus non deficit humor. 290
Et quidam feros hiberni ad luminis ignes
Pervigilat, ferroque faces inspicat acuto;
Interea longum cantu solata laborem
Arguto conjux percurrit pectine telas:
Aut dulcis musti Vulcano decoquit humorem, 295
Et foliis undam trepidi despumat aheni.*

*At rubicunda Ceres medio succiditur æstu;
Et medio tostas æstu terit area fruges.*

Nudus

NOTES.

269. *Rivos deducere.* Not to float the Ground, as some will have it; for that, as we learn from *Servius*, was prohibited by the Priests on Holy-days: But to drain the Pools,

and make the Rivulets run off the Fields; which was allowed, as we read in *Columella*: *Ferriis autem ritus majorum etiam illa permittit—Piscinas, lacus, facis veteres tergere, et purga-*
re.

on Holy-days divine and human Laws permit to perform some Works. No Religion hath forbid to drain the Fields, to raise a Fence before the Corn, to lay Snares for Birds, to fire the Thorns, and plunge in the wholesome River a Flock of bleating *Sheep*. Oft-times the Driver of the sluggish As loads his Ribs with Oil, or low-rated Apples: And in his Return from the Town brings back an indented *Mill-stone*, or a Mass of black Pitch.

The Moon too hath allotted Days auspicious to Works, some in one Order, some in another. Shun the fifth: *On this* pale Pluto and the Furies were born. Then at a hideous Birth the Earth brought forth Cæus, Iapetus, and stern Typhœus; and all the *Giant*-brothers who conspired to scale the Skies. For thrice they did essay to lay Ossa upon Pelion, and to roll woody Olympus upon Ossa: Thrice Father *Jove* with his Thunder overthrew the piled up Mountains. The seventh, next to the tenth, is lucky both to plant the Vine, and break the Oxen *first* caught in the Yoke, and to add the Woof to the Web: The ninth is better for a Journey, *but* adverse to Thefts. Many Works too have succeeded better in the cool Night; or when, at the rising of the Sun, the Morn sprinkles the Dews upon the Earth. By Night the light Stubble, by Night the parched Meadows are better shorn: the clammy Dews fail not by Night. And some by the late Fires, their Winter-light, watch all Night long, and with the sharp Steel shape matches into a tapering Point. Mean while by Song his Spouse cheering her tedious Labour runs over the Webs with the shrill *sounding* Shuttle: Or over the Fire boils away the Liquor of the luscious Must, and scums with Leaves the Tide of the trembling Caldron.

But reddening Ceres is cut down in Noontide Heat, and in Noontide Heat the Floor threshes out the parched Grain. Plow naked,

N O T E S.

re. To float the Fields, in *Virgil's* Stile, is *inducere rivos*, as Verse 106. in Opposition to which *deducere humorem* signifies to drain, Verse 113.

272. *Fluvio salubri*. *Columella* observes, upon this Passage, that it was unlawful to wash the Sheep on Holy-days for the sake of the Wool: But that it was allowed to wash them, for the Cure of their Diseases. Hence *Virgil* mentions the *wholesome River*, to shew

that he meant it by way of Medicine.

284. *Septima post decimam*. The seventh next to the tenth: Or, as others, the seventeenth.

295. *Dulcis musti*. The Use of this boiled Must is to put into some Sorts of Wine, to make them keep. *Columella* recommends the sweetest Wine for this Purpose; so that *dulcis* in this Passage is no idle Epithet to *musti*.

Tu nudus ara, nudus fere:
hiems est ignava colono.
Agricolæ plerumque fru-
untur parto frigoris hi-
emis lætique curant mu-
tua convivia inter se:
genialis hiems invitat ad
hæc, resolvitque curas e-
orum. Ceu cum jam pres-
sæ carinæ tetigere por-
tum, et læti nautæ impo-
suere coronas puppibus.
Sed tamen tum est tempus
stringere et quernas glan-
des, et baccas lauri, ole-
amque, cruentaue myr-
ta. Tunc est tempus eum
ponere pedicas gruibus, et
retia cervis, sequique au-
ritos lepores: tum figere
damas, torquentem stupea
verbera Balearis fundæ,
cum alta nix jacet, cum
flumina trudent glaciem.
Quid dicam tempestates et
sidera autumnî? atque
quæ sint vigilanda viris,
ubi jam diesque est brevi-
or, et æstus est mollior?
vix cum imbriferum ver
ruit; cum spicæ messis
inhorruit campis, et cum
lactentia frumenta tur-
gent in viridi stipula?
Sæpe ego, cum agricola
induceret messorem flavis
arvis, et jam stringeret
hordea fragili culmo, vi-
di omnia prælia vanto-
rum, quæ latè eruerent
gravidam segetem, ab i-
mis radicibus, expulsum
sublime: ita, nigro tur-
bine, hiems ferret levem-
que culmum, volantesque
stipulas. Sæpe etiam im-
mensum agmen aquarum
venit cælo, et nubes, col-
lectæ ex alto mari, glomerant sædam tempestatem atris imbribus: arduus æther ruit,

Nudus ara, fere nudus: hiems ignava colono.
Frigoribus parto agricolæ plerumque fruuntur, 300
Mutuaque inter se læti convivia curant:
Invitat genialis hiems, curasque resolvit.
Ceu pressæ cum jam portum tetigere carinæ,
Puppibus et læti nautæ imposuere coronas.
Sed tamen et quernas glandes tunc stringere tem-
pus, 305
Et lauri baccas, oleamque, cruentaue myrta.
Tunc gruibus pedicas, et retia ponere cervis,
Auritosque sequi lepores: tum figere damas,
Stuppea torquentem Balearis verbera fundæ,
Cum nix alta jacet, glaciem cum flumina trudent.
Quid tempestates autumnî, et sidera dicam? 311
Atque ubi jam breviorque dies, et mollior æstus,
Quæ vigilanda viris? vel cum ruit imbriferum
ver;
Spicæ jam campis cum messis inhorruit, et cum
Frumenta in viridi stipulâ lactentia turgent; 315
Sæpe ego, cum flavis messorem induceret arvis
Agricola, et fragili jam stringeret hordea culmo,
Omnia ventorum concurrere prælia vidi;
Quæ gravidam latè segetem ab radicibus imis
Sublime expulsum eruerent: ita turbine nigro 320
Ferret hiems culmumque levem stipulasque volan-
tes.
Sæpe etiam immensum cælo venit agmen aquarum,
Et sædam glomerant tempestatem imbribus atris
Collectæ ex alto nubes: ruit arduus æther, 325
Et

N O T E S.

303. *Pressæ.* Weather-beaten. Others render it *laden*. But the former Sense figures more aptly the Toils of the Farmer; and agrees better to the Words *ceu pressæ carinæ cum jam*, &c. the *cum jam* denotes that the Ships had been in Distress.

307. *Pedicas.* Springs for catching Birds or beasts by the Legs.

317. *Stringeret.* Was binding up. *Servius* renders it *secaret*, and quotes Verse 305.

Et quernas glandes tum stringere tempus.
 But surely *stringere* there signifies to gather & strip off with the Hand.

322. *Sæpe etiam—cælo venit.* The common Way of explaining this Line, in a great Measure, destroys the whole Beauty of the Passage, takes away the Solemnity of the Description, and renders it somewhat preposterous. It turns that lofty Expression, *ruit arduus æther*, into a Tautology, and breaks

naked, and sow naked: Winter is an inactive Time for the Hind. In the Colds of Winter the Farmers mostly enjoy the Fruit of their Labour, and rejoicing with one another provide mutual Entertainments: The genial Winter invites them, and relaxes their Cares. As Weather-beaten Ships, when now they have reached the Port, and the joyous Mariners have planted Garlands on the Sterns. But yet then is the Time both to strip the Mast of Oak, and the Bay-berries, the Olive, and the bloody Myrtle-berries. Then to set Springes for Cranes, and Nets for Stags, and to pursue the long-eared Hares: And, whirling the hempen Thongs of the Balearian Sling, to pierce the Does, when the Snow lies deep, when the Rivers shove the Ice along.

Why should I speak of the Storms and Constellations of Autumn? And what *Accidents* must be guarded against by the Swains when now the Day is shorter, and the Summer more soft and mild? Or, when the showery Spring pours down its Storms; what time the spiky Harvest bristles in the Fields, and when the milky Corn swells on the green Stalk? Oft have I seen, when the Farmer had just brought the Reaper into the yellow Fields, and was now binding up the Barley with the brittle Straw, oft have I seen all the Fierceness of the Winds combine, which far and wide tore up the full loaded Corn from the lowest Roots, and tossed it up on high: Just so with blackening Whirlwind a wintery Storm would drive light Straw and flying Stubble. Often also an immense Band of Vapours gather on the Sky, and Clouds collected from the Deep brew thick a deformed Storm of black Showers:

The

N O T E S.

into the Description before the Reader is prepared for it.

To see the Passage in its just Light, we are to consider that the Poet is here describing one of those Storms that are fraught with Thunder, Hail, Lightning, Rain, and which come gradually on by sensible Approaches. First the Clouds or Vapours come marching up together in Bands, *agmen aquarum*, till they have overcast the whole Face of the Sky;

Sæpe etiam immensum cælo venit agmen aquarum.

Then, by gathering themselves in thicker Wreathes, they encrease the Darkness, and brew the Storm more deep and threatening:

Et sædam glomerant tempestatem nubibus atris,

Collectæ ex alto nubes;

After this solemn Apparatus, the Storm bursts, the Clouds discharge such a Deluge of Rain as if the whole Sky were dissolved, and poured down at once, *ruit arduus æther*.

Venit cælo therefore is here of the same Import with *venit in cælum*, or *convenit in cælo*, agreeable to *Virgil's* Style in many other Places. Thus *Æn. I. 293. Hunc tu accipies cælo* for *accipies in cælum*. *Æn. V. 451. Bellerophon cælo*, for *ad cælum*, or *per cælum*. See also *Æn. VI. 191. VIII. 591. IX. 664. XII. 283.*

324. *Ex alto*. Servius explains it *ab Aquilone, from the North*; because the North-pole is elevated with respect to us: But this seems forced. *Alto* is often put elsewhere for *the Sea*, and seems to be so here.

et ingenti pluviam diluit
 læta fata, laboresque bo-
 um: fœsse implentur, et
 cava flumina crescunt cum
 sonitu, æquorque fervet
 spirantibus fretis. Pater
 Jupiter ipse molitur ful-
 mina coruscâ dextrâ, in
 mediâ nocte nimborum;
 quo motu maxima terra
 tremit: feræ fugere, et
 humilis pavor stravit
 mortalia corda per gen-
 tes. Ille deiecit aut mon-
 tem Atho, aut Rhodopen,
 aut alta Ceraunia
 flagranti telo: Austri
 et densissimus imber ingemi-
 nant; nunc nemora, nunc
 litora plangunt ingenti
 vento. Metuens hoc, ob-
 serva menses et sidera cœ-
 li; quo loco frigida stel-
 la Saturni receperet sese;
 in quos orbes cœli Cyllen-
 ius ignis erret. In pri-
 mis venerare Deos; at-
 que refer annua sacra
 magnæ Cereri, operatus
 in lætis verbis, sub casum
 extremæ hiemis, jam sereno
 vere. Tunc agni sunt
 pingues, et tunc vina
 sunt molliſſima; tunc som-
 ni sunt dulces, umbræque
 sunt densæ in montibus.
 Cuncta agrestis pubes tibi
 adoret Cererem. Cui tu
 dilue favos lacte, et miti
 Baccho: terque felix hos-
 tia ear circum novas fru-
 ges: quam hostiam om-
 nis chorus, et ovariantes so-
 cii comitentur ovantes;
 et vocent
 Cererem clamore in tecta:
 neque quisquam supponat
 falcem maturis aristis, an-
 te quam, redimitus quoad
 sua tempora torta quercu,
 det incompósitos motus, et
 dicat carmina Cereri. At-
 que ut possimus discere hæc certis signis, æstusque, pluviasque et ventos agentes frigora: pater Ju-
 piter ipse statuit, quid menstrua Luna moneret; quo signa Austri caderent; quid agricolæ videntes
 sæpe tenerent armenta propius stabulis.

Et pluvia ingenti fata læta boumque labores 325
 Diluit: implentur fossæ, et cava flumina crescunt
 Cum sonitu, fervetque fretis spirantibus æquor.
 Ipse Pater, mediâ nimborum in nocte, coruscâ
 Fulmina molitur dextrâ: quo maxima motu
 Terra tremit: fugere feræ, et mortalia corda 330
 Per gentes humilis stravit pavor. Ille flagranti
 Aut Atho, aut Rhodopen, aut alta Ceraunia telo
 Deiecit: ingeminant Austri, et densissimus imber;
 Nunc nemora ingenti vento, nunc litora plangunt.

Hec metuens, cœli menses et sidera serva; 335
 Frigida Saturni sese quod stella receperet;
 Quos ignis cœli Cyllenius erret in orbes.
 In primis venerare Deos; atque annua magnæ
 Sacra refer Cereri, lætis operatus in herbis,
 Extremæ sub casum hiemis, jam vere sereno. 340
 Tunc agni pingues, et tunc molliſſima vina:
 Tunc somni dulces, densæque in montibus umbræ.
 Cuncta tibi Cererem pubes agrestis adoret.
 Cui tu lacte favos, et miti dilue Baccho:
 Terque novas circum felix eat hostia fruges: 345
 Omnis quam chorus, et socii comitentur ovantes;
 Et Cererem clamore vocent in tecta: neque ante
 Falcem maturis quisquam supponat aristis,
 Quàm Cereri, tortâ redimitus tempora quercu,
 Det motus incompósitos, et carmina dicat. 350

Atque hæc ut certis possimus discere signis,
 Æstusque, pluviasque, et agentes frigora ventos,
 Ipse Pater statuit, quid menstrua Luna moneret;
 Quo signo caderent Austri, quid sæpe videntes
 Agricolæ, propius stabulis armenta tenerent. 355

Continuô

NOTES.

332. Atho. Athos is a Mountain in Macedonia that overlooks the *Ægean* Sea. Rhodope is a Mountain in Thrace, a Part of Mount Hæmus, which extends itself as far as Scythia, taking different Names according to the different Places it passes through.

332. Ceraunia. The Ceraunian Mountains again are in *Epirus*; they were formerly so called from *κεραυνος*, Thunder, because their Height exposed them much to Thunder. They are now called *Monti del la Chimera*.

342. Tunc somni dulces. Both dulces somni and

The lofty Sky pours down, and with Torrents of Rain sweeps away the joyful Corns, and Labours of the Oxen: The Ditches are filled, and the deep Rivers swell with roaring Noise, and in the steaming frothy Friths the Sea boils and rages. Father *Jove* himself, amidst a Night of Clouds, lances the flashy Thunders with his Right-hand: With the Violence of which Earth trembles to its utmost Extent: The Beasts are fled, and through the Nations humble Fear hath sunk the Hearts of Men. He with his flaming Bolt strikes down or Athos, or Rhodope, or the high Ceraunia: The Southwinds redouble, and the Shower is more and more condensed; now the Woods, now the Shores in howling Notes resound with the tempestuous Wind.

In fear of this, observe the Months and Constellations of the Heavens; which Way the cold Star of Saturn shapes his Course, towards which of the heavenly Orbs Mercury's fiery Planet wanders. Above all pay Veneration to the Gods; and renew to great Ceres the sacred annual Rites, offering up thy Sacrifice upon the joyous Turf, at the expiring of the last Days of Winter, when now the Spring comes on serene. Then the Lambs are fat, and then the Wines most mellow: Then Slumbers on the Hills are sweet, and thick the Shades. In thy Behalf let all the rural Youths adore Ceres. In honour of whom mix thou the Honey-comb with Milk and gentle Wine, and thrice let the auspicious Victim go round the recent Grain: Which let the whole Chorus of the Village and thy Associates accompany in jovial Mood; and with Acclamation invite Ceres into their Dwellings: Nor let any one put the Sickle to the ripe Corn, till, in honour of Ceres, having his Temples bound with wreathed Oak, he perform the rustic artless Dance, and sing Hymns.

And that we may learn these Things by certain Signs, both Heats and Rains, and Cold-bringing Winds, Father *Jove* himself has appointed what the monthly Moon should betoken; with what Signs *concomitant* the Southwinds should fall; from what common Observations the Husbandman should learn to keep his Herds nearer their Stalls.

Strait

N O T E S.

and *dense umbræ* I think are to be construed with *in montibus*; for the Meaning is plainly, that Slumbers then are sweet on the Hills under Trees, which then begin to be covered with thick Shade: Not as if Sleep were sweeter

then than at other Seasons, as one would imagine Dr. Trapp and other Interpreters understood it.

354. *Caderent*. Seems here to have the Signi-

Continuò, ventis surgentibus, aut freta ponti agitata incipiunt tumescere, et aridus fragor incipit audiri altis montibus: aut litora resonantia longè misceri, et murmur nemorum increbrescere. Jam tum unda malè temperat sibi à curvis carinis, cum celeres mergi revolant ex medio æquore, feruntque clamorem ad litora, cumque marinæ fulicæ ludunt in sicco; ardeaque deserit notas paludes, atque volat supra altam nubem. Sæpe etiam, vento impendente, videbis stellas labi præcipites cælo; longoque tractus flammæ albescere à tergo per umbram noctis: sæpe levem paleam et caducas frondes volitare; aut plumas nantes in summâ aquâ colludere. At cum fulminat de parte truci Boreæ, et cum domus Eurique Zephyrique tonat, omnia rura natant plenis fossis, atque omnis navita legit humida vela ponto. Imber nunquam obfuit imprudentibus. Aut aëriæ grues fugere illum imbrem surgentem imis vallibus: aut bucula, suspiciens cælam, captavit auras patulis naribus: aut arguta hirundo circumvolitavit lacus: et ranæ cecinere veterem querelam in limo. Et sæpius formica, terrens angustum iter, extulit ova testis penetralibus, et ingens cælestis arcus bibit: et exercitus corvorum, decedens à pastu magno agmine, increpuit densis alis. Jam videas varias volucres pelagi, et eas quæ rimantur circum Asia prata in dulcibus stagnis Caystri, certatim infundere largos rores; nunc objectare caput fretis, nunc currere in undas,

Continuò ventis surgentibus, aut freta ponti Incipiunt agitata tumescere, et aridus altis Montibus audiri fragor: aut resonantia longè Litora misceri, et nemorum increbrescere murmur. Jam sibi tum à curvis malè temperat unda carinis, Cum medio celeres revolant ex æquore mergi, Clamoremque ferunt ad litora; cumque marinæ In sicco ludunt fulicæ; notasque paludes Deferit, atque altam supra volat ardea nubem. Sæpe etiam stellas, vento impendente, videbis 365 Præcipites cælo labi; noctisque per umbram Flammæ longos à tergo albescere tractus: Sæpe levem paleam, et frondes volitare caducas: Aut summâ nantes in aquâ colludere plumas. 369 At Boreæ de parte truci cum fulminat, et cum Eurique Zephyrique tonat domus, omnia plenis Rura natant fossis, atque omnis navita ponto Humida vela legit. Nunquam imprudentibus imber Obfuit: aut illum surgentem vallibus imis Aëriæ fugere grues: aut bucula cælum 375 Suspiciens, patulis captavit naribus auras: Aut arguta lacus circumvolitavit hirundo: Et veterem in limo ranæ cecinere querelam. Sæpius et testis penetralibus extulit ova Angustum formica terens iter: et bibit ingens 380 Arcus: et è pastu decedens agmine magno Corvorum increpuit densis exercitus alis. Jam varias pelagi volucres, et quæ Asia circum Dulcibus in stagnis rimantur prata Caystri, Certatim largos humeris infundere rores; 385 Nunc caput objectare fretis, nunc currere in undas, Et

N O T E S.

Signification of *incumberent*; in which Sense Varro says, *adversus venti ceciderunt.*

357. *Aridus fragor.* Such a Sound as is made by dry Trees when they break.

I

374. *Aut illum surgentem vallibus imis, &c.* Some construe the Words thus; *grues fugere ex imis vallibus.* Others take the Meaning to be, that the Shower rises out of the Vallies.

The

Strait, when the Winds are rising, the Friths of the Sea with Tossings begin to swell, and a dry crafhing Noife to be heard in the high Mountains : Or the far founding Shores *begin* to be disturbed, and the Murmurs of the Grove to rife louder and louder. Now hardly the Billows refrain from the crooked Ships, when the Cormorants fly fwiftly back to *Land* from the midft of the Sea, and fend their Screams to the Shore ; and when the Sea-coots fport on the Beach ; and the Heron forfakes the well known Fens, and fears above the lofty Cloud. Often too, when Wind is approaching, you fhall fee the Stars fhoot precipitant from the Sky ; and behind them long Trails of Flame whiten athwart the Shades of Night : Often the light Chaff and fallen Leaves flutter about : Or Feathers fwimming on the Surface of the Water frisk together.

But when it lightens from the Quarter of furlly Boreas, and when the Houfe of Eurys and of Zephyrus thunders, all the Fields are floated with full Ditches, and every Mariner on the Sea furls his humid Sails. Showers never hurt any unforewarned : Either the airy Cranes have fhunned it in the deep Vallies as it rofe : Or the Heifer, looking up to Heaven, hath fuffed the Air with wide Noftrials : Or the chattering Swallow hath fluttered about the Lakes : And the Frogs croaked their old Complaint in the Mud. And often the Ant, wearing a narrow Path, hath conveyed her Eggs from her fecret Cell : The fpacious Bow hath drunk deep : And an Army of Ravens, on their Return from feeding, have beat the Air, and made a Noife, with Wings clofe crouded. Now you may obferve the various Sea-fowls, and thofe that rummage for *their Food* about the Afian Meads, in Cayfter's pleafant Lakes keenly lave the copious Dew upon their Shoulders ; now on the Banks offer their Heads to the working Tides, now run into the Streams,

N O T E S.

The Author of the Effay on the Georgics interprets it, that the Cranes avoid the coming Storm, by retreating to the low Vallies. This Interpretation is agreeable to *Aristotle* in his Hiftory of Animals, where, treating of the Forefight of Cranes, he fays, They fly on high, that they may fee far off, and if they perceive Clouds and Storms, they defcend, and reft on the Ground ; *εαν ιδωσι νεφν, και*

χειμερια, καταπταται πρυχαζουιν.

378. *Viterem cecinere querelam.* Either alluding to the known Fable of the Frogs in *Æfop* ; or to that fabulous Tradition of the Transformation of the *Lycians* into Frogs. For which fee *Ovid, Met. VI. 374.*

380. *Bibit ingens arcus.* According to a vulgar Notion, that the Rainbow drunk up the Vapours, to feed the Clouds for Rain.

387. *Incaſsum.*

et gestire studio lavandi
incassum. Tum improba
cornix vocat pluviam plenâ
voce, et sola spatia-
tur secum in siccâ arenâ.
Nec quidem puellæ, car-
pentes nocturna pensa,
nescivere hiemem; cum
viderent oleum scintillare
ardente testâ, et putres
fungos concresecere. Nec
minus, ex imbri, poteris
prospicere, et certis sig-
nis cognoscere soles et a-
perta cœla serena. Nam
tum neque acies videtur
esse obtusa stellis, nec
Luna surgere obnoxia ra-
diis solis fratris: nec
tenuia vellera lanæ ferri
per cœlum. Alcyones, di-
lectæ Thetidi, non pan-
dunt pennas ad tepidum
solem in litore: immundi
sues non meminere jactare
solutos manipulos palea-
rum ore. At nebulae magis
petunt ima loca, re-
cumbuntque campo: et no-
ctua ob-servans occasum
solis de summo cubine
nequicquam exercet seros
cantus. Nisus apparet
sublimis in liquido aëre,
et Scylla dat pœnas pro
purpureo capillo. Qua-
cumque illa fugiens secat
levem æthera pennis, ecce
inimicus, atrox Nisus in-
sequitur eam per auras
magno stridore: qua Ni-
sus fert se ad auras, il-
la fugiens raptim secat
levem æthera pennis. Tum
corvi ingeminant liquidas
voces ter aut quater presso gutture: et sæpe altis cubilibus, læti nescio quâ dulcedine præter sol-
tum morem,

Et studio incassum videas gestire lavandi.
Tum cornix plenâ pluviam vocat improba voce,
Et sola in siccâ secum spatatur arenâ.
Nec nocturna quidem carpentes pensa puellæ 390
Nescivere hiemem; testâ cum ardente viderent
Scintillare oleum, et putres concresecere fungos.
Nec minus ex imbri Soles, et aperta serena
Prospicere, et certis poteris cognoscere signis.
Nam neque tum stellis acies obtusa videtur; 395
Nec fratris radiis obnoxia surgere Luna:
Tenuia nec lanæ per cœlum vellera ferri.
Non tepidum ad Solem pennas in litore pandunt
Dilectæ Thetidi Alcyones: non ore solutos
Immundi meminere suos jactare manipulos. 400
At nebulae magis ima petunt, campoque recum-
bunt:
Solis et occasum servans de culmine summo
Nequicquam seros exercet noctua cantus.
Apparet liquido sublimis in aëre Nisus,
Et pro purpureo pœnas dat Scylla capillo. 405
Quacumque illa levem fugiens secat æthera pennis,
Ecce inimicus, atrox, magno stridore per auras
Insequitur Nisus: quâ se fert Nisus ad auras,
Illa levem fugiens raptim secat æthera pennis.
Tum liquidas corvi presso ter gutture voces 410
Aut quater ingeminant: et sæpe cubilibus altis,
Nescio quâ præter solitum dulcedine læti,

Inter

N O T E S.

387. *Incassum.* Either, as Servius has it, because their Feathers keep their Bodies from being wet: *Quia plumarum compositio aquam minime ad corpus admittit*; or, as others, their Bustle is idle, and to no Purpose, since without so much Pains they will soon be effectually washed by the coming Rain.

393. *Ex imbri.* Some read *soles eximbres*, clear Sun-shine, without Rain.

396. *Nec fratris radiis obnoxia.* She rises bright, as if she shone with a Light unbor-
rowed and independent on her Brother's Beams.

Those who are curious to see a critical Explication of the Word *obnoxius*, may consult *Aulus Gellius* in his *Noc. Att.* L. VII. 17.

397. *Tenuia lanæ vellera.* Signifies *thin, fleecy Clouds*, as Pliny explains it, Lib. XVIII. 35. *Si nubes ut vellera lanæ spargentur — aquam in triduum præfagiant.*

399. *Dilectæ Thetidi Alcyones.* Ceyx, the King of *Trachinia*, having perished by Shipwreck in the *Ægean Sea*, his Queen *Halcyone*, seeing his dead Body floating near the Shore, flung herself upon it in the Transports

Streams, and sportive joy with Eagerness to wash *their Plumes* in vain. Then the inauspicious Crow with full Throat invites the Rain, and solitary stalks by herself on the dry Sand. Nor were even the Maids, carding their Tasks of *Wool* by Night, ignorant of the *approaching Storm*; when they saw the Oil sputter in the heated Potfherd-lamp, and fowl fungous Clots grow thick *around the Wick*.

Nor *with less Ease* may you foresee, and by sure Signs discern Sunshine succeeding Rain, and open serene Skies. For neither are the Stars then seen with blunted Edge, nor the Moon to rise *obscure*, as indebted to her Brother's Beams: Nor thin fleecy Clouds to be carried through the Sky. Nor do Thetis's beloved Halcyons expand their Wings upon the Shore to the warm Sun: The impure Swine are not heedful to toils about with their Snouts loosened Bundles of *Straw*. But the Mists sink down to the lower Grounds, and rest upon the Plain: And the Owl, observant of the setting Sun from the high House-top, practises her Evening Songs in vain. Nisus, transformed *into a Hawk*, in the clear Sky appears aloft, and Scylla, *in form of the Lark*, is punished for *having cut her Father's purple Lock*. Wherever she flying cuts the light Air with her Wings, so hostile, implacable Nisus, with loud Screams pursues her through the Sky: Where Nisus mounts into the Sky, she swiftly flying cuts the light Air with her Wings. Then the Ravens with compressed Throat thrice or four times repeat their Notes clear and *sprill*: And often in their towering Nests, affected with I know not what unusual Joy, they caw and make a Bustle together

N O T E S.

of her Passion, and *Thetis*, in Compassion to the unhappy Lovers, transformed them into the Birds called Halcyons or Kingsfishers. For them the Sea is said to be smoothed seven or eleven Days about the Winter Solstice, that they may the more conveniently hatch their Young. Hence those are called Halcyon-days.

403. *Nequicquam exercet*. Among the various Glosses which Interpreters have put on these Words, the true and most obvious Meaning seems to be this: That whereas the Hooting of the Owl is commonly a Prognostic of bad Weather, yet when these Signs of fair Weather here mentioned occur, she hoots and sings in vain, her dreary Prognostic is not to be minded, or if any regard it as a Sign of bad Weather, they will find themselves disap-

pointed. Thus Verse 459, after having said that the Clearness of the Sun's Orb at rising and setting betokens fair Weather, he adds, *frustra terreberet nimbis*; Mists and blackening Clouds, which at other Times are Forerunners of Rain, are then not to be regarded, it is then in vain to be alarmed by them.

To those who dislike this Interpretation *Servius* proposes another, taking *nequicquam* for *non*; but it is a Question if ever the Word has that Signification either in *Virgil* or any other good Author.

403. *Seros*. The Owl is the only Bird that never sings but by Night; for as to the Nightingale, it is well known that she sings also by Day, only her Music is not then so much regarded amidst the Chorus of other Birds.

strepitant inter se foliis : imbribus actis, juvat eos revivere parvam progeniem, dulcesque nidos. Equidem haud credo, quia ingenium sit datum illis divinitus, aut major prudentia rerum fato : verum, ubi tempestas, et mobilis humor cœli mutare vias ; et Jupiter humidus Austris, densat ea, quæ modò erant rara, et relaxat ea, quæ erant densa ; species animorum vertuntur, et eorum pectora concipiunt nunc alios, nunc alios motus, dum ventus agebat nubila. Hinc est ille concensus avium in agris, et hinc pecudes sunt lætæ, et corvi ovantes gutture. Si verò respicias ad rapidum Solem, Lunasque sequentes cum ordine ; crassina hora nunquam sulletis, neque capere insidiis serenæ noctis. Cum primùm Luna colligit reverterentes ignes, si comprehenderit nigrum aëra obscuro cornu ; maximus imber parabitur agricolis pelagoque. At, si suffuderit virgineum ruborem ore, erit ventus : aurea Phœbe semper rubet vento. Sin erit pura in quarto ortu (namque is est certissimus auctor) nec ibit obtusis cornibus per cœlum ; et totus ille dies, et qui nascentur ab illo, ad exactum mensem, carebunt pluvia ventisque : nautæ servati solvent vota in litore Glauco, et Panopææ, et Inoo Melicertæ. Sol quoque, et exorietur, et eum condet se in undas, dabit signa. Certissima signa sequuntur solem, et quæ refert manè, et quæ refert astris surgentibus. Ubi ille variaverit nascentem ortum maculis,

Inter se foliis strepitant : juvat, imbribus actis Progeniem parvam dulcesque revivere nidos. Haud equidem credo, quia sit divinitus illis 415 Ingenium, aut rerum fato prudentia major : Verum, ubi tempestas, et cœli mobilis humor Mutavere vias ; et Jupiter humidus Austris Densat, erant quæ rara modò, et quæ densa relaxat ;

Vertuntur species animorum, et pectora motus Nunc alios ; alios, dum nubila ventus agebat, 421 Concipiunt. Hinc ille avium concensus in agris, Et lætæ pecudes, et ovantes gutture corvi.

Si verò Solem ad rapidum Lunasque sequentes Ordine respicies ; nunquam te crassina fallat 425 Hora, neque insidiis noctis capiere serenæ.

Luna revertentes cum primùm colligit ignes, Si nigrum obscuro comprehenderit aëra cornu ; Maximus agricolis pelagoque parabitur imber.

At, si virgineum suffuderit ore ruborem, 430 Ventus erit : vento semper rubet aurea Phœbe.

Sin ortu in quarto (namque is certissimus auctor) Pura, nec obtusis per cœlum cornibus ibit ;

Totus et ille dies, et qui nascentur ab illo, Exactum ad mensem, pluviam ventisque carebunt : 436

Votaque servati solvent in litore nautæ Glauco, et Panopææ, et Inoo Melicertæ.

Sol quoque, et exorietur, et cum se condet in undas,

Signa dabit. Solem certissima signa sequuntur, Et quæ manè refert, et quæ surgentibus astris. 440 Ille ubi nascentem maculis variaverit ortum

Conditus

N O T E S.

416. *Rerum fato prudentia major.* A superior Knowledge of Things by Fate. Some construe the Words thus : *Prudentia rerum* major fato, a Knowledge of Nature superior to Fate, i. e. as I take it, a greater Knowledge than may be accounted for from Destiny and

ther among the Leaves: The Rains now past, they are fond to revisit their little Offspring, and beloved Nests. Not indeed, I am persuaded, as if they had a Spirit of Discernment from the Gods, or superior Knowledge of Things by Fate: But when the Temperature of the Air and fluctuating Vapours have changed their Courses; and Jove, veiled in Showers, by his Southwinds condenses those Things which just before were rare, and rarifies what Things were dense; the Images of their Minds are altered, and their Breasts receive now Motions of one Sort; now of another, while the Wind rolled the Clouds. Hence that Consort of Birds in the Fields, and hence the Cattle frisking for Joy, and the Ravens exulting in hoarse Notes.

But if you give Attention to the rapid Sun, and the Moons in Order following; the Hour of ensuing Morn shall never cheat you, nor shall you be deceived by the treacherous Aspect of a Night fair and serene. When first the Moon collects the returning Rays, if with Horns obscure she inclose dusky Air; a vast Storm of Rain is preparing for the Swains and Mariners. But, if she shall spread a Virgin Blush over her Face, Wind will ensue: Golden Phœbe still reddens with Wind. But if at her fourth Rising (for that is the most unerring Monitor) she walks along the Sky pure and bright, nor with blunted Horns; both that whole Day, and all those that shall come after it, till the Month be finished, shall be free from Rain and Winds: And the Mariners, preserved from Shipwreck, shall pay their Vows upon the Shore to Glaucus, Panopea, and Melicerta, Ino's Son.

The Sun too, both rising, and when he sets in the Waves, will give Signs. The surest Signs attend the Sun, both those which he brings in the Morning, and those when the Stars arise. When he shall chequer his new-born Face with Spots, hid in a Cloud, and

N O T E S.

and the established Laws of Matter and Motion. Others, major prudentia in fato rerum, a superior Insight into Fate.

418. *Jupiter.* Jupiter, no doubt, often signifies the Air; but the Dignity of the poetical Stile lies in these and the like figurative Expressions, and therefore ought not to be lost in a Translation.

427. *Luna revertentes.* These Signs, taken from the Moon, were proverbial:

Pallida luna pluit; rubicunda flat, alba serenat.

434. *Nascentur.* The Roman and Lombard Manuscript, according to Pierius, read *nascentur.*

conditus in nubem, refu-
geritque medio orbe; im-
bres sint suspecti tibi :
namque Notus sinister ar-
boribusque, satisque, pe-
corique urget ab alto ma-
ri. Aut ubi sub lucem
diversi radii rumpent sese
inter densa nubila; aut
ubi Aurora, linquens cro-
ceum cubile Tithori, sur-
get pallida; heu, tum
pampinus male defendet
mites uvas; tum multa
horrida grando salit cre-
pitans in testis. Profu-
erit magis meminisse hoc
etiam, cum jam sol deced-
et Olympo emenso: nam
sæpe videmus varios co-
lores errare in vultu ip-
sius. Cæruleus color de-
nuntiat priviam, igneus
denuntiat Euros. Sin ma-
culæ incipient immisceri
rutilo igni; tunc videbis
omnia fervere pariter
vento nimbiisque. Non
quisquam moneat me ire
per altum mare illâ no-
cte, neque convellere fu-
nem à terrâ. At si orbis
solis erit lucidus, cum re-
feretque diem, condetque
eum relatum; frustra
terrebere nimbis, et cer-
ves silvas moveri claro
Aquilone. Denique, quid
serus Vesper vebat, unde
ventus agat serenas nu-
bes, et quid humidus Au-
ster cogitet, sol dabit fig-
na tibi. Quis audeat di-
cere solem esse falsum?
ille etiam sæpe monet cæ-
costumultus instare, frau-
demque et operta bella tu-
mescere. Ille etiam est
miseratus Romam Cæsare
exstincto, cum texit niti-
dum caput obscurâ ferru-
gine, impiaque secula ti-
muerunt æternam noctem.
Quaquam illo tempore,

Conditus in nubem, medioque refugerit orbe;
Suspecti tibi sint imbres: namque urget ab alto
Arboribusque satisque Notus, pecorique sinister.
Aut ubi sub lucem densa inter nubila sese 445
Diversi rumpent radii; aut ubi pallida surget
Tithoni croceum linquens Aurora cubile;
Heu, malè tum mites defendet pampinus uvas;
Tam multa in testis crepitans salit horrida grando.
Hoc etiam, emenso cum jam decedet Olympo, 450
Profuerit meminisse magis: nam sæpe videmus
Ipsius in vultu varios errare colores.

Cæruleus pluviam denuntiat: igneus Euros.
Sin maculæ incipient rutilo immiscerier igni;
Omnia tunc pariter vento nimbiisque videbis 455
Fervere. Non illâ quisquam me nocte per altum
Ire, neque à terrâ moneat convellere funem.
At si, cum referetque diem, condetque relatum,
Lucidus orbis erit; frustra terreberet nimbis,
Et claro silvas cernes Aquilone moveri. 460

Denique, quid Vesper serus vebat, unde serenas
Ventus agat nubes, quid cogitet humidus Auster,
Sol tibi signa dabit. Solem quis dicere falsum
Audeat? ille etiam cæcos instare tumultus
Sæpe monet, fraudemque et operta tumescere
bella. 465

Ille etiam exstincto miseratus Cæsare Romam,
Cum caput obscurâ nitidum ferrugine texit,
Impiaque æternam timuerunt secula noctem.
Tempore quanquam illo tellus quoque et æquora
ponti,
Obscœnique canes, importunæque volucres 470
Signa dabant. Quoties Cyclopum effervere in agros
Vidimus undantem ruptis fornacibus Ætnam,

Flam-
milis quoque, et æquora ponti, obscœnique canes, importunæque volucres dabant signa. Quoties
vidimus Ætnam, undantem fornacibus ruptis, effervere in agros Cyclopum,

N O T E S.

444. *Diversi rumpent.* The Roman Ma-
nuscript has *rumpunt*; Servius and others after him read *erumpent*.

458. *Cum referetque, &c.* Literally, *When*
be

and coyly shun the Sight with Half his Orb, you may then suspect Showers: For the Southwind, pernicious to Trees, and Corn, and Flocks, hastens from the Sea. Or when at the Dawn, the Rays shall break and scatter themselves diversely among thick Clouds; or when Aurora, leaving the Saffron-bed of Tithonus, rises pale; ah, the Vine-leaf will then but ill defend the mild ripening Grapes; so thick the horrid Hail bounds rattling on the Roofs. This too it will be more advantageous to remember, when, having measured the Heavens, he is just setting: For often we see various Colours wander over his Face. The Azure threatens Rain: The Fiery, Storms of Wind. But if the Spots begin to be blended with bright Fire; then you shall see all embroiled together with Wind and Drifts of Rain. Let none advise me that Night to launch into the Deep, nor to tear my Cable from the Land. But if, both when he ushers in, and when he shuts up the revolving Day, his Orb is clear and lucid; in vain shall you be alarmed by the Clouds, but you shall see the Woods waved by the fair Northwind.

In fine, the Sun will give thee Signs of what *Weather* late Vesper brings, from what Quarter the Wind will roll the Clouds serene and fair, what humid Auster meditates. Who dares to call the Sun a Deceiver? He even forewarns often that dark Insurrections are at hand, and that Treachery and secret Wars are swelling to a Head. He also sympathized with Rome on Cæsar's Death, when he covered his bright Head with a dark ensanguined Hue, and the impious Age feared eternal Night. Tho' at that time the Earth too, and Ocean's watery Plains, Dogs in hideous Howlings, and Birds, by importunate unseasonable Screams, gave ominous Signs. How often have we seen Mount *Ætna* from its burst Furnaces boil over in Waves on the Lands of the Cyclops, and shoot

up

N O T E S.

he shall both bring back the Day, and shut it up when brought back.

467. *Ferrugine*. This Word signifies here a dark red, somewhat resembling that of Blood.

470. *Obscœniquæ canes*. i. e. Dogs of bad

Omen, howling abominably. Every Thing vile, obscene, or impure, was by the Ancients reckoned inauspicious; hence the Word signifies direful or unlucky.

482. *Fluvi-*

volvereque globos flammarum, liquefactaque saxa ? Germania audiit sonitum armorum toto cœlo : et Alpes tremuerunt insolitis motibus. Ingens vox quoque est exaudita vulgò per silentes lucos, et simulacra, pallentia miris modis, sunt visa sub obscurum noctis ; pecudesque sunt locutæ, infandum ! omnes sistunt, terræque dehiscunt ; et mœstum ebur illacrymat templis, æraque sudant. Eridanus, rex fluviorum, proluit silvas, contorquens eas infano vortice, tulitque armenta cum stabulis per omnes campos. Nec eodem tempore aut minaces fibræ cessavere apparere tristibus extis, aut cruor cessavit manare puteis ; et urbes resonare altè per noctem, lupis ululantibus. Non plura fulgura alias ceciderunt sereno cœlo ; nec diri cometæ toties arserunt. Ergo Philippi videre Romanas acies concurrere iterum inter sese paribus telis : nec fuit indignum Superis, Emathiam et latos campos Hæmi pinguescere bis nostro sanguine. Scilicet et tempus veniet, cum, illis finibus, agricola, molitus terram in curvo aratro, inveniet pila exesa scabra rubigine :

Flammarumque globos, liquefactaque volvere saxa ?

Armorum sonitum toto Germania cœlo Audiit : insolitis tremuerunt motibus Alpes. 475
Vox quoque per lucos vulgò exaudita silentes Ingens, et simulacra modis pallentia miris Visa sub obscurum noctis ; pecudesque locutæ, Infandum ! sistunt amnes, terræque dehiscunt ; Et mœstum illacrymat templis ebur, æraque sudant. 580

Proluit infano contorquens vortice silvas Fluviorum rex Eridanus ; camposque per omnes Cum stabulis armenta tulit. Nec tempore eodem Tristibus aut extis fibræ apparere minaces, Aut puteis manare cruor cessavit ; et altè 485
Per noctem resonare, lupis ululantibus, urbes. Non aliàs cœlo ceciderunt plura sereno Fulgura ; nec diri toties arserunt cometæ. Ergo inter sese paribus concurrere telis Romanas acies iterum videre Philippi : 490
Nec fuit indignum Superis, bis sanguine nostro Emathiam, et latos Hæmi pinguescere campos. Scilicet et tempus veniet, cum finibus illis Agricola, incurvo terram molitus aratro, Exesa inveniet scabrâ rubigine pila : 595
Aut

N O T E S.

482. *Fluviorum rex Eridanus.* The Poet here, on purpose to express the Rapidity of this River, begins the Verse with two short Syllables. The *Eridanus*, or *Po*, rises from the Foot of Mount *Vesulus*, and passing thro' the *Cisalpine Gaul*, falls into the *Adriatic Sea*. *Virgil* calls it the King of Rivers, because it is the largest and most famous of all the Rivers in *Italy*.

490. *Romanas acies iterum videre Philippi.* It is generally agreed that *Virgil* here means those two Battles which are so famous in History ; the one between *Cæsar* and *Pompey*, and the other between *Brutus* and *Cassius* on the one Side, and *Augustus* and *M. Antony*

on the other. But it is certain, from History, that the Scenes of these two Battles were widely distant from each other ; for the former was fought on the Plains of *Pharsalus* in *Thessaly*, the other at *Philippi* in *Thrace*, which two Places are above two hundred Miles Distance the one from the other. It can hardly be conceived what Confusion there is among Interpreters in their Attempts to unravel this great Difficulty. *Servius*, *Stephanus* in his *Thesaurus*, *Petavius*, Dr. *Heylin*, *Torrentius*, *Desprez*, Mr. *Dacier*, Father *Sandon*, but especially the two celebrated Writers of the *Roman History*, *Catrou* and *Rouille* ; all these, and Numbers of others, will needs have

up into the Air Globes of Flame, and molten Rocks? Germany heard a clashing of Arms over all the Sky: The Alps trembled with uncommon Earthquakes. A mighty Voice too was commonly heard through the silent Groves, and Spectres, hideously pale, were seen under Cloud of Night: And the very Cattle (O horrid!) spoke. Rivers stopt their Courses, Earth yawned wide: The mourning Ivory weeps in the Temples, and the brazen Statues sweat. Eridanus, Supreme of Rivers, overflowed, whirling in his furious Eddie whole Woods along, and bore away the Herds with their Stalls over all the Plains. Nor at the same time did either the Fibres fail to appear threatening in the baleful Entrails, or *Streams of Blood* to flow from the Wells; and Cities to resound aloud with Wolves howling by Night. Never did Lightning fall in greater Quantities from a serene Sky: Nor did direful Comets so often blaze. For this Philippi twice hath seen the Roman Armies in intestine War engage: Nor seemed it unbecoming to the Gods, that Emathia, and the extensive Plains of Hæmus, should twice be fattened with our Blood. Nay, and the Time shall come, when in those Regions the Husbandman, labouring the Ground with the crooked Plough, shall find Javelins half consumed with corrosive Rust: Or
with

N O T E S.

have it that both these Battles were fought on the same Spot. But this Opinion is quite inconsistent with the plainest Testimony of the most authentic Historians, tends to subvert the Credibility of all History whatsoever, and lays a Foundation for universal Scepticism.

If the Reader would see a satisfactory Solution of this Difficulty, he may consult a Pamphlet lately published in the way of Letters by Mr. Holdsworth, intitled *Pharsalia and Philippi*. The Sum of that Gentleman's Opinion is this: "That *Virgil* means by his two Battles of *Philippi*, not two Battles fought on the same individual Spot, but at two distant Places of the same Name, the former at *Philippi* (alias *Thebæ Phthiæ*) near *Pharsalus* in *Thessaly*; the latter at *Philippi*, near the Confines of *Thrace*. And tho' the Historians (all except *Lucius Florus*) for Distinction's sake, call the latter Battle only by the Name of *Philippi*; yet, as there was a *Philippi* likewise near *Pharsalia*, in Sight of which the former was fought, the Poets, for certain

Reasons (which, says he, I shall consider hereafter) call both by the same Name."

As to the Reasons that he says determined *Virgil* to call both Battles by the same Name, the chief of them, I think, is this: "That, in Compliment to *Augustus*, he might impress the superstitious Romans with a Belief, that the Vengeance of the Gods against the Murderers of *Cæsar* was denounced by Numbers of Prodiges and Omens; and in so remarkable a Manner, that there appeared in it a particular Stroke of Providence, according to the Heathen Superstition, that the second Battle, which proved fatal to the Romans, should be fought in the same Province with the first, and near a second *Philippi*."

492. *Emathiam*—*Hæmi*. The same ingenious Gentleman proves that the ancient *Macedonia* or *Emathia*, according to the Language of the Poets, extended as far as the River *Nessus* in *Thrace* to the East, and to the South comprehended all *Thessaly*, and consequently took in the *Pharsalian Philippi*; so
that.

aut pulsabit inanes galeas
 gravibus rastris, mirabi-
 turque grandia ossa effos-
 sis sepulcris. Patrii Di,
 Indigetes, et Romule, ma-
 terque Vesta, quæ servas
 Tuscum Tiberim et Ro-
 mana palatia; saltem ne
 prohibete hunc juvenem
 succurrere everso seculo.
 Jam pridem luimus per-
 juria Laomedontæ Tro-
 jæ nostro sanguine. Jam
 pridem, ô Cæsar, regia
 cæli invidet te nobis, at-
 que queritur te curare
 triumphos hominum. Quip-
 pe ubi fas atque nefas est
 versum, tot bella sunt
 per orbem; tam multæ
 facies scelerum: non ul-
 lus dignus bonos habet
 aratro, arva squallent
 colonis abductis ad militi-
 am, et curvæ falces con-
 stantur in rigidum ensen.
 Hinc Euphrates movet
 bellum, illinc Germania
 movet bellum: vicinæ
 urbes ferunt arma inter
 se legibus fœderis ruptis:
 impius Mars sævit toto
 orbe. Ut cum quadrigæ
 effudere sese carceribus,
 addunt se in spatia: et
 auriga, frustra tendens
 retinacula, fertur equis,
 neque currus audit babe-
 nas.

Aut gravibus rastris galeas pulsabit inanes,
 Grandiaque effosis mirabitur ossa sepulcris.

Dî patrii, Indigetes, et Romule, Vestaque
 mater,

Quæ Tuscum Tiberim, et Romana palatia servas;
 Hunc saltem everso juvenem succurrere seculo 500
 Ne prohibete. Satis jam pridem sanguine nostro
 Laomedontæ luimus perjuria Trojæ.

Jam pridem nobis cæli te regia, Cæsar,
 Invidet, atque hominum queritur curare trium-
 phos.

Quippe ubi fas versum atque nefas; tot bella per
 orbem; 505.

Tam multæ scelerum facies: non ullus aratro
 Dignus honos: squallent abductis arva colonis,
 Et curvæ rigidum falces constantur in ensen.

Hinc movet Euphrates, illinc Germania bellum:
 Vicinæ ruptis inter se legibus urbes 510

Arma ferunt: sævit toto Mars impius orbe.

Ut cum carceribus sese effudere quadrigæ,
 Addunt se in spatia, et frustra retinacula tendens
 Fertur equis auriga, neque audit currus habenas.

P. VIR-

NOTES.

that both Battles, here referred to, were re-
 ally fought in Emathia, as Virgil here says.
 Again he shews that both Philippi's were near
 Mount Hæmus, which, tho' commonly rec-
 llected only a Mountain of Thrace, was really
 a Chain of Mountains like the Alps and A-
 pennines; the Head or highest Part thereof
 was in Thrace, but all the other Mountains,

viz. Rhodope, Pangæus, &c. quite round to
 Pindus and Oeta, branch out from the same
 Head. Virgil himself seems to take the
 Mount in this extensive View, when he cries
 out, Geor. II. 488.

O qui me gelidis in vallibus Hæmi
 Sissat, et ingenti ramorum protegat umbra ?

with his cumbrous Harrows shall clash on empty Helmets, and having dug up Graves admire at the huge Bones.

Ye guardian Deities of my Country, ye Indigetes, and *thou*, O Romulus, and Mother Vesta, who presidest over the Tuscan Tiber, and the Palaces of Rome; forbid it not at least that this young Prince repair the Ruins of the Age. Long since have we with our Blood attoned for the Perjuries of Laomedon's Troy. Long since, O Cæsar, the Courts of Heaven envy us *the Possession* of thee, and complain that thou art concerned about the Triumphs of Mortals. Since among them the Distinctions of Right and Wrong are perverted; so many Wars, so many Species of Crimes prevail throughout the World: The Plough has none of those Honours that are its Due: The Fields lie waste, their Owners forced to *bear Arms*, and the crooked Scythes are forged into rigid Swords. Here Euphrates, there Germany raises War: Neighbouring Cities; having broke their mutual Leagues, take Arms *against each other*: Pitiless Mars rages over all the World. As when the four-horsed Chariots have started from the Gaol, they fly out swifter and swifter to the Race, and the Charioteer, stretching in vain the Bridle, is hurried away by the Steeds, nor is the Chariot heedful of the Reins.

THE

NOTES.

As all the other Places mentioned in this Passage, were in *Thessaly* or *Achaia*, 'tis reasonable to suppose, that by the Valleys of *Hæmus* he means the same Country too. But let that be as it will, there are several Passages in *Lucan* which evidently shew that *Hæmus* reached to the *Thessalian Philippi*. Thus at the latter End of the first Book he prophesies

that the Battle of *Pharsalia* (which he too calls by the Name of *Philippi*) was to be fought under the Rock of *Hæmus*, Verse 681.

Latosque Hæmi sub rupe Philippi.

See also L. VII. 174, 449, 576.

511. *Impius*. Here signifies *cruel*, *unnatural*, that has no *pietas*, no *Tenderness*, no natural Affection.

P. VIRGILII MARONIS G E O R G I C A.

L I B E R II.

ORDO.

Hactenus cecini cultus arborum, et sidera cœli; nunc canam te, Bacche, necnon silvestria virgulta tecum, et prolem tardè crescentis olivæ. Adhuc, ô pater Lenæe: omnia hic sunt plena tuis muneribus: ager floret tibi gravidus pampineo autumnus: vindemia spumat plenis labris: Veni hic, ô pater Lenæe; et mecum tinge nudata crura novo musto, cothurnis directis. Principio est varia natura creandis arboribus: namque aliæ veniunt ipsæ suâ sponte, nullis hominum cogentibus eas; tenentque campos latè et curva flumina: ut molle siler, lentæque genistæ, populus, et canentia saliceta glaucâ fronde. Autem pars surgunt de posito semine: ut altæ Castanæ, Æsculusque maxima nemorum, quæ frondet Jovi, atque quercus habitæ oracula à Graiis. Densissima silva pullulat aliis ab radice: ut cerasis, ulmisque: etiam parva Parnassia laurus

HACTENUS arborum cultus, et sidera cœli;
Nunc te, Bacche, canam, necnon silvestria tecum

Virgulta, et prolem tardè crescentis olivæ.

Huc, pater ô Lenæe: tuis hic omnia plena
Muneribus: tibi pampineo gravidus autumnus 5
Floret ager: spumat plenis vindemia labris:
Huc, pater ô Lenæe, veni; nudataque musto
Tinge novo mecum directis crura cothurnis.

Principio arboribus varia est natura creandis:
Namque aliæ, nullis hominum cogentibus, ipsæ 10
Sponte suâ veniunt; camposque, et flumina latè
Curva tenent: ut molle siler, lentæque genistæ,
Populus, et glaucâ canentia fronde saliceta.

Pars autem posito surgunt de semine: ut altæ 14
Castanæ, nemorumque Jovi quæ maxima frondet
Æsculus, atque habitæ Graiis oracula quercus.

Pullulat ab radice aliis densissima silva:

Ut cerasis, ulmisque: etiam Parnassia laurus

Parva

N O T E S.

The Subject of the following Book is Planting. In handling of which Argument, the Poet shews all the different Methods of raising Trees; describes their Variety, and gives Rules for the Management of each in parti-

cular. He then points out the Soils in which the several Plants thrive best: And thence takes Occasion to run out into the Praises of Italy. After which he gives some Directions for discovering the Nature of every Soil, prescribes

T H E
G E O R G I C S
O F
V I R G I L.

B O O K II.

THUS far of the Culture of Fields, and of the Constellations of the Heavens; now, Bacchus, will I sing of thee, and with thee of woodland Trees, and of the slow-growing Olive's Offspring. Hither, O Father Lenæus (here all is full of thy Bounties: For thee the Field laden with the viny Harvest flourishes: *For thee* the Vintage foams in the full Vatts:) Hither, O Father Lenæus, come; and, having thy Buskins stript off, stain thy naked Legs with me in new Wine.

First, Nature is various in producing Trees: For some, without any cogent Means applied by Men, come freely of their own Accord, and widely overspread the Plains and winding Rivers: As the soft Osier, and limber Broom, the Poplar, and the whitening Willows, with Sea-green Leaves. But some arise from deposited Seed: As the lofty Chestnuts, and the Æsculus, most majestic of the Groves, which, in honour of Jove, shoots forth its Leaves, and the Oaks reputed oracular by the Greeks. To others a most luxuriant Wood of *Suckers* springs from the Roots: As the Cherries, and the Elms: Thus too the little Bay of Parnassus raises itself

N O T E S.

scribes Rules for dressing of Vines, Olives, &c. and concludes the Georgic with a Panegyric on a Country Life.

2. *Silvestria virgulta*. Forest-trees, chiefly those that were used in propping the Vine, as the Poplar, Elm, Osier, Ashes, &c.

4. *Lenæe*. A Name of *Bacchus* of Greek Derivation, from ληνος, *torcular*, a *Wine-press*.

8. *Direptis cotburnis*. The *Cothurnus* or

Buskin was a Part of *Bacchus's* Dress. *Tac. L. II. In celebrando vindemiæ simulacra, Silius Bacchum referens bedera vinctus erat, et cotburnos gerebat.*

8. *Tinge*. Alludes to the Custom of treading out the Grapes with their Feet.

16. *Æsculus*. A kind of Oak, which some take to be what we call the Bay-oak. This Tree was consecrated to *Jupiter*.

subjicit se sub ingenti
 umbrâ matris. *Natura*
primùm dedit bos modos :
his modis omne genus sil-
varum fruticumque, sa-
crorumque nemorum viret.
Sunt alii modi, quos u-
fus ipse repperit sibi ali-
quâ viâ. Hic homo, ab-
scindens plantas de tenero
corpore matrum, deposuit
eas sulcis : hic obruit ar-
vo stirpes, quadrifidas-
que sudes, et vallos acu-
to robore : aliæ arbores
silvarum exspectant pres-
fos arcus propaginis, et
vivæ plantaria defodi in
suâ terrâ. Aliæ egent ra-
dicis nil : putatorque baud
dubitat mandare summum
cacumen, referens illud
terræ. Quin et, mira-
bilo dictu, radix oleagi-
na, caudicibus sectis, iru-
ditur è sicco ligno. Et
sæpe videmus ramos alte-
rius arboris vertere im-
punè in ramos alterius,
pyrumque mutatam ferre
mala insita sibi, et lapi-
dosa corna rubescere pru-
nis. Quare agite, ô a-
gricolæ, discite proprios
cultus generatim, molli-
teque feros fructus colen-
do eos : neu segnes ter-
ræ jaceant : juvat conse-
rere Ismara Baccho, at-
que vestire magnum Ta-
burnum oleâ. Tuque ades,
discurreque inceptum laborem unâ mecum, ô decus, ô meritò maxima
pars nostræ famæ, Mæcenas, volansque da vela patenti pelago.

Parva sub ingenti matris se subjicit umbrâ. 19
 Hos natura modos primùm dedit : his genus omne
 Silvarum, fruticumque viret, nemorumque sacro-
 rum.

Sunt alii, quos ipse viâ sibi repperit usus.
 Hic plantas tenero abscindens de corpore matrum,
 Deposuit sulcis : hic stirpes obruit arvo,
 Quadrifidasque sudes, et acuto robore vallos : 25
 Silvarumque aliæ pressos propaginis arcus
 Exspectant, et viva suâ plantaria terrâ.
 Nil radices egent aliæ : summumque putator
 Haud dubitat terræ referens mandare cacumen.
 Quin et caudicibus sectis, mirabile dictu, 30
 Truditur è sicco radix oleagina ligno.
 Et sæpe alterius ramos impunè videmus
 Vertere in alterius, mutatamque insita mala
 Ferre pyrum, et prunis lapidosa rubescere corna.

Quare agite, ô proprios generatim discite cultus,
 Agricolæ, fructusque feros mollite colendo : 36
 Neu segnes jaceant terræ : juvat Ismara Baccho
 Conferere, atque oleâ magnum vestire Taburnum.

Tuque ades, inceptumque unâ decurre laborem,
 O decus, ô famæ meritò pars maxima nostræ, 40
 Mæcenas ; pelagoque volans da vela patenti.

Non

NOTE S.

19. *Se subjicit.* i. e. *Sursum jacit, shoots up.* See *Ecl. X. 74.*

22. *Viâ.* Arte, as *Cic. de Cl. Or. XLVI.* Antea neminem solitum viâ nec arte, sed accurate tamen, et de scripto plerosque dicere.

23. *Hic plantis, &c.* This refers to the Propagation of Trees by Suckers.

25. *Quadrifidasque sudes.* This is the Method of Propagation, by fixing the large Branches like Stakes in the Earth.

25. *Acuto robore.* Trunco exacuto et in mucronem fastigiato, as *Pliny* has it. The quadrifidas sudes is when the Bottom is slit across both Ways ; the acuto robore is when it is cut into a Point, which is called the *Colt's Foot.* *Essay on the Georgics.*

26. *Silvarum.* Trees very luxuriant, and

abounding with Shoots that look like a little Wood.

26. *Pressos propaginis arcus exspectant.* This describes the Method of raising Trees by Layers, i. e. by bending down a Branch from the Mother-tree, and planting it in the Ground, till it take Root firm enough to nourish itself ; which, according to *Columella*, is in the third Year : Then it may be separated from the Mother.

27. *Exspectant.* i. e. By their Luxuriance and bending down to the Earth they seem to expect Propagation, and to desire, as it were, that their Shoots may be set in the Ground.

27. *Vivæ.* i. e. Not separated from their Mother-tree.

29. *Referens mandare.* This is the Method

self under its Mother's diffusive Shade. Nature at first ordained these Means for the Production of Trees: By these every Species blooms, of Woods, and Shrubs, and sacred Groves. Others there are, which Experience has found out for itself by Art. One cutting off the Suckers from the tender Body of their Mother, set them in the Furrows: Another buries the Stocks in the Ground, and Stakes, whose Bottom is split in four, and Poles with the Wood sharpened to a Point: Some Trees luxuriant expect the bent down Arches of a Layer, and living Nurseries in their own native Soil. Others have no need of any Root: And the Planter makes no Scruple to commit to Earth the topmost Shoots, giving them back to her Care. Nay (what is wondrous to relate) even after her Trunk is cut in Pieces, the Olive-tree shoots forth Roots from the dry Wood. Often we see the Boughs of one Tree transformed with no Disadvantage, into those of another, and a Pear-tree thus changed bear ingrafted Apples, and stony Cornelian Cherries glow upon Plumb-tree Stocks.

Wherefore come on, O Husbandmen, learn the Culture proper to each Kind, and soften the wild Fruits by Cultivation: Nor let even poor and infertile Grounds lie neglected: It is worth while to plant even rugged Mountains such as Ismarus with Vines, and clothe vast Taburnus with Olives.

And thou, my Glory, to whom I justly owe the greatest Portion of my Fame, be present, O Mæcenas, pursue with me this Task begun, and flying set sail on this Sea now opening wide.

I choose

N O T E S.

thod of Propagation, which is called by *Cuttings*. *Referens* signifies giving them back to the Earth, whence they came.

30. *Caudex*. Is properly the Body of the Tree separate from the Root, as *truncus* is the Body separate from the Head.

37. *Nex segnes jaceant terræ*. Dr. Trapp renders it, Let not your Land lie idle. And in like Manner all the other Interpreters I have seen. But the Construction seems rather to be, *nex segnes terræ jaceant*, nor let Land however naturally infertile lie neglected; which both preserves the Connection with what goes before, and shews the Propriety of adding *juvat Ismara Baccho conserere*, &c. Mountains by Nature rugged, and whose Soil is *segnis*, infertile, and backward to produce, yet by Culture will turn to good Account: Thus *Isma-*

rus bears excellent Vines, and *Taburnus* is famous for the Production of Olives.

37. *Ismara*. Ismarus, a Mountain in the maritime Parts of *Thrace*.

38. *Taburnum*. Taburnus, a Mountain in *Campania*, between *Capua* and *Nola*, fertile in Olives. Its modern Name is *Taburo*.

39. *Decurre*. This is the same Allusion with that in Verse 41. *Pelagoque volans da vela patenti*; *decurro* being applied to prosperous sailing, when the Ship runs with a gliding Motion along the Waves; as *Æn. V. 212*.

Prona petit maria, et pelago decurrit aperto. 41. *Pelagoque volans*, &c. And flying set sail into the open Sea, i. e. accompany and conduct me through this immense Work, which now opens itself to my View like an expanded Ocean.

Ego non opto amplecti cuncta meis versibus: non, si sint mihi centum linguæ, centumque ora, et ferrea vox: ades, et lege oram primi litoris. Terræ sunt in nostris manibus: non tenebo te hic fæcto carmine, atque per ambages et longa exorfa. Arborea, quæ tollunt se in oras luminis suâ sponte, surgunt infecunda quidem, sed læta et fortia: quippe natura subest solo. Tamen si quis inserat hæc quoque, aut mandet hæc mutata subactis serobibus, exuerint silvestrem animum: frequentique cultu, baud tarda sequentur, in quasunque artes voces illa. Nec non et illa quæ exit sterilis ab imis stirpibus, faciet hoc, si sit digesta per vacuos agros: nunc altæ frondes, et rami matris opacant eam, adimuntque fetus illi crescenti, uruntque eam ferentem fructus. Jam arbor, quæ sustulit se jactis seminibus, venit tarda, factura umbram seris nepotibus: pomaque degenerant, oblita priores succos: et trua fert turpes racemos prædam avibus. Scilicet labor est impendendus omnibus, et omnes sunt cogendæ in sulcum, ac domandæ multâ mercede. Oleæ provenientes è truncis, vites è propagine melius respondent, et myrtus Paphiæ de solido robore. Eduræ coryli nascuntur plantis, et ingens fraxinus, populusque umbrosa arbor Herculeæ coronæ, glandesque Chaonii patris Jovis: etiam ardua palma nascitur, et abies visura marinos casus. Verò horrida arbutus inseritur ex fetu nucis, et steriles platani gessere valentes malos. Fagus incanuit flore castaneæ, ornusque albo flore pyri: suevisque fregere glandem sub ulmis.

Non ego cuncta meis amplecti versibus opto:
Non, mihi si linguæ centum sint, oraque centum,
Ferrea vox: ades, et primi lege litoris oram.
In manibus terræ: non hic te carmine fæcto, 45
Atque per ambages, et longa exorfa tenebo.

Sponte suâ quæ se tollunt in luminis oras,
Infecunda quidem, sed læta et fortia surgunt:
Quippe solo natura subest. Tamen hæc quoque
si quis

Inserat, aut serobibus mandet mutata subactis, 50
Exuerint silvestrem animum: cultuque frequenti,
In quasunque voces artes, baud tarda sequentur.
Nec non et sterilis quæ stirpibus exit ab imis,
Hoc faciet, vacuos si sit digesta per agros:
Nunc altæ frondes, et rami matris opacant, 55
Crescentique adimunt fetus, uruntque ferentem.

Jam, quæ feminibus jactis se sustulit arbor,
Tarda venit, seris factura nepotibus umbram:
Pomaeque degenerant succos oblita priores:
Et turpes avibus prædam fert uva racemos. 60
Scilicet omnibus est labor impendendus, et omnes
Cogendæ in sulcum, ac multâ mercede domandæ.
Sed truncis oleæ melius, propagine vites
Respondent, solido Paphiæ de robore myrtus.
Plantis eduræ coryli nascuntur, et ingens 65
Fraxinus, Herculeæque arbor umbrosa coronæ,
Chaonique patris glandes: etiam ardua palma
Nascitur, et casus abies visura marinos.

Inseritur verò ex fetu nucis arbutus horrida:
Et steriles platani malos gessere valentes. 70
Castaneæ fagus, ornusque incanuit albo
Flore pyri: glandemque suevis fregere sub ulmis.

Nec

NOTES.

50. Mutata. i. e. Mutata loco, transplanted.

56. Uruntque ferentem. Pinch or starve it in bearing, by intercepting the Sun and Air.

59. Pomaeque. Poma here, and in many other Places, signifies all Sorts of Fruits. See Verse 82. and Plin. L. XVII. 10.

63. Truncis.

I choose not to comprize all in my Verse: Not tho' I had an hundred Tongues, an hundred Mouths, and an Iron Voice: Be present, and coast along the nearest Shore. The Land is *still* in View: I will not here detain thee with fictitious Song, nor with Circumlocution and tedious Preamble.

Those which spring up spontaneously into the Regions of Light, are unfruitful indeed, but they rise vigorous and strong: For in the Soil lies hid some natural Quality *peculiarly suited to them*. Yet if any one ingraft even these, or deposite them transplanted in Trenches well prepared, they will put off their savage Nature, and by frequent Culture will not be slow to follow whatever Arts and Methods of Improvement you call them to. And the Suckers also, which sprout up barren from the low Roots, will do the same, if they be distributed through Fields where they have Room to *strike their Roots*: Now in their natural State the high Shoots and Branches of the Mother overshadow them, and hinder them from bearing Fruit as they grow up, or pinch and starve them when they bear. The Tree again that is raised from Seed thrown into the Ground, grows up slowly, so as to form a Shade for late Posterity: And its Fruits degenerate, forgetting their former Juices: Thus even the Vine bears sorry Clusters, a Prey for Birds. For Labour must be bestowed on all, and all must be reduced into the Trench, and tamed, and made prolific with vast Pains. But Olives answer our Wishes better when propagated by Truncheons, Vines by Layers, the Myrtles of the Paphian Goddesses by Setts from the solid Wood. From Suckers the hard Hazels grow, the huge Ash, and the shady Poplar-tree that furnished Hercules his Crown, and the Oaks of the Chaonian Father Jove: Thus also the lofty Palm is propagated, and the Fir-tree, doomed to visit the Dangers of the Main.

But the rugged Arbuté is ingrafted on the Offspring of the Walnut, and barren Planes have born stout Apple-trees. Chestnut-trees have born Beeches, and the Mountain-ash hath whitened with the snowy Blossoms of the Pear: And Swine have crunched Acorns under

N O T E S.

63. *Truncis*. Truncheons, called by Columella and Cato, *Talææ*: They are the thick Branches sawn in Pieces.

67. *Chaonique patris glandes*. Glandes,

Accorns, are here put for the Oaks that bear them. *Chaonii patris* is Jupiter worshipped at Dodona in Chaonia, or Epirus, to whom the Oak was sacred.

86. *Orchites*.

Nec est simplex modus inferere atque imponere oculos. Nam quæ gemmæ trahunt se de medio cortice, et rumpunt tenues tunicas, angustus sinus fit in nodo ipso: includunt germen decusum ex alienâ arbore buc, docentque illud inolescere udo libro. Aut rursus enodes trunci refecantur, et via finditur altè in solidum lignum cuneis: deinde feraces plantæ immittuntur. Nec est tempus longum, et ingens arbor exiit ad cælum felicibus ramis, miraturque novas frondes et poma non sua. Præterea haud est unum genus, nec fortibus ulmis, nec salici, lotoque, nec Idæis cyparissis: nec pingues olivæ nascuntur in unam faciem, Orbites, et radii, et pausia amarâ baccâ; pomaque, et silvæ regis Alcinoi: nec est idem furculus Crustumii, Syriisque pyris, gravibusque volemis. Eadem vindemia non pendet nostris arboribus, quam vindemiam insula Lesbos carpit de Methymnæo palmitē. Sunt Thasiæ vites, sunt et albæ Mærotides; hæ Mærotides sunt habiles pinguibus terris, illæ Thasiæ sunt habiles levioribus terris. Et Psythia vitis est utilior vino passo faciendo, tenuisque lageos vitis tentatura pedes olim, vincituraque linguam: sunt purpureæ, præciæque vites: et, quo carmine dicam te, ô Rhætica vitis? nec idèò contendo cum Falernis cellis. Sunt etiam Ammineæ vites, ex quibus sunt firmissima vina: quibus et Tmolus, et Phænæus ipse rex montium vitiferorum affurgit:

Nec modus inferere, atque oculos imponere simplex. Nam quæ se medio trahunt de cortice gemmæ, Et tenues rumpunt tunicas; angustus in ipso 75 Fit nodo sinus: huic alienâ ex arbore germen Includunt, udoque docent inolescere libro.

Aut rursus enodes trunci refecantur, et altè Finditur in solidum cuneis via: deinde feraces Plantæ immittuntur: nec longum tempus, et ingens Exiit ad cælum ramis felicibus arbor, Miraturque novas frondes, et non sua poma.

Præterea genus haud unum nec fortibus ulmis, Nec salici, lotoque, nec Idæis cyparissis:

Nec pingues unam in faciem nascuntur olivæ, 85 Orchites, et radii, et amarâ pausia baccâ;

Pomaque, et Alcinoi silvæ: nec furculus idem Crustumii, Syriisque pyris, gravibusque volemis.

Non eadem arboribus pendet vindemia nostris, Quam Methymnæo carpit de palmitē Lesbos. 90

Sunt Thasiæ vites, sunt et Mariotides albæ;

Pinguibus hæ terris habiles, levioribus illæ:

Et Passio Psythia utilior, tenuisque lageos,

Tentatura pedes olim, vincituraque linguam:

Purpureæ, præciæque: et, quo te carmine dicam, 95

Rhætica? nec cellis idèò contende Falernis.

Sunt etiam Ammineæ vites, firmissima vina:

Tmolus et affurgit quibus, et rex ipse Phænæus:

Argitisque

N O T E S.

86. *Orbites.* This is the Reading of *Servius*, which appears to be right, because it is spelt in that Manner by the Prose Writers of Agriculture. Thus *Pliny*: *Genera earum tria dixit Virgilius, Orbites, et radios, et pausias.* The *Orbithis* is a round Olive, so called from *ορϑις*, a *Testicle*.

86. *Radii.* The *radius* is a long Olive, so called from its Similitude to a Weaver's Shuttle.

86. *Amarâ pausia baccâ.* The Poet mentions the bitter Berry of this sort of Olive,

because it is to be gathered before it is quite ripe; for then it has a bitter or austere Taste.

88. *Crustumii, Syriisque pyris, gravibusque volemis.* The *Crustumia*, so called from *Crustumium* in *Tuscany*, were reckoned the best sort of Pears. The *Syrian Pears*, called also *Tarentina*, are thought by some to be the *Bergamot*. The *Volemi*, so called from their largeness; *quia volam manus impleant*, because they fill the Palm of the Hand. *Ruæus* takes them for the *bon Chretien*; others for the *Libralia* or *Pounders*.

90. *Methym-*

under Elms. Nor is the Method of ingrafting and that of inoculating one and the same. For *inoculating is thus*, where the Buds thrust themselves forth from the Middle of the Bark, and burst the slender Coats, a small Notch is made in the very Knot: Hither they inclose an Eye from another Tree, and teach it to unite with the moist Rind. Or again, *in ingrafting* the knotless Stocks are cut, and a Passage is cleft deep into the solid Wood with Wedges: Then fertile Clons are inserted: And in no long Time a huge Tree shoots up to Heaven with prosperous Boughs, and admires its new Leaves, and Fruits not its own.

Moreover, the Species is not single neither of strong Elms, nor of Willows, of the Lote-tree, nor of the Idæan Cypresses: Nor do the fat Olives grow in one Form, the *Orchites*, and the *Radii*, and the *Pausia* with bitter Berries: Nor Apples, and the Orchards of Alcinous: Nor are the Shoots the same of the Crustumian and Syrian Pears, and of the heavy Volemi. The same Vintage hangs not on our Trees, which Lesbos gathers from the Methymnæan Vine. There are the Thasian Vines, and there are the white Mareotides; these fit for a rich Soil, and those for a lighter one: And the Psythian more serviceable when dried, and the thin *light* Lageos, which will try the Feet at length, and bind the Tongue: The Purple, and the Rath-ripe: And in what Numbers shall I sing of thee, O Rhetian Grape? Nor therefore vie thou with the Falernian Cellars. There are also Amminean Vines, best bodied Wines: Which even Tmolus and Phanæ King of Mountains honours: And the smaller

N O T E S.

90. *Methymnæo palmite*. So called from Methymna, a City of Lesbos, an Island in the Ægean Sea, famous for good Wine.

91. *Thasiæ vitis*. So called from Thasus, another Island in the same Sea.

91. *Mareotides alba*. Most probably an Egyptian Wine, from Mareotis, a Lake near Alexandria. Which Opinion Horace seems to countenance; for he represents Cleopatra incrowned with it.

“*Mentemque lymphatam Mareoticis
Rosis in veris timores
Cæsar.*”

Others understand this of a Libyan Wine, from Mareotis, a Part of Africa.

93. *Passo Psythia*, &c. Passum is a Wine made from Raisins, or dried Grapes. The *Psythia vinis* is probably so called from some

City in Greece; for Columella calls it *Græculam*.

93. *Lageos*. So called from *λαγως*, a Hare, on account of its Colour.

95. *Precies*. Quasi *præcoquæ*, says Servius, because they are first ripe.

96. *Falernis*. Campanian Wine, so called from Falernus, a Mountain in Campania.

96. *Rhetica*. So called from Rhetia, a Country bordering upon Italy. This Wine is praised by Cato, Strabo, and other Authors.

97. *Aminineæ*. 'Tis not certain what Wine is here meant.

98. *Tmolus*. A Mountain in Lydia, very famous for Wine.

98. *Rex Phanæus*. From Phanæ, the Name of a Mountain in Chios, whose Wines are abundantly celebrated.

minorque Argilis : cui non ulla certaverit aut
fluere tentum, aut durare per totidem annos. Ego
non transferim te, & Rhodia vitis, accepta munda,
et secundis Dis, et te, bumaste, tumidis racemis.
Sed neque est numerus quam multæ species, nec nomina quæ
sint, nec
Est numerus: neque enim numero comprehendere
refert:
Quem qui scire velit. Libyci velit æquoris idem
Discere, quam multæ Zephyro turbentur arenæ:
Aut, ubi navigiis violentier incidit Eurus,
Nosse, quot Ionii veniant ad litora fluctus.
Nec verò terræ ferre omnes omnia possunt.
Fluminibus salices, cr. sissque paludibus alni
Nascuntur: steriles saxosis montibus orni.
Litora myrtetis lætissima: denique apertes
Bacchus amat colles: Aquilonem et frigora taxi.
Aspice et extremis domitum cultoribus orbem,
Easque domos Arabum, pictosque Gelonos.
Divise arboribus patriæ. Sola India nigrum
Tert ebenum: solis est thurea virga Sabæis.
Quid tibi odorato referam sudantia ligno
Balsamaque, et baccas semper frondentis acanthi?
Quid n. m. ora Æthiopum molli canentia lana? 120
Velleraque ut foliis depectant tenuia Seres?
Aut quos Oceano propior gerit India lucos,
Extremi sinus orbis? ubi aëra vincere summum
Arboris haud ullæ jactu potuere sagittæ:
Et gens illa quidem sumitis non tarda pharetris. 125
Media fert tristes succos, tardumque saporem

Felicis

sinus extremi orbis gerit? ubi haud ullæ sagittæ potuere vincere summum aëra arboris jactu:
et tamen illa gens quidem non est tarda pharetris sumitis. Media fert tristes succos tardumque
saporum

N O T E S.

101. Dis et mensis accepta secundis. i. e. It was so excellent as to be fit for being used in Libations, which were made at the second Courses.

102. Bumaste. From the Greek *Βυμαστος*, *Bumamma*, because its Clusters swelled out big, somewhat resembling a Cow's Udder.

115. Pictos Gelonos. The Geloni were a

People of *Scythia*, who painted their Faces.

116. Sola India—fert ebenum. Theophrastus was of the same Opinion, that Ebony was peculiar to *India*; but other Authors tell us that the best Ebony is brought from *Ethiopia*.

119. Balsamaque. According to the best Accounts of modern Authors the true Country

smaller Argitis, which none can rival, either in yielding so much Juice, or in lasting so many Years. I must not pass thee over, Rhodian Grape, grateful to the Gods and second Courses, nor thee, Bumastos, with thy swollen Clusters. But we neither can recount how numerous the Species, nor what are their Names, nor imports it to comprize their Number: Which whoever would know, the same may seek to learn how numerous are the Sands of the Libyan Sea tossed by the Zephyr: Or to know how many Waves of the Ionian Sea come rolling to the Shores, when Eurus, more violent, falls upon the Ships.

But neither can all Soils bear all sorts of Trees. Willows grow along the Rivers, and Elders in miry Fens: The barren wild Ashes on rocky Mountains. The Shores rejoice most in Myrtle-groves: Bacchus in fine loves open Hills: The Yews the Northwind and the Colds.

Survey also those Parts of the Globe that are subdued and cultivated by Hinds most remote, both the eastern Habitations of the Arabians, and the painted Geloni. Countries are distinguished by their Trees. India alone bears black Ebony: The Frankincense-tree belongs to the Sabæans only. Why should I mention to thee Balms distilling from the fragrant Woods, and the Berries of the ever-green Acanthus? Why the Forests of the Ethiopians whitening with downy Wool? And how the Seres comb the fine silky Fleeces from the Leaves? Or the Groves which India, nearer the Ocean, produces, the utmost Skirts of the Globe? Where no Arrows by their Flight have been able to surmount the airy Summit of the Trees: And yet that Nation is not unskilful in Archery. Media bears the bitter Juices, and the permanent Relish of the happy Apple:

N O T E S.

try of the Balfam-plant is *Arabia Felix*. The Balfam flows out of the Branches by making Incisions in the Summer Months.

119. *Baccas semper frondentis acanthi*. There are two Sorts of the *Acanthus*; the one an *Egyptian* Tree, of which the Poet here speaks; and the other an Herb, to which he elsewhere refers. It is observed that the Flowers grow in little Balls which *Virgil* might poetically call Berries.

120. *Nemora Æthiopum molli canentia lama*. The Forests abounding with Cotton-trees.

121. *Velleraque ut foliis depectant tenuia Se-*

res? The Seres were a People of India who furnished the other Parts of the World with Silk. The Ancients were generally ignorant of the Manner in which it was spun by the Silk-worms, and imagined it was a sort of Down gathered from the Leaves of Trees.

126. *Media fert tristes succos*. The Fruit here mentioned is certainly the Citron; for *Dioscorides* says expressly, that the Fruit which the Greeks call *Medicum*, is in Latin called *Citrium*. Its Rind is bitter, and its Seeds covered with a bitter Skin; hence *tristes succos*. By its *tardum saporem* again is probably meant a Taste which dwells long upon the Palate.

felicitis mali : quo non ullum præsentius auxilium venit, ac agit atra venena membris, siquando sævæ novercæ inficere pocula, miscueruntque herbas, et non innoxia verba. Ipsa est ingens arbor, simillimaque lauro quoad faciem : et, si non jactaret alium odorem latè, erat laurus. Folia haud sunt labentia ullis ventis : ejus flos est apprima tenax : Medi fovant animas et olentia ora, et medicantur anhelis senibus illo flore. Sed neque silvæ Medorum, ditissima terra, nec pulcher Ganges, atque Herminus turbidus auro certent laudibus Italiæ : non Bactra, neque Indi, totaque Panchaia pinguis thuriferis arenis. Non tauri, spirantes ignem naribus, invertere hæc loca, dentibus immanis hydri satius ; nec seges virum horruit galeis densisque hastis : sed gravidæ fruges, et Massicus humor Bacchi implevere ea, olæque lætaque armenta tenent ea. Hinc bellator æquus, arduus, infert sese campo ; hinc albi greges, et taurus, maxima victima, sæpe perfusi tuo sacro flumine, ô Clitumne, duxere Romanos triumphos ad templa Deum. Hic est assiduum ver, atque æstas cum alienis mensibus. Hic pecudes sunt bis anno gravidæ, et arbor bis utilis pomis. At rabidæ tigres, et sæva semina leonum absunt ; nec aconita fallunt miseros legentes : nec squameus anguis rapit immensos orbis per humum, neque

Felicitis mali : quo non præsentius ullum, Pocula siquando sævæ inficere novercæ, Miscueruntque herbas, et non innoxia verba, Auxilium venit : ac membris agit atra venena. 130 Ipsa ingens arbor, faciemque simillima lauro : Et, si non alium latè jactaret odorem, Laurus erat. Folia haud ullis labentia ventis : Flos apprima tenax. Animas et olentia Medi Ora sovent illo, et senibus medicantur anhelis. 135 Sed neque Medorum silvæ, ditissima terra, Nec pulcher Ganges, atque auro turbidus Hermus, Laudibus Italiæ certent ; non Bactra, neque Indi, Totaque thuriferis Panchaia pinguis arenis. Hæc loca non tauri spirantes naribus ignem 140 Invertère, fatis immanis dentibus hydri ; Nec galeis, densisque virum seges horruit hastis : Sed gravidæ fruges, et Bacchi Massicus humor Implevere, tenent olæque, armenta læta. Hinc bellator equus campo sese arduus infert ; 145 Hinc albi, Clitumne, greges, et maxima taurus Victima, sæpe tuo perfusi flumine sacro, Romanos ad templa Deum duxere triumphos. Hic ver assiduum, atque alienis mensibus æstas : Bis gravidæ pecudes, bis pomis utilis arbor. 150 At rabidæ tigres absunt, et sæva leonum Semina ; nec miseros fallunt aconita legentes : Nec rapit immensos orbis per humum, neque tantò Squameus

N O T E S.

127. *Felicitis mali.* The Citron is probably called happy on account of its great Virtues.

137. *Auro turbidus Hermus.* Hermus is a River of Lydia ; it receives the *Pactolus*, famous for its golden Sands.

140. *Hæc loca.* Alluding to the Story of *Jason*, who went to *Colchis* for the golden Fleece ; where he conquered the Bulls which breathed forth Fire from their Nostrils, &c.

143. *Massicus humor.* Massicus is a Mount of *Campania*, celebrated for Wine.

146. *Albi Clitumne greges.* The Banks of the *Clitumnus*, a River of *Italy*, in *Umbria*, were famous for feeding white Flocks, which *Pliny* makes to have been the Effect of the Water. But whatever be in that, they were fought for Sacrifice, the white Colour being thought more acceptable to the Gods. For which

ple: Than which no Remedy comes more seasonable, and *more effectually* expels the black Venom from the Limbs, what time *cruel* Stepmothers have poisoned a Cup, and mingled Herbs, and not innoxious Spells. The Tree itself is stately, and in Form most like a Bay: And if it did not widely diffuse a different Seent, would be a Bay. Its Leaves fall not off by any Winds: Its Blossoms are exceedingly tenacious. With it the Medes correct their Breaths and unfavoury Mouths, and cure their asthmatic old Men.

But neither the Forests of Media, that richest Country, nor the beautiful Ganges, and Hermus, turbid with golden Sands, can match the Praises of Italy: Not Bactra, nor the Indians, and Panchaia, all enriched with Incense-bearing Soil. Bulls breathing Fire from their Nostrils never plowed these Regions, to be sown with a hideous Dragon's Teeth; nor did *ever* a Crop of Men shoot dreadful up with Helmets and crouded Spears: But teeming Corn, and Bacchus's Campanian Juice have filled *the Land*, Olives and joyous Herds possess it. Hence the Warrior-horse with stately Port advances into the Field; Hence, Clitumnus, thy white Flocks, and the Bull, Chief of Victims, which, after they have been often plunged in thy sacred Stream, accompany the Roman Triumphs to the Temples of the Gods. Here is perpetual Spring, and Summer in Months not her own: Twice *a Year* the Cattle are big with Young, twice the Trees productive of Fruit. But here are no ravening Tygers, nor the savage Breed of Lions; nor *poisonous* Wolfsbane deceives the wretched Gatherers: Nor *here* the scaly Serpent sweeps his immense Orbs along the Ground, nor with

N O T E S.

which Reason the Victims were whitened with Chalk when the natural Colour could not be found, as in *fronéal*, Sat. X. 66.

Duc in Capitolia magnum Cretatumque boven.

147. *Sacro*. Not only because all Rivers were reputed sacred, but because Temples and Places of Worship were frequent on its Borders.

149. *Alienis mensibus*, i. e. In such Months when other Countries do not feel the Warmth. Thus *Lucretius* uses *alienis partibus anni* in much the same Sense.

150. *Bis pomis utilis arbor*. Varro mentions an Apple-tree which bears twice. *Malus biseria*, ut in agro Consentino.

152. *Nec miseros fallunt*, &c. *Servius*, who alleges that the *Aconite* grew in *Italy*, takes the Meaning to be, that it deceives no Body, because it is so well known. But this Sense is so low, that one can hardly imagine *Virgil* capable of it; besides, why should the Gatherers be called *miseri*, *miserable*, if they all knew it so well as never to mistake it? Therefore the Meaning must either be, that this Herb grows not at all, or but very rarely in *Italy*. *Fallunt* has the Force of *interimunt*, because poisonous Herbs only destroy those who are ignorant of their noxious Qualities. So *Ecl. IV.*

24. *Fallax herba veneni*.

colligit se in spiram tanto tractu, quanto in quibusdam aliis regionibus. Adde tot egregias urbes, laboremque operum; tot oppida congesta manu præruptis faxis; fluminaque labentia subter antiquos muros urbium. An memorem mare, quod alluit Italiam supra, quodque alluit eam infra? an memorem tantos lacus? an te, maxime Lari; teque, Benace, assurgens fluctibus et marino fremitu? an memorem portus, claustraque addita Lacui Lucrino, atque æquor circa illas, indignatum magnis stridoribus, quâ parte Julia unda sonat ponto longè refuso, Tyrrhenusque æstus immittitur Avernis fretis? hæc eadem Italia ostendit rivos argenti, metallaque æris in venis, atque fluxit plurima auro. Hæc Italia extulit acre genus virum, Marfos, Sabel- lamque pubem, Liguremque assuetum malo, Vol- scosque verutos: hæc extulit Decios, Marios, magnosque Camillos, Sci- piadas duos bello, et te, maxime Cæsar; qui jam nunc victor in extremis oris Asiæ, avertis imbellem Indum Romanis ar- cibibus. Salve, Saturnia tellus, magna parens fru- gum, magna parens vi- rum: tibi ingredior res antiquæ laudis et artis, ausus recludere sanctos

fontes ejus; canoque Aſcræum carmen per Romana oppida. Nunc est locus dicendis ingeniis ar- vorum; quæ robora sint cuique, quis sit color, et quæ natura sit rebus ferendis.

N O T E S.

159. Lari. The Larius is a great Lake at the Foot of the Alps, in the Milanese, now called Lago di Como.

160. Benace. The Benacus is another great Lake in the Veronese, now called Lago di Gar- da; out of which flows the Mincius, on the Banks whereof Virgil was born.

161. Lucrinoque addita claustra, &c. Lu- crinus and Avernus are two Lakes of Campa- nia: Augustus made a Haven of them, to

Squameus in spiram tractu se colligit anguis. Adde tot egregias urbes, operumque laborem; 155 Tot congesta manu præruptis oppida faxis; Fluminaque antiquos subter labentia muros. An mare quod supra, memorem, quodque alluit infra?

Anne lacus tantos? te, Lari maxime; teque Fluctibus et fremitu assurgens, Benace, marino? 160 An memorem portus, Lucrinoque addita claustra? Atque indignatum magnis stridoribus æquor, Julia quâ ponto longè sonat unda refuso, Tyrrhenusque fretis immittitur æstus Avernis? Hæc eadem argenti rivos, ærisque metalla 165 Ostendit venis, atque auro plurima fluxit. Hæc genus acre virum, Marfos, pubemque Sa- bellam,

Assuetumque malo Ligurem, Volscosque verutos Extulit: hæc Decios, Marios, magnosque Camillos, Sciapiadas duos bello, et te, maxime Cæsar; 170 Qui nunc extremis Asiæ jam victor in oris, Imbellem avertis Romanis arcibus Indum. Salve, magna parens frugum, Saturnia tellus, Magna virum: tibi res antiquæ laudis et artis Ingredior; sanctos ausus recludere fontes; 175 Aſcræumque cano Romana per oppida carmen.

Nunc locus arborum ingeniis; quæ robora cu- ique,

Quis color, et quæ sit rebus natura ferendis.

Difficiles

which he gave the Name of the Julian Ha- ven. As in Suetonius: Portum Julium apud Baias, immisso in Lucrinum et Avernum lacum mari, effecit.

164. Tyrrhenusque fretis immittitur æstus A- vernis. The Lake Avernus, Strabo tells us, lay near the Lucrine Bay, but more within Land. Hence it appears that a Canal was made between the two Lakes, which the Poet here calls the Straights of Avernus.

165. Æris

with so vast a Train collects himself in Spires. Add so many magnificent Cities, and Works of elaborate Art ; so many Towns upreared with the Hand on craggy Rocks ; and Rivers gliding under ancient Walls. Or need I mention the Sea which washes it above, and that below ? Or its Lakes so vast ? Thee, Larius, of largest Extent, and thee, Benacus, swelling with the Waves and roaring of a Sea ? Or shall I mention its Ports, and the Moles raised to dam the Lucrine *Lake*, and the *imprisoned* Sea raging indignant with loud Murmurs, where the Julian Wave afar resounds, the Sea being driven back, and *where* the Tuscan Tide is let into the Straights of Avernus ? This same Land hath in its Veins disclosed Rivers of Silver and Mines of Copper, and copious flowed with Gold. The same hath produced a warlike Race of Men, the Marssi, and the Sabellian Youth, and the Ligurian inured to Hardship, and the Volscians armed with sharp Darts : This same *produced* the Decii, the Marii, and the great Camilli, the Scipio's invincible in War, and thee, most mighty Cæsar ; who at this very time victorious in Asia's remotest Limits, avertest from the Roman Towers the Indian peaceful and disarmed. Hail, Saturnian Land, great Parent of Fruits ; great Parent of Heroes : for thee I enter on a Subject of ancient Renown and Art, adventuring to disclose the sacred Springs ; and sing the Aſcræan Strain through Roman Cities.

Now it is time to describe the Genius's of Soils ; what Strength *and* Energy to each *belongs*, what Colour, and what its Nature is aptest

to

N O T E S.

165. *Æris metalla.* - *Æs* is commonly translated *Brass*, but Copper is the native Metal ; *Brass* being made of Copper melted with *Lapis Calamintinus*.

168. *Afflictumque malo.* Some explain it *accustomed to Deceit*. But it is not likely that the Poet would mention the Vices of the People, where he is celebrating the Praises of Italy. Therefore *malum* here must signify *Hardship* or *Labour* ; which agrees with the Character given of the *Ligurians* by *Diogenes*, who says they lead a laborious Life, and live by the Chace.

169. *Mariæ.* Julius Cæsar was related to this Family by Marriage : So that the Poet makes a Compliment to *Augustus*, by celebrating the *Marian* Family.

171. *Qui nunc, &c.* I take the Meaning of this Passage to be, that the mere Fame of thy Victories have so terrified the *Indians*, that they dare not take up Arms against the *Romans*, but are fain to sue for Peace. Agreeably to what is reported both by *Suetonius* and *Diodorus Siculus*. So that *victor avertis* is, " In Consequence of thy Victories thou deterrest."

176. *Aſcræum carmen.* By *Aſcræan* Verse he means that he follows *Hesiod*, who was of *Aſcra* in *Beotia*.

179. *Collesque maligni.* That are envious as it were, illiberal, and yield but scanty Increase.

189. *Filicem.*

Primum, difficiles terræ, malignique colles, ubi est tenuis argilla, et calculus dumosis arvis, gaudent Palladiâ silvâ vivacis olivæ. Plurimus oleaster, surgens eodem tractu, est indicio, et agri strati silvestribus bacis. At humus, quæ est pinguis, lætaque dulci uligine, campique qui est frequens herbis, et fertilis ubere, qualem sæpe solemus despicere curvâ convallæ montis; amnes liquuntur summis rupibus huc, trahuntque felicem limum: quique campus est editus Austro, et pascit inoisan filicem curvis aratris; hic campus olim sufficit tibi vites prævalidas, fluentesque multo Bacco: hic erit fertilis uvæ, hic erit fertilis laticis, qualem libamus pateris et auro, cum pinguis Tyrrhenus inflavit ebur ad aras, et reddimus Diis fumantia exta victimarum pandis lancibus. Sin est magis studium tueri armenta vitulosque, aut fetus ovium, aut capellas urentes culta arbuta; petito saltus, et longinqua arva saturi Tarenti; et talem campum qualem infelix Mantua amisit, pascentem niveos cyncos herbofo flumine. Non liquidi fontes, non gramina desunt gregibus: et quantum herbarum armenta carpent longis diebus, gelidus ros reponet tantum exiguâ nocte. Terra ferè nigra; et pinguis sub presso vomere, et cui est putre solum, (namque imitatur hoc arando) est optima frumentis. Non cernes plura plaustra; tarda à tardis juvenis, decedere domum ex ullo æquore. Aut illa terra undè iratus devexit arator, evertit ignava nemora per multos annos, eruitque antiquas domos avium cum stirpibus imis.

Difficiles primùm terræ, collesque maligni,
Tenuis ubi argilla, et dumosis calculus arvis, 180
Palladiâ gaudent silvâ vivacis olivæ.
Indicio est tractu surgens oleaster eodem
Plurimus, et strati baccis silvestribus agri.
At quæ pinguis humus, dulcique uligine læta,
Quique frequens herbis, et fertilis ubere campus,
Qualem sæpe cavâ montis convallæ solemus 186
Despicere; huc summis liquuntur rupibus amnes,
Felicemque trahunt limum: quique editus Austro,
Et filicem curvis invisam pascit aratris;
Hic tibi prævalidas olim, multoque fluentes 190
Sufficiet Baccho vites: hic fertilis uvæ,
Hic laticis, qualem pateris libamus et auro,
Inflavit cum pinguis ebur Tyrrhenus ad aras,
Lancibus et pandis fumantia reddimus exta.

Sin armenta magis studium, vitulosque tueri, 195
Aut fetus ovium, aut urentes culta capellas;
Saltus, et saturi petito longinqua Tarenti;
Et qualem infelix amisit Mantua campum,
Pascentem niveos herbofo flumine cyncos.
Non liquidi gregibus fontes, non gramina desunt:
Et quantum longis carpent armenta diebus, 201
Exiguâ tantum gelidus ros nocte reponet.

Nigra ferè, et presso pinguis sub vomere terra,
Et cui putre solum (namque hoc imitatur arando)
Optima frumentis. Non ullo ex æquore cernes 205
Plura domum tardis decedere plaustra juvenis:
Aut undè iratus silvam devexit arator.
Et nemora evertit multos ignava per annos,
Antiquasque domos avium cum stirpibus imis.

Erunt;

NOTES.

189. *Filicem.* Mafvicius has *filicem*, which Reading is not without Foundation; for *Columella* says Flints are beneficial to Vines. And Mr. *Millar*, the Author of the *Gardiner's Dictionary*, observes, that the Land which a-

bounds with Fern is always very poor and unfit for Vines: But the flinty Rocks which abound in *Chiavari* are always preferred, and the Vines there produced are esteemed the best in Italy.

192. *Pateris et auro.* Thus the Conimen-

tators

to produce. First untractable Lands, and unfruitful Hills, where lean Clay *abounds*, and Pebbles in the bushy Fields, rejoice in Pallas's Wood of longlived Olives. The wild Olive rising copious in the same Soil is an Indication, and the Fields strewed with woodland Berries. But the Ground that is fat, and gladdened with sweet Moisture, and the Plain that is luxuriant in Grass, and of a fertile Soil, such as we are often wont to look down upon in the hollow Valley of a Mountain; hither Streams glide from the high Rocks, and draw a rich fattening Slime *along*: And that which is raised to the South, and nourishes the Fern abhorred by the crooked Ploughs; this in time will afford thee Vines exceeding strong, and flowing with Plenty of generous Wine: This *will be* prolific of Grapes, this of such Liquor as we pour forth in Libation from golden Bowls, when the fat Tuscan has blown the Ivory-trumpet at the Altars, and we offer up the smoking Entrails in the bending Chargers.

But if you are studious to preserve Herds of *Kine* and Calves, or the Offspring of the Sheep, or Kids that kill the Nurseries; seek the Lawns and distant Fields of fruitful Tarentum; and Plains like those which hapless Mantua hath lost, feeding Snow-white Swans in the grassy Stream. *There* neither limpid Springs nor Pastures will be wanting to the Flocks: And as much as the Herds will crop in the long Days, so much will the cool Dews in *one* short Night restore.

A Soil that is blackish and fat under the deep piercing Share, and whose Mold is loose and crumbling (for this we imitate by ploughing) is generally best for Corn. From no Plain will you see more Waggons move homeward with slow *heavy-loaded* Oxen: Or *that* from which the angry Ploughman has bore away a Wood, and felled the Groves that have been at a stand for many Years, and with their lowest Roots grubbed up the ancient Habitations of the

N O T E S.

tators observe to be equivalent to *pateris aureis*, which is true as to the Sense. But we are to remember that *auro* is used for any Vase of Gold; as *Æn.* I. 743. — *pleno se proluat auro*.

193. *Pinguis Tyrrhenus*. The antient *Tuscans* were famous for indulging their Appetites, which made them generally fat.

201. *Quantum longis*, &c. What the Poet here says of the prodigious Growth of the Grass in a Night's Time seems incredible, yet *Varro* informs that *Cæsar Vopiscus* affirmed, that at *Rosca*, a Vine-pole being fixed in the Ground, would be lost in the Grass the next Day.

R.

211. *Enituit*.

*illæ aves petiere altum a-
era nidis relictis : at cam-
pus prius rudis enituit vo-
mere impulso. Nam qui-
dem jejuna glareæ clivosi
ruris et scaber tophus, et
creta exesa nigris chely-
dris, vix ministrat hu-
miles casias roremque api-
bus : negant alios agros
ferre æquæ dulcem cibum,
et præbere curvas latebras
serpentibus. Illa terra,
quæ exhalat tenuem ne-
bulam, volucresque fu-
mos, et bibit humorem, et
ipsa remittit eum ex se,
cum vult ; quæque sem-
per vestit se suo viridi
gramine, nec lædit fer-
rum scabie et salsa rubi-
gine ; illa, inquam, in-
texet ulmos tibi lætis viti-
bus ; illa est ferax oleæ :
experire, colendo, illam es-
se et facilem pecori,
et patientem unci vomeris.
Dives Capua, et ora vi-
cina jugo Veservo, et am-
nis Clanius non æquus
vacuis Acerris, arat ta-
lem terram. Nunc di-
cam, quo modo possis cog-
noscere quamque terram.
Si requiras an sit rara,
an sit densa supra mo-
rem ; quoniam altera fa-
vet frumentis, altera fa-
vet Baccho ; densa ma-
gis favet Cereri, quæque
rarissima magis favet Ly-
æo : antè, capies locum
oculis, jubebisque puteum
demitti altè in solido lo-
co, rursusque repones om-
nem humum, et æquabis
summas arenas pedibus.
Si deerunt ad replendum
locum ; uber erit rarum,
aptiusque pecori et almis
vitibus : sin negabunt se
posse ire in sua loca, et terra superabit,
scrobibus repletis, ager est spissus ;
exspecta cunctantes
glebas, crassaque terga, et proscinde terram validis juvencis.
Autem salsa tellus, et quæ perhi-
betur amara, est infelix frugibus, (ea nec mansuescit arando,*

Erui ; illæ altum nidis petiere relictis : 210
At rudis enituit impulso vomere campus.
Nam jejuna quidem clivosi glareæ ruris,
Vix humiles apibus casias roremque ministrat :
Et tophus scaber, et nigris exesa chelydris
Creta, negant alios æquæ serpentibus agros 215
Dulcem ferre cibum, et curvas præbere latebras.
Quæ tenuem exhalat nebulam, fumosque volucres,
Et bibit humorem, et cum vult, ex se ipsa remittit ;
Quæque suo viridi semper se gramine vestit,
Nec scabie, et salsa lædit rubigine ferrum ; 220
Illa tibi lætis intexet vitibus ulmos ;
Illa ferax oleæ est : illam experire colendo,
Et facilem pecori, et patientem vomeris unci.
Talem dives arat Capua, et vicina Veservo 224
Ora jugo ; et vacuis Clanius non æquus Acerris.
Nunc, quo quamque modo possis cognoscere,
dicam.

Rara sit, an supra morem sit densa, requiras ;
Altera frumentis quoniam favet, altera Baccho ;
Densa magis Cereri, rarissima quæque Lyæo :
Antè locum capies oculis, altèque jubebis 230
In solido puteum demitti, omnemque repones
Rursus humum, et pedibus summas æquabis arenas.
Si deerunt ; rarum, pecorique et vitibus almis
Aptius uber erit : sin in sua posse negabunt
Ire loca, et scrobibus superabit terra repletis, 235
Spissus ager ; glebas cunctantes, crassaque terga
Exspecta, et validis terram proscinde juvencis.
Salsa autem tellus, et quæ perhibetur amara,
Frugibus infelix, (ea nec mansuescit arando, 239

Nec

211. Enituit. Signifies it looked sleek, smooth and shining, as new taken in Ground, if it be of a rich Mould, commonly does when first ploughed.

213. Casias. Virgil, says Mr. Martin,

mentions two Sorts of *Cassia* ; the one is an aromatic Bark, not much unlike Cinnamon, and is probably what we call *Cassia Lignea*. Of this he speaks, Verse 466th of this Georgic,
Nec Cassia liquidi corrumpitur usus olivi.

The

NOTES.

the Birds; they abandoning their Nests soar on high: But the Field looks gay soon as the Share is driven into it. For lean hungry Gravel of a hilly Field scarce furnishes humble Cassia and Rosemary for the Bees: And the rough rotten Stone, and Chalk corroded by black Water-snakes, no other Lands, they say, yield so sweet Food to Serpents, or afford them such winding Coverts. That *Land* which exhales thin Mists and flying Smoke, and drinks in the Moisture and emits it at Pleasure; and which always clothes itself with its own verdant Grass, nor hurts the Coulter with Scurf and salt Rust; that will entwine thy Elms with joyous Vines; that is fertile of Olives: That Ground you will experience in manuring both to be friendly to Cattle, and submissive to the crooked Share. Such a Soil rich Capua tills, and the Territory adjoining to Mount Veluvius, and the Clanus not kind to depopulated Acerræ.

Now will I tell by what Means you may distinguish each. If you desire to know whether it be rare *and loose*, or unusually dense *and stiff*; (because the one is fit for Corn, the other for Wine; the stiff for Ceres best, and the most loose for Bacchus:) First you shall mark out a Place with your Eye, and order a Pit to be sunk deep in solid Ground, and again return all the Mold into its Place, and level with your Feet the Sands at top. If they prove deficient, the Soil is loose, and more fit for Cattle and bounteous Vines: But if they deny the Possibility of returning to their Places, and there be an Overplus of Mold after the Pit is filled up, then it is a dense Soil; expect reluctant Clods, and stiff *tenacious* Ridges, and tear up the Land with sturdy Bulls.

But saltish Ground, and what is accounted bitter, where Corn can never thrive (it neither mellows by ploughing, nor preserves to
Grapes

N O T E S.

The other seems to be the Plant which bears the *Granum Gnidium*, called *Spurge-flax*, or *Mountain-widow Waile*, and grows in rough Mountains in the warmer Climates.

214. *Tophus scaber*. This the same Author takes to be what we call *Rotten Stone*. Pliny says it is of a crumbling Nature. Nam *Tophus scaber natura friabilis expetitur quoque ab autoribus*.

225. *Vacuis Clanus non æquus Acerris*,

Acerræ is the Name of a very ancient City of *Campania*, which was almost depopulated by the frequent Inundations of the River *Clanlus*.

233. *Almis*. Vines are called *almæ* in the same sense as *Ceres, the Earth, &c.* from *ala*, because they invigorate and give Nourishment.

237. *Validis terram proscinde juvencis*. He mentions the Strength of the Bulls, to signify that this Soil must be plowed deep.

nec servat suum genus Baccho, aut sua nomina pomis) dabit tale specimen sui. Tu deripe quales spisso vimine, colaque prælorum fumosis testis. Ille malus ager, dulcesque undæ haustæ à fontibus calcentur buc ad plenum: scilicet omnis aqua eluctabitur, et grandes guttæ ibunt per vinaina. At manifestus sapor faciet indicium, et amaror torquebit tristia ora tentantium sensu. Item discimus denique hoc pacto, quæ tellus sit pinguis: ea jactata manibus baud unquam fatiscit, sed lentescit ad digitos habendo eam, in morem picis. Humida tellus alit majores herbas, ipsaque est lætior justo. Ab, ne illa sit nimium fertilis mihi, neu ostendat se prævalidam primis arboribus! quæ tertia est gravis, prodit se tacitam pondere ipso; quæque est levis prodit se. Est promptum prædiscere nigram oculis, et quis color sit cuique, At est difficile exquirere sceleratum frigus: tantum picæ, nocentæque rari interdum, aut nigrae ederæ pandunt vestigia. His animadversis, memento excoquere terram multò antè, et circumdare magnos montes scrobibus: ostendere supinatas glebas Aquiloni ante quam infodias lætum genus vitis. Sunt putri solo optima arva: venti, gelidæque pruinæ, et robustus fessor, movens labefacta jugera, curant id. At si baud ulla vigilantia fugit quos viros; hi antè exquirunt similem locum, unum ubi prima seges paretur arboribus, et alterum quo mox ea digesta per ordines feratur: ne semina ignorent matrem subito mutata. Quin etiam signant regionem cœli in cortice;

Nec Baccho genus, aut pomis sua nomina servat)
Tale dabit specimen. Tu spisso vimine qualos,
Colaque prælorum fumosis deripe testis.

Hùc ager ille malus, dulcesque à fontibus undæ
Ad plenum calcentur: aqua eluctabitur omnis
Scilicet, et grandes ibunt per vimina guttæ. 245
At sapor indicium faciet manifestus, et ora
Tristia tentantum sensu torquebit amaror.

Pinguis item quæ sit tellus, hoc denique pacto
Discimus: haud unquam manibus jactata fatiscit:
Sed picis in morem ad digitos lentescit habendo.
Humida majores herbas alit, ipsaque justo 251
Lætior. Ah, nimium ne sit mihi fertilis illa,
Neu se prævalidam primis ostendat arboribus!

Quæ gravis est, ipso tacitam se pondere prodit;
Quæque levis. Promptum est oculis prædiscere
nigram, 255

Et quis cui color. At sceleratum exquirere frigus
Difficile est: picæ tantum, taxique nocentes
Interdum, aut ederæ pandunt vestigia nigrae.

His animadversis, terram multò antè memento
Excoquere, et magnos scrobibus circumdare mon-
tes: 260

Ante supinatas Aquiloni ostendere glebas,
Quàm lætum infodias vitis genus. Optima putri
Arva solo: id venti curant, gelidæque pruinæ,
Et labefacta movens robustus jugera fessor.

At si quos haud ulla viros vigilantia fugit; 265
Antè locum similem exquirunt, ubi prima paretur
Arboribus seges, et quò mox digesta feratur;
Mutatam ignorent subito ne semina matrem.
Quin etiam cœli regionem in cortice signant:

Ut,

N O T E S.

240. *Sua nomina.* Nomen, when applied to Wines and Fruits, signifies their Qualities: Thus Cato says, *Ne vinum nomen perdat.*

254. *Tacitam.* Without my telling you. In the same Sense the Word occurs, *ÆN.* VI. 841.

255. *Oculis*

Grapes their Kind, nor to Fruits their Qualities) will give an experimental Proof to this Effect. Snatch from the smoky Roofs Baskets of close woven Twigs, and the Strainers of thy Wine-presses. Hither let some of that vicious Mold, and sweet Water from the Spring be pressed Brim-full: Be sure all the Water will strain out, and big Drops pass through the Twigs. But the Taste will clearly make Discovery, and its Bitterness will distort the Countenances of the Tasters offended with the Sensation.

Again, what Land is fat we briefly learn thus: When squeezed by the Hand it never crumbles, but in handling it sticks to the Fingers like Pitch. The moist Soil produces Herbs of a larger Size, and is itself luxuriant beyond due Measure. Ah, may none of mine be *thus* too fertile, nor shew itself too strong at the first springing of the Grain!

The heavy *Land* betrays itself by its very Weight without my telling you; and *likewise* the light. 'Tis obvious to distinguish the black at first Sight, and whatever is the Colour of *each*. But to search out the mischievous Cold is no easy Task: Only Pitch-trees, and sometimes noxious Yews, or black Ivy, disclose its Signs.

These Rules observed, remember to dry and bake the Soil long before, to encompass the spacious Hills with Trenches, and expose the turned up Clods to the Northwind, before you plant the Vine's joyous Race. Fields of a loose crumbling Soil are best: This Effect the Winds and cold Frosts produce, and the sturdy Delver close plying his Acres tossed and turned upside down.

But those, whom not any Vigilance escapes, first seek out a Piece of Ground similar to that whence the Plants are taken, where the first Nursery may be provided for their Trees, and whether it may soon be transplanted in Rows; lest the Slips take not kindly to this new Mother that is suddenly changed upon them. Nay, they even mark on the Bark the Quarter of the Sky, that in whatever Man-

ner

N O T E S.

255. *Oculis prædisferere*. To distinguish it at first Sight, or to learn it by the Eye previously to all Trial.

257. *Taxique nocentes*. The Berries of the Yew are said by Pliny and other Authors to be poisonous. The Leaves also are found to be destructive to Horses.

260. *Circundare*. This Pierius assures us to be the Reading of the Roman Manuscript,

which seems preferable to *concidere* in the common Editions.

268. *Semina*. In this Place signifies young Plants, as also Verse 301.

—*Neu ferro læde retuso*

Semina.

In the same Sense it is often used by Pliny, Columella, &c.

ut restituant. unamquamque arborem eo modo quo quæque steterit, eâ parte quâ quæque tulerit Austrinos calores, qua obverterit terga axi. Est adè multum consuefcere in teneris annis. Quære prius, an sit melius ponere vites collibus, an plano. Si metabere agros pinguis campi, fere vites densa: Bacchus non est segnior denso ubere. Sin eligis solum acclive tumulis, supinosque colles; indulge ordinibus: nec ferius omnis via quadret secto limite arboribus positus in unguem. Ut sæpe ingenti bello, cum longa legio explicuit cohortes, et agmen stetit aperto campo, aciesque sunt directæ, ac omnis tellus fluêunt latè rendenti ære, nec dum miscent horrida prælia, sed dubius Mars errat in mediis armis. Sic omnia intervalla viarum sint dimensa paribus numeris; non modò uti prospectus pascat inanem animum; sed quia non aliter terra dabit æquas vires omnibus, neque rami poterunt extendere se in vacuum æera. Forsitan et quæras quæ fastigia sint scrobibus. Ausim committere vitem vel tenui sulco. Arbor defigitur altius ac penitus terræ; in primis Esculus: quæ quantum tendit vertice ad æthereas auras, tantum tendit radice in Tartara. Ergo non hiemes, non flabra, neque imbres convellunt illam: manet immota, perque multos annos volvens multa secula virum durando vincit ætatem eorum. Tum latè tendens fortes ramos et brachia huc illuc, ipse media sustinet ingentem umbram. Neve vineta vergant tibi ad cadentem Solem; neve fere corylum inter vites: neve

Ut, quo quæque modo steterit, quâ parte calores 270
Austros tulerit, quâ terga obverterit axi,
Restituant. Adè in teneris consuefcere multum est.

Collibus, an plano melius sit ponere vitem,
Quære prius. Si pinguis agros metabere campi,
Densa fere; in denso non segnior ubere Bacchus:
Sin tumulis acclive solum, collesque supinos; 276
Indulge ordinibus: nec fecius omnis in unguem
Arboribus positus secto via limite quadret.
Ut sæpe ingenti bello cum longa cohortes
Explicuit legio, et campo stetit agmen aperto, 280
Directæque acies, ac latè fluctuat omnis
Ære rendenti tellus, nec dum horrida miscent
Proelia, sed dubius mediis Mars errat in armis:
Omnia sint paribus numeris dimensa viarum;
Non animum modò uti pascat prospectus inanem;
Sed quia non aliter vires dabit omnibus æquas 286
Terra; neque in vacuum poterunt se extendere
rami.

Forsitan et scrobibus quæ sint fastigia quæras.
Ausim vel tenui vitem committere sulco.
Altius, ac penitus terræ defigitur arbor; 290
Esculus in primis: quæ quantum vertice ad auras
Æthereas, tantum radice in Tartara tendit.
Ergo non hiemes illam, non flabrâ, neque imbres
Convellunt: immota manet, multosque per annos
Multa virum volvens durando secula vincit. 295
Tum fortes latè ramos et brachia tendens
Huc illuc, media ipsa ingentem sustinet umbram.

Neve tibi ad Solem vergant vineta cadentem;
Neve inter vites corylum fere: neve flagella

Summa

Summa
Tum latè tendens fortes ramos et
brachia huc illuc, ipse media sustinet ingentem umbram. Neve vineta vergant tibi ad cadentem Solem; neve fere corylum inter vites: neve

N O T E S.

275. Denso. Denso here seems to be the same as *dense confuso*. Mr. Martin construes *ubere* with *segnior*, taking *ubere* for *Fertility*, and makes *denso* the same as *in denso*, *ordinè* being understood. Others follow *Ruqus*, who

takes *ubere* for *agro*, as it seems to be, *Æn.* III.

—Quæ vos à stirpe parentum
Prima tulit tellus, eadem vos ubere læto
Accipiet redacti. And above, Verse 234.
277. Neve

ner each flood, in what Part it bore the southern Heats, what Sides it turned to the *northern* Pole, they may restore to it the *same Position*. Of such Avail is Custom in tender Years.

Examine first whether it is better to plant your Vines on Hills or on a Plain. If you lay out the Fields of a rich Plain, plant thick; Bacchus will not be the more backward to grow in *such* a Soil *when* planted thick: But if *you lay out* a Soil rising with a gentle Ascent, and sloping Hills; give Room to your Ranks: Yet so as that, your Trees being exactly ranged, each Space may square with the Path cut *across* it. As often in dreadful War when the extended Legion hath ranged its Cohorts, the Battalions stand marshalled on the open Plain, the Armies set in Array, and the whole Ground wide waves with gleaming Brads, nor as yet are they engaged in horrid Battle; but Mars hovers dubious in the midst of Arms: Thus let all your Vineyards be laid out in equal Proportions; not only that the Prospect may feed the Mind with vain Delight; but because the Earth will not otherwise supply equal Strength to all; nor will the Branches be able to extend themselves at large.

Perhaps too you may demand what Depth is proper for the Trenches. I could venture to commit my Vine even to a slight Furrow. Trees again are sunk deeper down and far into the Ground; especially the Esculus, which shoots downward to Hell with its Roots, as far as *it rises* with its Top to the ethereal Regions. Therefore not wintery Storms, nor Blasts of Wind, nor Showers can overthrow it: It remains unmoved, and rolling many Ages of Men away, outlasts them for many Years. Then stretching wide its sturdy Boughs and Arms this way and that way, itself in the midst sustains a mighty Shade.

Nor let thy Vineyards lie towards the setting Sun; nor plant the Hazle among your Vines: Nor gather your Cuttings from the
Top

N O T E S.

277. *Nec secius omnis*, &c. The Order of the Words seems to be thus: *Nec secius omnis via quadret secto limite, arboribus positus in anguem*: "And no less let every Path, or Space, square with the cross Path, the Trees being planted exactly." *Martin*. Where *via* signifies the Spaces between the Rows; *limes* again the Cross-path, which in the square Figure cuts the other at right Angles.

284. *Numeris*, Signifies Harmony, Order, Proportion,

285. *Inanem. i. e. Without reaping any other Advantage thence but the bare pleasing of the Eye.*

290. *Altius, ac penitus terræ defigitur arbor*. I take the Construction to be, *arbor defigitur altius, ac penitus terræ*, not *ac arbor defigitur*. *Virgil* here makes a Distinction between *vitis* and *arbor*; for Vines were not accounted Trees, but Shrubs, or something of a middle Nature between both. Thus *Columella*;

pete summa flagella, aut
defringe summas plantas
ex arbore (est illis tantus
amor terræ) neu læde se-
mina retuso ferro: neve
infern silvestres truncos o-
leæ. Nam sæpe ignis excidit
incautis pastoribus,
qui ignis, primum tectus
sub pingui cortice, com-
prendit robora, elapsusque
in altas frondes, dedit
ingentem sonitum cœlo;
inde secutus, victor reg-
nat per ramos, perque al-
ta cacumina, et involvit
totum nemus flammis, et
crassus piceâ caligine ruit
atram nubem ad cœlum:
præsertim si tempestas iu-
cubuit silvis à vertice,
ventusque glomerat incen-
dia ferens ea. Ubi hoc
contigerit, vites non va-
lent reverti à stirpe, cæ-
sæque, possunt reverti,
atque revirescere similes
imâ terrâ: infelix olea-
ster amaris foliis solus su-
perat. Nec quisquam,
tam prudens, auctor per-
suadeat tibi movere ter-
ram Boreâ spirante. Tum
hiems claudit rura gelu,
nec semine jacto, patitur
affigere concretam radi-
cem terræ. Satio est op-
tima vinetis, cum, ru-
benti vere, candida avis,
Ciconia, invisâ longis co-
lubris venit: vel sub pri-
ma frigora autumnii, cum
rapidus sol, nondum con-
tingit hiemem equis, sed
jam æstas præterit. Ver
est adeò utile frondi ne-
morum, ver adeò utile
silvis: vere terræ tument,
et poscunt genita-
lia semina. Tum omni-
potens pater, æther, de-
scendit in gremium terræ lætæ conjugis secundis imbribus, et ipse magnus, commissus magno corpore
terræ, alit omnes fetus.

Summa pete, aut summas defringe ex arbore plan-
tas :

300

(Tantus amor terræ) neu ferro læde retuso
Semina: neve oleæ silvestres inferre truncos.
Nam sæpe incautis pastoribus excidit ignis,
Qui furtim pingui primum sub cortice tectus,
Robora comprehendit, frondēsque elapsus in altas, 305
Ingentem cœlo sonitum dedit; inde secutus
Per ramos victor, perque alta cacumina regnat,
Et totum involvit flammis nemus, et ruit atram
Ad cœlum piceâ crassus caligine nubem:
Præsertim si tempestas à vertice silvis 310
Incubuit, glomeratque ferens incendia ventus.
Hoc ubi; non à stirpe valent, cæsæque reverti
Possunt, atque imâ similes revirescere terrâ:
Infelix superat foliis oleaster amaris.

Nec tibi tam prudens quisquam persuadeat au-
ctor,

315

Tellurem Boreâ rigidam spirante movere.
Rura gelu tum claudit hiems; nec semine jacto
Concretam patitur radicem affigere terræ.
Optima vinetis fatio, cum vere rubenti
Candida venit avis longis invisâ colubris: 320
Prima vel autumnii sub frigora, cum rapidus Sol
Nondum hiemem contingit equis, jam præterit
æstas.
Ver adeò frondi nemorum, ver utile silvis:
Vere tument terræ, et genitalia semina poscunt.
Tum pater omnipotens secundis imbribus Æther
Conjugis in gremium lætæ descendit, et omnes 326
Magnus alit, magno commissus corpore, fetus.

Avia

descendit in gremium terræ lætæ conjugis secundis imbribus, et ipse magnus, commissus magno corpore
terræ, alit omnes fetus.

N O T E S.

mella: Nam ex furculo vel arbor procedit, ut
olea; vel frutex, ut palma campestris: vel
tertium quiddam, quod nec arborem, nec fru-
ticem proprie dixerim, ut est vitis.

300. Flagella summa pete. Columella uses
the same Word flagella for Shoots. The sum-

ma flagella Mr. Martin takes to be, not the
topmost Shoots, as it is commonly understood,
but the upper Part of the Shoot, which expert
Gardiners advise to cut off, because the upper
Parts of the Shoot are never so well ripened
as the lower Parts.

310. A

Top of the Tree, but those that are near the Roots, which will thrive best, having already contracted a Fondness for the Earth; so much Love to the Earth avails. Nor hurt your Shoots with blunted Steel: Nor plant among them the Truncheons of the wild Olive. For Fire is oft let fall from the unwary Shepherds, which at first secretly lurking under the unctuous Bark catches the solid Wood, and shooting up into the topmost Leaves, raises a loud Crackling to Heaven; thence pursuing its Way reigns victorious among the Branches and the lofty Tops, involves the whole Grove in Flames, and condensed in pitchy Vapour darts the black Cloud to Heaven: chiefly if a Storm over Head reits its Fury on the Woods, and the driving Wind whirls the Flames aloft. When this happens, their Strength decays from the Root, nor can they recover tho' cut, or sprout up from the deep Earth such as they were: The unblest wild Olive with its bitter Leaves alone survives the Disaster.

Let no Counsellor be so wise in your Eyes to persuade you to stir the rigid Earth when Boreas breathes. Then Winter shuts up the Fields with Frost; nor, when the Slip is planted, suffers the frozen Root to fasten to the Earth. The Plantation of the Vineyards is best, when in the blushing Spring the white Bird comes in, which the long Snakes abhor: Or towards the first Colds of Autumn, when the vehement Sun does not yet touch the Winter with his Steeds, the Summer is just gone. The Spring is chiefly beneficial to the Foliation of the Groves, the Spring is beneficial to the Woods: In Spring the Lands swell, and demand the genial Seeds. Then Almighty Father Æther descends in fructifying Showers into the Bosom of his joyous Spouse, and great himself, mingling with her great Body, nourishes all her Offspring. Then the retired

Brakes

N O T E S.

310. *A vertice.* From on high, as the Southwind is mentioned to come *ab alto*, as *Geor. I. 443.*

*Namque urget ab alto
Arboribusque satisque Notus, pecorique smi-*
ster.

312. *Hoc ubi; non, &c.* Others point it thus, *hoc ubi non*; when this is not the Case, these wild Olives mentioned before, are vigorous at the Root, and are able to recover themselves tho' cut, and will sprout up such as they were.

320. *Candida avis.* The Stork, which is a Bird of Passage, and in such Esteem, *Pliny* tells us, for destroying Serpents, that in Treason it was a capital Crime to kill them.

325. *Tum pater omnipotens.* The Æther or Sky, which in the Heathen Mythology is the same with *Jupiter*, or the Almighty Father. Thus *Lucretius*:

*Postremo percunt indres, ubi eos pater æther
In gremium matris Terræ præcipitavit.*

S

362. *Audent,*

Tum avia virgulta resonant canoris avibus: et armenta repetunt Venerem certis diebus. *Almus ager parturit, armæque lassant sinus tepentibus auris Zephyri: tener humor superat omnibus agris: graminæque audent credere se tutò in novos Soles: nec pampinus metuit surgentes Austros, aut imbrem actum è caelo magnis Aquilonibus: sed trudit gemmas, et explicat omnes frondes. Crediderim non alios dies illuxisse primâ origine crescenti mundi, habuisse alium tenorem; illud tempus erat ver: magnus orbis agebat ver, et Euri parcebant hibernis flatibus: cum primum pecudes hausere lucem, feræque progenies virum extulit caput duris arvis, feræque fuerunt immisæ silvis, et sidera caelo. Nec teneræ res possent ferre hunc laborem, si tanta quies non iret inter frigusque caloremque, et indulgentia cæli exciperet terras. Quod superest, quæcunque virgulta premet per agros, memor sparge ea pingui simo, et occulte ea multâ terrâ: aut infode bibulum lapidem, aut squallentes infode conchas. Enim inter ea aquæ labentur, tenuisque balitus subibit, atque sata tollent animos. Jamque sunt reperti, qui urgent ea super saxo atque pondere ingentis testæ: hoc est munimen ad effusos imbres: hoc est munimen, ubi æstifer canis findit hiulca arva siti. Seminibus positis, superest deducere terram sæpius ad capita, et jactare duros ferreos bidentes: aut exercere solum sub presso vomere, et flectere luctantes juveneos inter vineta ipsa: tum aptare viti leves calamos, et bastilia rasæ virgæ, fraxineasque fudes, furcasque bicornes;*

Avia tum resonant avibus virgulta canoris;
Et Venerem certis repetunt armenta diebus. 329
Parturit almus ager, Zephyrique tepentibus auris
Laxant arva sinus: superat tener omnibus humor:
Inque novos Soles audent se gramina tutò
Credere: nec metuit surgentes pampinus Austros,
Aut actum caelo magnis Aquilonibus imbrem:
Seu trudit gemmas, et frondès explicat omnes. 335
Non alios primâ crescentis origine mundi
Illuxisse dies, aliumve habuisse tenorem
Crediderim; ver illud erat: ver magnus agebat
Orbis, et hibernis parcebant flatibus Euri:
Cum primum lucem pecudes hausere, virumque
Ferrea progenies duris caput extulit arvis, 341
Immisæque feræ silvis, et sidera caelo.
Nec res hunc teneræ possent perferre laborem,
Si non tanta quies iret frigusque caloremque
Inter, et exciperet cæli indulgentia terras. 345
Quod superest, quæcunque premet virgulta per
agros,
Sparge simo pingui, et multâ memor occulte terrâ:
Aut lapidem bibulum, aut squallentes infode con-
chas.
Inter enim labentur aquæ, tenuisque subibit.
Halitus, atque animos tollent sata. Jamque reperti,
Qui saxo super, atque ingentis pondere testæ 351
Urgent: hoc, effusos munimen ad imbres:
Hoc, ubi hiulca siti findit Canis æstifer arva.
Seminibus positis, superest deducere terram
Sæpius ad capita, et duros jactare bidentes: 355
Aut pressò exercere solum sub vomere, et ipsa
Flectere luctantes inter vineta juveneos:
Tum leves calamos, et rasæ bastilia virgæ,
Fraxineasque aptare fudes, furcasque bicornes;
Viribus

N O T E S.

332. *Audent, &c. i. e. When they are strong enough to sustain the first Heats of the Sun,*

342. *Immisæque feræ silvis, et sidera cæli. Literally, And the wild Beasts were sent into*

Brakes resound with tuneful Birds: And the Herds renew their Loves on the stated Days. *Then* beauteous Earth is teeming to the Birth, and the Fields open their Bosoms to the warm Breezes of the Zephyr: In all a gentle Moisture abounds: And the Herbs dare safely trust themselves to the Infant Suns: Nor are the Vine's tender Shoots afraid of the rising Southwinds, or of a Shower precipitated from the Sky by the violent Northwinds: But put forth their Buds, and unfold all their Leaves. No other Days, methinks, had shone at the first Origin of the rising World; it was *reigning* Spring; the spacious Globe enjoyed Spring, and the Eastwinds withheld their wintry Blasts: When first the Cattle drew in the Light, and Man's laborious Race upreared their Heads from the hard Glebe, and the Woods were stocked with wild Beasts, and the Heavens with Stars. Nor could the tender Productions of *Nature* bear this Labour, if so great Rest did not intervene between the Cold and Heat, and if Heaven's indulgent Season did not visit the Earth in its Turn.

For what remains, whatever Layers you bend down over all the Fields, overspread them with fat Dung, and carefully cover them with copious Earth: Or bury about them spongy Stones, or rough Shells. For *thus* the Rains will soak through, the subtle Vapour penetrate *into their Pores*, and the Plants become stout and vigorous. We find some too who are for pressing them from above with a Stone and the Weight of a great Potsherd: This is a Defence against the pouring Rains: This *a Defence* when the sultry Dog-star cleaves the gaping Fields with Drought.

After your Layers are planted, it remains to convey Earth often to the Roots, and ply the hard Drags: Or to labour the Soil under the impressed Share, and guide your struggling Bailocks through the very Vineyards: Then to adapt *to the Vines* smooth Reeds, and Spears of peeled Rods, and ashen Stakes, and two-horned Forks:

By

N O T E S.

into the Woods, and Stars into the Heavens.

355. *Capita*. Caput vitis, or arboris, signifies always *the Top*; but as the Poet is here

speaking of Layers, *caput* by Consequence signifies *the Root*, since the Shoots are planted with their Heads downward.

S 2

361. *Tabulata*.

viribus quarum affueſcant eniti, et contemnere ventos, ſequique tabulata per ſummas ulmos. Ac eſt parcendum teneris vitibus, dum prima ætas earum adoleſcit novis frondibus : et, dum lætus palmes agit ſe ad auras, immiſſus per purum vira lætis habentis, acies ipſa falcis nondum eſt tentanda ; ſed frondes ſunt carpendæ, interlegendæque uncis manibus. Inde ubi jam vites, amplexæ ulmos validis ſtirpibus, exierint, tum ſtringe comas, tum tonda brachia earum ; antè reformidant ferrum : tum denique exerce dura imperia, et compeſce fluentes ramos. Etiam ſepes ſunt texendæ, omne pecus eſt tenendum à vitibus : præcipue dum frons eſt tenera, imprudensque liberum ; cui frondi, ſuper indignas hiemes, potentemque Solem, ſilveſtres uri, ſequacesque capræ offidiū illudunt ; oves, avidæque juvenæ paſcuntur frondibus vitium. Nec frigora concreta canâ pruinâ, aut gravis æſtas incumbens arentibus ſcopulis no eſt vitibus tantum, quantum illi greges, venenumque duri dentis, et cicatrix ſignata in admoſo ſtirpe nocuere. Ob non aliam culpam caper cæditur Baccho omnibus aris, et veteres ludi ineunt proſcena : Theſeidæque poſuere præmia ingeniis circum pagos et compita ; atque inter pocula læti ſaliere per unctos utres in mollibus pratis.

Viribus eniti quarum, et contemnere ventos 360
Affueſcant, ſummasque ſequi tabulata per ulmos.

Ac, dum prima novis adoleſcit frondibus ætas,
Parcendum teneris : et, dum ſe lætus ad auras
Palmes agit lætis per purum immiſſus habentis
Ipſa acies falcis nondum tentanda ; ſed uncis 365
Carpendæ mani : us frondes, interque legendæ.
Indè ubi jam validis amplexæ ſtirpibus ulmos
Exierint, tum ſtringe comas, tum brachia tonde ;
Antè reformidant ferrum : tum denique dura
Exerce imperia, et ramos compeſce fluentes. 370

Texendæ ſepes etiam, et pecus omne tenendum ;
Præcipue dum frons tenera, imprudensque laborum ;

Cui, ſuper indignas hiemes, Solemque potentem,
Silveſtres uri aſſiduè, capræque ſequaces
Illudunt ; paſcuntur oves, avidæque juvenæ. 375
Frigora nec tantum canâ concreta pruinâ,
Aut gravis incumbens ſcopulis arentibus æſtas ;
Quantum illi nocuere greges, durique venenum
Dentis, et admoſo ſignata in ſtirpe cicatrix.

Non aliam ob culpam Baccho caper omnibus
aris 380

Cæditur, et veteres ineunt proſcena ludi :
Præmiaque ingeniis pagos, et compita circum,
Theſeidæ poſuere ; atque inter pocula læti
Mollibus in pratis unctos ſaliere per utres.

Nec

NOTES.

361. *Tabulata.* The *tabulata* are the Branches of Elms extended at proper Diſtances, to ſuſtain the Vine. Thus *Columella* : Cum deinde adoleſcere incipient, ſulce formandæ, et tabulata inſtituenda ſunt : hoc enim nomine uſurpant agricolæ ramos truncoſque prominentes, eoſque vel propius ferro compeſcant, vel longius promittunt, ut vites lætius diffundantur, &c.

364. *Lætis per purum immiſſus habentis.* This is a Metaphor taken from Horſes, in Imitation of Lucretius :

Arboribus datum eſt variis exinde per auras
Cæſcendi magni immiſſis certamen habentis.

Per purum in Virgil ſignifies the ſame as per auras in Lucretius. Horace uſes it alſo for the Air :

— Per purum tonantes

Egit equus.

374. *Silveſtres uri.* The *urus*, as deſcribed by Cæſar, is a wild Bull of prodigious Strength and Swiftneſs, being almoſt as big as an Elephant : But this cannot be the *urus* mentioned by Virgil, being an Animal utterly unknown in Italy. It is more probably what is now called the Buffalo.

By whose Strength they may learn to shoot up, to contemn the Winds, and climb from Stage to Stage along the highest Elms.

And, while their Infant-age sprouts with new-born Leaves, you must spare the tender Vines: And while the joyous Shoot raises itself on high, wantoning through the open Air with loose Reins, the Edge of the Pruning-knife itself must not be applied; but the Leaves should be plucked with the in-bent Hand, and culled here and there. Thereafter when now they have shot forth, embracing the Elms with firm Stems, then cut their Locks, then lop their Arms. Before this they dread the Steel: Then, and not till then, exercise severe Dominion *over them*, and check the loose straggling Boughs.

Fences too should be woven *around them*, and all Cattle must be restrained; especially while the Shoots are tender and unacquainted with Hardships; which, besides the rigorous Winters, and vehement *Heat of the Sun*, the wild Buffaloes and persecuting Goats continually insult; the Sheep and greedy Heifers browse upon them. Nor do the Colds condensed in hoary Frost, or the severe Heat beating upon the scorched Rocks, hurt them so much as the Flocks and Poison of their hard Teeth, and a Scar imprinted on the gnawed Stem.

For no other Crime is the Goat sacrificed to Bacchus on every Altar, and the ancient Plays come upon the Stage: And *for this* the Athenians proposed to the *tragic* Wits Prizes of *Goats* about the Villages and Crossways; and amidst their Cups full joyous danced in the soft Meadows on *Goat-skin* Bottles besmeared *with Oil*. *On the*

N O T E S.

377. *Aut gravis incumbens scopulis arenibus æstas*. The Meaning seems to be, That Vineyards planted on a rocky Soil, which therefore suffer most in dry Weather, are not so much injured by the most scorching Heat, as by the biting of Cattle.

381. *Proscenia*. In the Roman Theatre there was first the *Porticus* or Gallery for the Populæe, where the Seats were formed like Wedges, growing narrower as they came nearer the Centre of the Theatre, and therefore called *cunei*, or *Wedges*. 2. The *Orchestra*, in the Centre and lowest Part of the Theatre, where the Senators and Knights sat, and where the Dancers and Musicians performed. 3. The *Proscenium*, or Space before the Scenes, which was raised above the *Orchestra*, and where the Actors spoke.

382. *Ingeniis*. The usual Reading is *ingentes*, which is a very useless Epithet in this Place. But *Pierius* found *ingeniis* in all the most ancient Manuscripts. The Poet here alludes to the ancient Custom, amongst the *Greeks*, of proposing a Goat for a Prize to him who should be judged to excel in satirical Verse. Thus *Horace*:

Carmine qui tragico vilem certavit ob hircum.
There is a Line in *Horace* not much unlike this of *Virgil*:

*“Quis circum pagos, et circum compita pug-
nax,*

Magna coronari contemnat Olympia.”—

383. *Theſeida*. The *Athenians*, so called from *Theſeus* their King, who first civilized and taught them to live in Cities. Tragedy had its Beginning among the *Athenians*. *Theſ-*

Nec non Ausonii coloni, gens missa Trojâ, ludunt incontinuis versibus, solutoque risu; sumuntque horrenda ora cavatis corticibus. Et vocant te, Bacche, per læta carmina, suspenduntque mollia oscilla ex altâ pinu. Hinc omnis vinea pubescit largo fetu: cavæque valles, profundique salus complentur, et quocumque Deus Bacchus circumegit honestum caput. Ergo ritè dicimus suum honorem Baccho patriis carminibus, ferensque lances et liba illi: et hircus, sacer illi, ductus cornu, stabit ad aram; torribimisque ejus pingua exta in columnis verubus. Est etiam ille alter labor curandis vitibus, cui nunquam est satis exhausti laboris: namque omne solum est scindendum terque quaterque quotannis, glebaque est frangenda æternum versis bidentibus, et omne nemus est levandum fronde. Labor, actus in orbem, reddit agricolis, atque annus voluitur in se per sua vestigia. Et jam olim cum vinea posuit seras frondes, et frigidus Aquilo decussit honorem silvis; jam tum acer rusticus extendit curas in venientem annum, et persequitur vitem relictam, attondens eam curvo dente Saturni, fingitque eam amputando. Primus fodito humum, primus cremato sarmenta deventa domum, et primus referto vallos sub testâ:

Nec non Ausonii, Trojâ gens missa, coloni 385
Versibus incontinuis ludunt, risuque soluto;
Oraque corticibus sumunt horrenda cavatis:
Et te, Bacche, vocant per carmina læta, tibique
Oscilla ex altâ suspendunt mollia pinu.
Hinc omnis vinea pubescit vinea fetu: 390
Complentur vallesque cavæ, saltusque profundi;
Et quocumque Deus circum caput egit honestum.
Ergo ritè suum Baccho dicemus honorem
Carminibus patriis, lancesque et liba feremus:
Et ductus cornu stabit sacer hircus ad aram; 395
Pinguique in verubus torrebimus exta columnis
Est etiam ille labor curandis vitibus alter;
Cui nunquam exhausti satis est: namque omne
quotannis
Terque quaterque solum scindendum, glebaque
versis 399
Æternum frangenda bidentibus: omne levandum
Fronde nemus. Redit agricolis labor actus in
orbem;
Atque in se sua per vestigia volvitur annus.
Et jam olim seras posuit cum vinea frondes,
Frigidus et silvis Aquilo decussit honorem; 404
Jam tum acer curas venientem extendit in annum
Rusticus; et curvo Saturni dente relictam
Persequitur vitem attondens, fingitque putando.
Primus humum fodito, primus deventa creniato
Sarmenta, et vallos primus sub testâ referto:
Postremus

NOTES.

Pis, an Athenian Poet, is said to have invented it, as we find in Horace,

*Ignotum tragicæ genus invenisse Camæna
Dicitur, et plausbris vexisse poemata Thespis;
Quæ canerent ageremque peruneti fecibus ora.*

384. *Unctos saliere per utres.* The utres were Bags made of Goats Skins. These Skins were blown up like Bladders, and besmeared with Oil. They were set in the Fields, and it was the Custom to dance upon them with one Leg at the Feasts of Bacchus: The Skins

being very slippery, the Dancers often fell down, which occasioned a great Laughter.

389. *Oscilla.* The Commentators are much divided about the Meaning of this Word. The most probable Opinion is, that they were little earthen Images of Bacchus suspended to the Branches of Trees, where they swung, and were blown about by the Wind, and were thought to bestow Fertility on the Vines which way soever they turned their Faces. Whence he adds:

the same account the Ausonian Colony also, a Race derived from Troy, sport in unpolished Strains, and unbounded Laughter; assuming horrid Masks of hollowed Barks of Trees: And thee, O Bacchus, they invoke in jovial Songs, and to thee hang up soft Images from a tall Pine. Hence every Vineyard shoots forth with large Produce: The hollow Vales and deep Lawns are filled *with Plenty*, and wherever the God hath moved around his graceful Head. Therefore will we solemnly ascribe to Bacchus his due Honours in our Country's Lays, and offer to him Chargers and the consecrated Cakes; and the sacred Goat led by the Horn shall stand at his Altar, and we will roast the fat Entrails on Hazle Spits.

There is also that other Toil in dressing the Vines; in *executing* which you can never bestow Pains enough: For the whole Soil must be ploughed three or four times every Year, and the Clods are continually to be broken with bended Drags; the whole Grove must be disburdened of its Leaves: The Farmer's past Labour returns in a Circle, and the Year rolls round on itself in its own Steps. And now when at length the Vineyard has shed its late Leaves, and the cold Northwind shook from the Groves their Honours; even then the active Swain extends his Cares to the ensuing Year, and close plys the *desolate* forsaken Vine, cutting off *the superfluous Roots* with Saturn's crooked Hook, and forms it by pruning. Be the first to trench the Ground, be the first to carry home and burn the *superfluous* Shoots, and the first to return beneath your Roof the Stakes *that propped your Vines*: Be the last to reap the Vintage. Twice
a luxuriant

N O T E S.

Et quocumque Deus circum caput egit honestum.
392. *Circum caput egit.* Some think this alludes to the Custom of carrying the Statues of *Bacchus* round the Fields and Vineyards in Procession.

396. *Veribus columnis.* On Hazle Spits, because the Hazles were destructive to the Vines. Hence he says above, Verse 299.

—*Neve inter vitēs corylū serē.*

400. *Omne levandum fronde nimus.* It is usual to thin the Leaves, to give the Sun a greater Power to ripen the Fruit.

405. *Curas venientem extendit in annum.* This autumnal pruning is really providing for the next Year.

406. *Curvo Saturni dente.* The Scythe or Pruning-hook, which was Saturn's Symbol.

406. *Relictam.* Servius explains it, *a se*

paulo ante desertam. But I rather think it represents the Vine forsaken of its Fruits and Leaves, in the Situation of a forlorn Mother bereft of her Children; as *Æn.* IX. 290.

At tu, oro, solare inopem, et succurrere relictæ.

407. *Attendens.* This is what the Roman Writers on Agriculture call *ablaqueatio*, i. e. the opening the Ground, and cutting away the Roots that grow near the Surface called the Day-roots. So *attendens* is understood by *Cerda* and others.

408. *Primus deoesta cremato.* i. e. Be the first in performing every Piece of Labour that belongs to Vines, such as trenching the Ground, pruning, &c. except the gathering of the Grapes, which are the better the longer time they have to ripen.

postremus merito. Bis umbra ingruit vitibus: bis herbæ obducunt segetem densis sentibus: uterque labor est durus. Laudato ingentia rura; colito exiguum rus. Nec non etiam aspera vimina rursi per silvam cæduntur, et fluvialis arundo cæditur ripis; curaque inculti salicis exerceat nos. Jam vites sunt vinetæ; jam arbuscula reponunt falcem; jam effectus vinitor canit extremos antes: tamen tellus est sollicitanda, pulvisque est movendus; et jam Jupiter est metuendus maturis uvis. Contra, non est ulla cultura oleis: neque illæ expectant procurvam falcem, tenacisque rastros; cum semel hæserunt arvis, tuleruntque auras. Tellus ipsa, cum recluditur unco dente, sufficit humorem satis oleis, et sufficit gravidas fruges cum recluditur vomere. Hoc nutritor olivam pinguem et placitam paci. Poma quoque, ut primum sensere valentes truncos, et habuere suas vires, nituntur ad sidera raptim propria vi, baudque indiga nostræ opis. Nec minus interea omne nemus incultum gravescit fetu, incultaque aviaria rubent sanguineis baccis. Cytisi tondentur, alta silva ministrat tædas, quibus nocturni ignes pascuntur, et fundunt lumina. Et homines dubitant ferere has plantas, atque impendere curam iis?

Postremus metito. Bis vitibus ingruit umbra: 410
Bis segetem densis obducunt sentibus herbæ:
Durus uterque labor. Laudato ingentia rura;
Exiguum colito. Nec non etiam aspera rusci
Vimina per silvam, et ripis fluvialis arundo
Cæditur; incultique exercet cura salicis. 415
Jam vinetæ vites; jam falcem arbuscula reponunt;
Jam canit extremos effectus vinitor antes:
Sollicitanda tamen tellus, pulvisque movendus;
Et jam maturis metuendus Jupiter uvis.

Contra, non ulla est oleis cultura: neque illæ 420
Procurvam expectant falcem, rastrosque tenaces;
Cum semel hæserunt arvis, auræque tulerunt.
Ipsa satis tellus, cum dente recluditur unco,
Sufficit humorem, et gravidas, cum vomere, fruges.
Hoc pinguem et placitam Paci nutritor olivam. 425
Poma quoque, ut primum truncos sensere valentes,
Et vires habuere suas; ad sidera raptim
Vi propriâ nituntur, opisque haud indiga nostræ.
Nec minus interea fetu nemus omne gravescit;
Sanguineisque inculta rubent aviaria baccis. 430
Tondentur cytisi, tædas silva alta ministrat,
Pascunturque ignes nocturni, et lumina fundunt.
Et dubitant homines ferere, atque impendere cu-
ram?

Quid

NOTES.

412. *Laudato ingentia rura, &c.* The Meaning seems to be, that you may admire the Splendor of a large Vineyard, but that you had better cultivate a small one: Because the Labour of cultivating Vines is so great, that the Master cannot extend his Care over a large Spot of Ground.

413. *Rusci.* The rusus in Pliny is the same with the *Oxymyrsine*. "Castor Oxymyrsinen myrti foliis acutis, ex qua fiunt ruri scopæ, ruscum vocavit. And Dioscorides describes our Butcher's Broom under the Name of *μυρτινός* *αγρία*, or wild Myrtle. It was probably used to bind the Vines in Virgil's Time, since it is mentioned in this Place.

416. *Reponunt.* The Vines are poetically said to lay aside the Pruning-hook, when they have no more occasion for it.

417. *Canit extremos antes.* Literally, *Sings his last or utmost Rows.*

423. *Dente unco.* May signify any crooked Instrument of one Tine, for opening the Ground about the Roots of the Vine. Mr. Martin renders it a *Drag*, but that is a *bideus*, an Instrument with two Tines; it seems rather to be that Instrument which we call a slipping Iron.

424. *Cum vomere.* Servius takes *cum vomere* to be the same as *per vomerem*; *Rugens*, whom

a luxuriant Shade of Leaves assails the Vines: Twice thick prickly Weeds over-run the Field: Each a Subject of hard Labour. Commend large Farms; cultivate a small one. Besides all this the rough Twigs of Butcher's Broom are to be cut throughout the Woods, and the watery Reed on the Banks; and the Care of the uncultivated Willow gives him new Toil: And now his Labour seems at an end, now the Vines are tied; now the Vineyard lays aside the Pruning-hook; now the exhausted Vintager salutes in Song his utmost Rows: Yet must the Earth be vexed anew, and the Mold still put in Motion; and now after all Jove and the Weather are to be dreaded by the ripened Grapes.

On the other hand, the Olives require no Culture: Nor do they expect the crooked Pruning-hook, and tenacious Harrows; when once they are rooted in the Ground, and have sustained the Air. Earth of herself supplies the Plants with Moisture, when opened by the hooked Slipping-iron, and weighty Fruits when opened by the Share. Nourish with this the fat and Peace-delighting Olive. The other Fruit-trees too, as soon as they feel their Trunks vigorous, and acquire their Strength, quickly shoot up to the Stars by their own inherent Virtue, and need not our Assistance. At the same time every Grove is in like Manner without Culture loaded with Offspring, and the uncultivated Haunts of Birds glow with Blood-red Berries. The Cytisus is browsed on by Cattle, the tall Wood supplies us with Torches, and thence our nocturnal Fires are fed, and shed on us beamy Light. And after this do Men hesitate about planting and bestowing Care?

Why

N O T E S.

whom Dr. Trapp follows, renders it *statim cum vomere*, an Hyperbole to denote the Quickness of the Produce. All of them forced! But the Construction will be easy, if we only supply *recluditur* which goes before, thus: *Tellus sufficit hamorem cum recluditur dente unco, et gravidas fruges cum recluditur vomere*. Plowing, as Mr. Martin observes, being universally thought to encrease the Product of the Olives.

425. *Hoc*. Servius, and all the Commentators after him, explain this as if it were *ob hoc*. But the Author of the Essay on the Georgics, who appears to have thoroughly understood Agriculture, and therefore has penetrated more fully into the Sense of his Author, justly observes that the Sense is much better,

as well as easier, by construing *hoc* with *vomere*.

426. *Poma*. Here put for Fruits or Fruit-trees in general.

426. *Truncos sensere valentes*. Others understand by this, so soon as they have taken to the strong Trunks on which they are engrafted.

429. *Fetu*. Here is not Fruit, but Produce of Trees, as *Geor. l. 55*.

Arbori fetus alibi virescunt.

And Verse 442 of this second Book,
*Ipsæ Caucasæ steriles in vertice silvæ,
Quas animosi Euri assidue franguntque feruntque,
Dant alios alios fetus: dant utilis lignum
Naveisque plures.*

Quid sequar majora com-
moda? salices, humiles-
que genistæ, illæ ipsæ
sufficiunt aut frondem pe-
cori, aut umbram pasto-
ribus, sepemque satis, et
pabula melli. Et juvat
spectare montem Cytorum
undantem buxo, lucos-
que Naryciæ picis: ju-
vat videre arva obnox-
ia non rastro hominum,
non ulli curæ. In Cau-
casco vertice steriles silvæ
ipsæ, quas animosi Euri
assiduè franguntque se-
runtque, aliæ dant alios
fetus: dant pinos, lig-
num utile navigiis, ce-
drosque cupressosque utiles
domibus. Hinc agricolæ
trivere radios rotis, hinc
trivere tympana plausfris,
et posuere pandas carinas
ratibus. Salices sunt se-
cundæ viminibus, et ul-
mi frondibus: at myrtus
est bona validis bastili-
bus, et cornus bona bel-
lo: taxi torquentur in I-
tyræos arcus. Nec leves
tiliæ, aut buxum rasile
torno, non accipiunt for-
mam, cavanturque acuto
ferro. Nec non et levis
alnus, missa Pado, in-
natat torrentem undam:
Nec non et apes condunt
examina cavis corticibus,
alveoque vitiosæ ilicis.
Quid æquè memorandum
Baccheia dona tulerunt?
Bacchus et dedit causas
ad culpam: ille domuit
letho furentes Centauros,
Rhœtumque Pholumque,
et Hylæum minantem La-
pithis magno cratere. O
agricolas nimidum fortu-
natos, si nōvini sua bona!

quibus agricolis procul à discordibus armis, justissima tellus ipsa fundit
facilem victum humo. Si apud illos alta domus, cum superbis foribus, non vomit ingentem un-
dam hominum salutantum eos natæ totis ædibus; nec inbiant varios postes pulchrâ testudine,

Quid majora sequar? salices, humilesque genistæ,
Aut illæ pecori frondem, aut pastoribus umbram
Sufficiunt, sepemque satis, et pabula melli. 436
Et juvat undantem buxo spectare Cytorum,
Naryciæque picis lucos: juvat arva videre,
Non rastro hominum, non ulli obnoxia curæ.
Ipsæ Caucasæo steriles in vertice silvæ, 440
Quas animosi Euri assiduè franguntque feruntque,
Dant alios aliæ fetus: dant utile lignum
Navigiis pinos, domibus cedrosque cupressosque.
Hinc radios trivere rotis, hinc tympana plausfris
Agricolæ, et pandas ratibus posuere carinas. 445
Viminibus salices secundæ, frondibus ulmi:
At myrtus validis hastilibus, et bona bello
Cornus: Ityræos taxi torquentur in arcus.
Nec tiliæ leves, aut torno rasile buxum, 449
Non formam accipiunt, ferroque cavantur acuto.
Nec non et torrentem undam levis innatat alnus
Missæ Pado: nec non et apes examina condunt
Corticibusque cavis, vitiosæque ilicis alveo.
Quid memorandum æquè Baccheia dona tulerunt?
Bacchus et ad culpam causas dedit: ille furentes 455
Centauros letho domuit, Rhœtumque Pholumque,
Et magno Hylæum Lapithis cratere minantem.
O fortunatos nimidum, sua si bona nōrint,
Agricolas! quibus ipsa, procul discordibus armis,
Fundit humo facilem victum justissima tellus. 460
Si non ingentem foribus domus alta superbis
Manè salutantum totis vomit ædibus undam;
Nec varios inbiant pulchra testudine postes,

Illusæque

N O T E S.

We are to observe farther, that *inculta* in the second Line is also to be supplied to the first, thus: *Omne nemus incultum gravescit*; for that is plainly the Sense.

437. *Et juvat.* Ut juvat would seem to be more in Virgil's Style, and more coherent.

437. *Cytorum.* Cyturus is a Mountain in Paphlagonia.

438. *Naryciæ picis.* Naryx, or Narycia, was a City of the *Locrians* in that Part of Italy which is over against Greece.

440. *Caucasæo.* Caucasus is a famous Range of Mountains running from the Black Sea to the *Caspian*.

444. *Tympana.* Servius explains it the *Co-*
verings

Why should I insist on greater Things? The *very* Willows and lowly Broom, *even* these supply either Browze for Cattle, or Shade for Shepherds, Fences for the Corn, and Materials for Honey. It is delightful to behold Cyturus waving with the Groves of Narycian Pitch: It is delightful to see the Fields not indebted to the Harrows or any Care of Men. Even the barren Woods on the Top of Caucasus, which the fierce Eastwinds continually are crashing and tearing, yield each their different Produce: They yield Pines, an useful Wood for Ships, and Cedars and Cypresses for Houses. Hence the Husbandmen have laboured Spokes for Wheels, hence they have framed solid Orbs for Waggon, and bending Keels for Ships. The Willows are fertile in Twigs, the Elms in Leaves for Cattle: The Myrtle again is useful for sturdy Spears, and the Cornel for War: The Yews are bent into Itycean Bows. In like Manner the smooth-grained Limes, or Box that polishes with the Lathe, receive *any* Shape, and are hollowed with sharp Steel. Thus too the light Alder launched on the Poe swims the rapid Stream: Thus too the Bees hide their Swarms in the hollow Bark, and in the Heart of a rotten Holm. What have the Gifts of Bacchus produced so worthy of Record? Bacchus has given Occasion to Offence and Guilt: He quelled by Death the furious Centaurs, Rhoetus, and Pholus, and Hylæus, threatening the Lapithæ with a huge Goblet.

Thrice happy Swains, did they but know their own Bliss! to whom, at Distance from discordant Arms, Earth, of herself most liberal, pours from her Bosom their easy Sustenance. If *there* the Palace high raised with proud Gates vomits not forth from all its Apartments a vast Tide of Morning Visitants; and *if they* doat not on Porticoes variegated with beautiful Tortoise-shell, and on Vestments

N O T E S.

wheels of the Waggon; but others, seemingly with more Reason, understand it of the Wheels of Waggon that are solid, made without Spokes, and somewhat shaped like Drums.

446. *Fronibus ulni*. The Cattle were fed with Leaves of Elms.

448. *Ityræus*. The *Ityræi* were a People of Cælo-Syria, famous for shooting with the Bow.

458. *Nimum*. Here, and in some other Places, signifies not too much, but exceedingly, or, as we say, beyond Measure or Expression.

460. *Facilem*. Simple and natural, such

as is easily procured; in opposition to what is far fetched, and not to be had without great Difficulty: What Horace calls *cibus longe petitus*.

460. *Iustissima*. *Proprie*, says Servius, *nam si iustus est qui, quod acceperit, rediit; terra utique iustissima est quæ majore senore summa accepta restituit*. Or the Earth may be called *most just*, in satisfying all the natural Demands of her Children.

463. *Inbiant*. This Verb does not always signify

vestesque illas auro, Ephyræaque æra; nec apud illos alba lana fucatur Assyrio veneno, nec usus liquidi olei corrumpitur casia: at secura quies, et vita nescia fallere, dives variorum opum: at otia in latis fundis, speluncæ, vivique lacus; at frigida Tempe, mugitusque bovm, mollisque sub arbore somni 470 Non absunt. Illic saltus, ac lastra ferarum, Et patiens operum, parvoque assueta juventus; Sacra Deum, sanctique patres: extrema per illos Iustitia excedens terris vestigia fecit.

Me verò primum dulces ante omnia Musæ, 475 Quam sacra sero ingenti percussus amore, Accipiant; cœlique vias, et sidera monstrant; Defectus Solis varios, Lunæque labores; Unde tremor terris; quâ vi maria alta tumescant Objicibus ruptis, rursusque in se ipsa residant; 480 Quid tantum Oceano properent se tingere Soles Hierni, vel quæ tardis mora noctibus obstet.

Sin, has ne possim naturæ accedere partes, Frigidus obstiterit circum præcordia sanguis; Rura mihi, et rigui placeant in vallibus amnes; 485 Flumina amem, silvasque inglorius. O, ubi campi, Sperchiusque, et virginibus bacchata Lacœnis Taygeta! ô, qui me gelidis in vallibus Æmi Siflat,

Illasque auro vestes, Ephyræaque æra; Alba nec Assyrio fucatur lana veneno; 465 Nec casia liquidi corrumpitur usus olivi: At secura quies, et nescia fallere vita, Dives opum variorum: at latis otia fundis, Speluncæ, vivique lacus; at frigida Tempe, Mugitusque bovm, mollisque sub arbore somni 470 Non absunt. Illic saltus, ac lastra ferarum, Et patiens operum, parvoque assueta juventus; Sacra Deum, sanctique patres: extrema per illos Iustitia excedens terris vestigia fecit.

Me verò primum dulces ante omnia Musæ, 475 Quam sacra sero ingenti percussus amore, Accipiant; cœlique vias, et sidera monstrant; Defectus Solis varios, Lunæque labores; Unde tremor terris; quâ vi maria alta tumescant Objicibus ruptis, rursusque in se ipsa residant; 480 Quid tantum Oceano properent se tingere Soles Hierni, vel quæ tardis mora noctibus obstet.

Sin, has ne possim naturæ accedere partes, Frigidus obstiterit circum præcordia sanguis; Rura mihi, et rigui placeant in vallibus amnes; 485 Flumina amem, silvasque inglorius. O, ubi campi, Sperchiusque, et virginibus bacchata Lacœnis Taygeta! ô, qui me gelidis in vallibus Æmi Siflat,

ant mihi, et inglorius amem flumina silvasque. O si essent ubi sunt campi, Sperchiusque amnis, et Taygeta bacchata Lacœnis virginibus! O sit qui siflat me in gelidis vallibus montis Æmi,

N O T E S.

signify to pant after the Enjoyment of a Thing, but to hoid it in high Esteem and Admiration. As Hor. 1 Sat. I. 70.

—*Congessis undique succis indormis inbians.* So that the Meaning is, *What tho' they have not these Things in their Possession, nor place their Happiness in them.*

464. *Illasque.* In quibus artifex ludens, auro aliqua depinserat, says *Servius*.

464. *Ephyræaque æra.* Corinthian Brass, from Ephyre, the original Name of Corinth.

466. *Nec casia.* See the Note on Verse 213.

467. *At nescia fallere vita.* A Life that knows not to deceive; i. e. A Life of solid and substantial Bliss, in opposition to the Plea-

tures of Courts and Palaces, which are showy, false, and deceitful. This Sense agrees perfectly well to the Context, and is far more elegant than what is given by others. This Passage is finely imitated by Mr. Thomson in his *Autumn*, 1136.

*Oh knew he but his Happiness, of Men
The happiest he! who far from public Rage,
Deep in the Vale, with a choice few retir'd,
Drinks the pure Pleasures of the rural Life.
What tho' the Dome be wanting, &c.
What tho' depriv'd of these fantastic Joys,
That still amuse the Wanton, still deceive;
A Face of Pleasure, but a Heart of Pain!
Their balmy Moments undelighted all!*

See

Vestments curiously embroidered with Gold, and on *Vases of Corinthian Brass*; and if *for them* the white Wool is not stained with the Assyrian Drug; nor the Use of the pure Oil corrupted with Cassia's aromatic Bark: Yet *theirs is Peace* secure, and a Life of solid unfallacious Bliss, rich in various Opulence: Yet *theirs are* peaceful Retreats in ample Fields, Grottoes, and living Lakes; yet *to them* cool delicious Vales, the Lowings of Kine, and soft Slumbers under a Tree are not wanting. There are Lawns, and Dens for Beasts of Chace, and Youth patient of Toil, and inured to Thrift; the Worship of the Gods, and Fathers held in Veneration: Justice, when she left the World, took her last Steps among them.

But me may the sweet Muses, whose sacred Symbols I bear, smit with the violent Love of *philosophic Song*, first, above all Things else, receive *into Favour*; and shew me the Paths of Heaven, and Constellations; the various Eclipses of the Sun, and Labours of the Moon; whence the trembling of the Earth; from what powerful Cause the Seas swell high, bursting their Barriers, and again sink back into themselves: why the Winter Suns make such Haste to dip themselves in Ocean, or what Delay retards the slow-paced *Summer Nights*.

But if the cold Blood about my Heart hinders me from penetrating into those Parts of Nature; let Fields and Streams gliding in the Valleys be my Delight; may I court the Rivers and the Woods, inglorious and obscure. O *to be* where are the *pleasant Thessalian Plains*, and the *River Sperchius*, and *Taygetus*, the Scene of *Bacchanalian Revels* to *Spartan Maids*! O for one to set me down in the

N O T E S.

Sure Peace is his; a solid Life, estrang'd To Disappointment, and fallacious Hope; Rich in Content, in Nature's Bounty rich, In Herbs, and Fruits, &c.

471. *Illic saltus*. i. e. *There are the Pleasures of the Chace*; which at the same time leads him to mention the Hardiness and Temperance of the Youth.

475. *Dulces Musæ*. Tho' the Poet praises so much the Pleasures of Agriculture, and a Country Life; yet he prefers the more noble Entertainments of the Mind, the Charms of Poetry and Philosophy: For 'tis plain that by *Musæ* here we are to understand not only Poetry, but also philosophic Science.

485. *Rigui*. Properly that ooze or refresh the Valleys with Moisture.

486. *Campi*. As the other Places here mentioned are in *Thessaly*; so 'tis probable that by these *campi* we are to understand the pleasant Plains of *Thessaly* called *Tempe*, as in his *Culex*;

O pecudes, O Panes, et ô gratissima Tempe Fontis Hamadryadum—

486. *O ubi*—3 *qui me gelidis, &c.* These are not Questions, but Exclamations, which are usually elliptic in all Languages. The Sentence, when full, would run thus: *O si, or O utinam essent ubi sint campi—O utinam esset qui, &c.*

et protegat me ingenti
 umbrâ ramorum! est felix,
 qui potuit cognoscere causas rerum, atque sub-
 jecit omnes metus et inexorabile fatum, strepitumque
 avari Acherontis suis pedibus! et ille est fortunatus,
 qui novit agrestes Deos, Panaque, senemque
 Silvanum, sororesque Nymphas! non fasces populi,
 non purpura regum, et discordia agitans infidos fratres,
 aut Dacus descendens ab conjurato Istro flexit illum:
 non Romanæ res, regnaque peritura flexerunt illum:
 neque ille, aut doluit miserans inopem, aut invidit habenti
 divitias. Carpsit fructus, quos rami, quos
 volentia rura ipsa tulere suâ sponte: nec vidit ferrea jura,
 insanumque forum, aut tabularia populi. Alii sollicitant
 cæca freta remis, ruuntque in ferrum: penetrant aulas
 et limina regum. Hic petit urbem miserisque Penates
 excidiis, ut bibat de gemmâ, et dormiat Sarrano ostro.
 Alius condit opes, incubatque defosso auro. Hic stupet
 attonitus rostris: plausus plebisque patrumque per cuneos
 theatri (enim est geminatur) corripuit hunc biantem:
 alii gaudent perfusi sanguine fratrum, mutantque domos
 et dulcia limina exilio, atque quærent patriam
 jacentem sub alio sole. Agricola dimovit terram incurvo
 aratro; hinc est labor anni: hinc sustinet patriam,
 parvosque nepotes; hinc sustinet armenta boum,
 meritosque juvencos. Nec est requies, quin annus
 exuberet aut pomis, aut fetu pecorum, aut mergite
 Cerealis culmi:

Sistat, et ingenti ramorum protegat umbra!
 Felix, qui potuit rerum cognoscere causas; 490
 Atque metus omnes, et inexorabile Fatum
 Subjecit pedibus, strepitumque Acherontis avari!
 Fortunatus et ille, Deos qui novit agrestes,
 Panaque, Silvanumque senem, Nymphasque for-
 rores!
 Illum non populi fasces, non purpura regum 495
 Flexit, et infidos agitans discordia fratres;
 Aut conjurato descendens Dacus ab Istro:
 Non res Romanæ, perituraque regna: neque ille
 Aut doluit miserans inopem, aut invidit habenti.
 Quos rami fructus, quos ipsa volentia rura 500
 Sponte tulere suâ, carpsit: nec ferrea jura,
 Insanumque forum, aut populi tabularia vidit.
 Sollicitant alii remis freta cæca, ruuntque
 In ferrum: penetrant aulas, et limina regum.
 Hic petit excidiis urbem, miserisque Penates, 505
 Ut gemmâ bibat, et Sarrano dormiat ostro.
 Condit opes alius, defossoque incubat auro.
 Hic stupet attonitus rostris: hunc plausus biantem
 Per cuneos (geminatur enim) Plebisque Patrumque,
 Corripuit: gaudent perfusi sanguine fratrum; 510
 Exilioque domos, et dulcia limina mutant,
 Atque alio patriam quærent sub Sole jacentem.
 Agricola incurvo terram dimovit aratro;
 Hinc anni labor: hinc patriam, parvosque nepotes
 Sustinet; hinc armenta boum, meritosque juvencos.
 Nec requies, quin aut pomis exuberet annus, 516
 Aut fetu pecorum, aut Cerealis mergite culmi:

Proven-

labor anni: hinc sustinet patriam, parvosque nepotes; hinc sustinet armenta boum, meritosque juvencos. Nec est requies, quin annus exuberet aut pomis, aut fetu pecorum, aut mergite Cerealis culmi:

NOTES.

492. *Strepitumque*. Strepitus here may signify the fabulous Noise and Bustle that is made about the infernal Regions. Or the Meaning is, Who by conforming his Life to the Precepts of Truth and Philosophy, conquered the Fears of Death and future Punishment.

499. *Aut doluit*. Some explain it of his be-

ing in that happy Situation where there are no miserable Objects to disturb him, and excite his Sorrow. To be sure it cannot mean that he is insensible to the Impressions of Humanity and Compassion, but that he is free from the lasting Influence of Grief, Anxiety, Envy, and the like Passions, that prevail elsewhere;

and

the cool Valleys of Hæmus, and shelter me with a thick Shade of Boughs! Happy he who was able to trace out the Causes of Things, and who cast beneath his Feet all Fears, and inexorable Destiny, and the Noise of devouring Acheron! Blest too is he who has known the rural Deities, Pan, and old Silvanus, and the Sister Nymphs! Him neither the Fasces of the People has moved, nor the Purple of Kings, nor Discord persecuting faithless Brothers; nor the Dacian descending from the conspiring Danube: Nor the Revolutions of Rome, and perishing Kingdoms: He neither pined with Grief, lamenting the Poor, nor envied he the Rich. What Fruits the Boughs, what *Fruits* the willing Fields yielded of themselves Spontaneous, he gathered: Nor saw the *rigorous* Iron Laws, the madly litigious Bar, or the public Courts.

Some vex the dangerous Seas with Oars, *some* rush into Arms: *Some* work their Way into Courts, and the Palaces of Kings. One destines a City and wretched Families to Destruction, that he may drink in Gems, and sleep on Tyrian Purple. Another hoards up Wealth, and broods over buried Gold. One, astonished with *the Eloquence* of the Rostra, grows giddy: Another, Peals of Applause, (for it is redoubled along the Rows both of the People and the Fathers) have captivated, and set agape: Some rejoice *in being* stained with their Brother's Blood; and exchange their Homes and sweet Mansions for Exile, and seek a Country lying under another Sun. The Husbandman cleaves the Earth with the crooked Plough; hence the Labours of the Year: Hence he sustains his Country, and his little Offspring; hence his Herds of Kine, and deserving Steers. Nor is there any Intermision, but the Year either abounds with Apples, or with the Breed of the Flocks, or with Bundles of Ceres's Stalks:

N O T E S.

and enjoys a more untroubled State of Tranquillity than is to be found among the Rich and Great.

502. *Tabularia*. Properly the Place where the Records and public Registers were kept.

503. *Cæca*. Ruæus renders it *profunda*; but it seems rather to mean *unseen*, i. e. *full of unseen Dangers*.

503. *Ruuntque*. Alii must be supplied to all the three Verbs.

506. *Sarrano*. Tyrian, from *Sarra*, the

first Name of Tyre.

514. *Anni labores*. Labores here is not to be understood of the Husbandman's Labours, as Dr. Trepp explains it; but of the laboured Productions of the Year, as elsewhere, *boni- numque bonumque labores*. This is plain enough from what follows, *Nec requies quin*, &c. which does not signify there is no Intermision of his Labour, but of the Productions of the Year.

oneretque sulcos proventu,
atque vincat horrea. Hi-
ems venit; Sicyonia bac-
ca teritur trapetis, sues
læti glande redeunt, sil-
væ dant arbuta: et au-
tumnus ponit fetus autumnus;
et altè
Mitis in apricis coquitur vindemia saxis.
Interea dulces pendent circum oscula nati;
Castæ pudicitiam servat domus; ubera vaccæ
Lactea demittunt; pinguisque in gramine læto
Inter se adversis luctantur cornibus hædi.
Ipse dies agitat festos; fufusque per herbam,
Ignis ubi in medio, et focii cratera coronant,
Te libans, Lenææ, vocat; pecorisque magistris
Velocis jaculi certamina ponit in ulmo;
Corpora que agresti nudat prædura palæstrâ.
Hanc olim veteres vitam coluere Sabini;
Hanc Remus et Frater: sic fortis Etruria crevit;
Scilicet et rerum facta est pulcherrima Roma,
Septemque una sibi muro circumdedit arces.
Ante etiam sceptrum Dictæi regis, et ante
Impia quàm cæsis gens est epulata juvenis;
Aureus hanc vitam in terris Saturnus agebat.
Necdum etiam audierant inflari classica; necdum
Impositos duris crepitare incudibus enses.
Sed nos immensum spatii confecimus æquor;
Et jam tempus equum fumantia solvere colla.

homines audierant classica inflari; necdum audierant enses impositos duris incudibus crepitare. Sed nos confecimus immensum æquor spatii, et jam est tempus solvere fumantia colla equum jugo.

N O T E S.

519. *Sicyonia bacca*. Olives, so called from Sicyon, a City of Achaia, fertile in Olive-trees.

524. *Castæ pudicitiam servat domus*. The Meaning is, That his whole Family is regulated with great Order and Oeconomy: All are bred to honest Industry, which is the best Preservative of their Virtue and Chastity. To

Proventuque oneret sulcos, atque horrea vincat.
Venit hiems; teritur Sicyonia bacca trapetis,
Glande sues læti redeunt, dant arbuta silvæ: 520
Et varios ponit fetus autumnus; et altè
Mitis in apricis coquitur vindemia saxis.
Interea dulces pendent circum oscula nati;
Castæ pudicitiam servat domus; ubera vaccæ
Lactea demittunt; pinguisque in gramine læto 525
Inter se adversis luctantur cornibus hædi.
Ipse dies agitat festos; fufusque per herbam,
Ignis ubi in medio, et focii cratera coronant,
Te libans, Lenææ, vocat; pecorisque magistris
Velocis jaculi certamina ponit in ulmo; 530
Corpora que agresti nudat prædura palæstrâ.

Hanc olim veteres vitam coluere Sabini;
Hanc Remus et Frater: sic fortis Etruria crevit;
Scilicet et rerum facta est pulcherrima Roma,
Septemque una sibi muro circumdedit arces. 535
Ante etiam sceptrum Dictæi regis, et ante
Impia quàm cæsis gens est epulata juvenis;
Aureus hanc vitam in terris Saturnus agebat.
Necdum etiam audierant inflari classica; necdum
Impositos duris crepitare incudibus enses. 540
Sed nos immensum spatii confecimus æquor;
Et jam tempus equum fumantia solvere colla.

P. VIR-

the same Purpose he says of the frugal, thrifty Housewife; That she is industrious in order to preserve her Husband's Bed chaste, *Æn.* VIII. 411.

*— famulasque ad lumina longo
Exercet penso; castum ut servare cubile
Conjugis, et possit parvos educere natos.*

527. *Agitat*. Agere; some observe, is applied

Stalks: Loads the Furrows with Encrease, and overstocks the Barns. Winter comes; the Sicyonian Berry is pounded in the Oil-presses, the Swine come home gladdened with Acorns, the Woods yield their Arbutes and wild Fruits: And the Autumn lays down its various Productions; and high on the sunny Rocks the mild Vintage is ripened. Mean while the sweet Babes twine around their Parent's Neck: His chaste Family maintain a virtuous Oeconomy; the Cows hang down their Udders full of Milk; and the fat *frisky* Kids wrestle together with butting Horns on the cheerful Green. The Swain himself celebrates Festival-days; and extended on the Grass, where a Fire is in the Middle, and where his Companions crown the Bowl, invokes thee, O Lenæus, making Libation; and on an Elm sets forth to the Masters of the Flock Prizes to be contended for with the winged Javelin; and strips their hardy Bodies in the rustic Ring.

This Life of old the ancient Sabines; this Remus and his Brother strictly observed: Thus Etruria grew to its Strength; nay, and thus did Rome become the Glory and Beauty of the World, and single hath encompassed for herself seven Hills with a Wall. This Life too golden Saturn led on Earth, before the sceptered Sway of the Diætæan King, and before an impious Race of *Mortals* feasted on slain Bulls. Nor as yet had Mankind heard the warlike Trumpets blown; nor yet the Swords laid on the hard Anvils clatter.

But we have finished this immensely extended Field; and now 'tis Time to loose the smoking Necks of our Steeds.

THE

NOTES.

applied even to a Thing done by Force and Necessity; but *agitare* only to Things of Choice and Pleasure.

533. *Hanc Remus et Frater.* Romulus and Remus were educated amongst the Shepherds, and were employed themselves in tending Sheep, as we learn from *Livy*.

541. *Immensum spatium—æquor.* The Spa-

tia, as has been said elsewhere, signifies the Stages or whole Bounds marked out for a Race; so that *æquor immensum spatium* may perhaps be a poetical Phrase to signify a *Digression*: A Field or Plain not measured by Stages, or that did not lie within the Bounds of my proposed Race. Taking *immensum* for *non mensum*,

P. VIRGILII MARONIS GEORGICA.

LIBER III.

ORDO.

Nos canemus te quoque, magna Pales, et te Apollo, pastor memorande ab Amphryso fluvio; canemus vos, silvæ, anesque Lycæi. Omnia cætera carmina, quæ tenuissent vacuas mentes, jam sunt vulgata. Quis nescit aut durum Eurysibea, aut aras illaudati Bufiridis? Cui Hylas puer non est dictus, et Latonia Delos, Hippodameque, Pelopsque insignis eburno humero, et acer equis? via est tentanda mihi, quâ possum tollere me quoque humo, victorque possum volitare per ora virum.

TE quoquè, magna Pales, et te memorande canemus
Pastor ab Amphryso; vos silvæ, anesque Lycæi.

Cætera, quæ vacuas tenuissent carmina mentes,
Omnia jam vulgata. Quis aut Euristhea durum,
Aut illaudati nescit Bufiridis aras? 5

Cui non dictus Hylas puer, et Latonia Delos?
Hippodameque, humeroque Pelops insignis eburno,
Acer equis? tentanda via est, quâ me quoquè
possum

Tollere humo, victorque virum volitare per ora.
Primus

NOTES.

This Book begins with the Invocation of some rural Deities, and a Compliment to *Augustus*: After which *Virgil* directs himself to *Mæcenat*, and enters on his Subject. He lays down Rules for the breeding and Management of Horses, Oxen, Sheep, Goats, and Dogs; and interweaves several pleasant Descriptions of a Chariot-race, of the Battle of the Bulls, of the Force of Love, and of the *Scythian* Winter. In the latter Part of the Book he relates the Diseases incident to Cattle, and ends with the Description of a fatal Murrain that formerly raged among the *Alps*.

1. *Pales*. The Goddess of Shepherds and Flocks.

2. *Ab Amphryso*. Amphryfus was a River in *Thessaly*, where *Apollo*, in his Exile from Heaven for killing the *Cyclops*, fed the Flocks of *Admetus*.

4. *Eurysibea*. Eurystheus, King of *Mycenæ*, who, at *Juno's* Instigation, imposed on *Hercules*, subjected to him by Command of the Oracle, the most severe Trials of Fortitude, commonly called the twelve Labours of *Hercules*; hence he is designed by the Epithet *durus, rigid* or *severe*.

5. *Illaudati Bufiridis*. Busris, King of *Egypt*, such a Monster of Cruelty, that he butchered as a Sacrifice to his Gods the Strangers who visited his Dominions. *Illaudati*, an Epithet

T H E
G E O R G I C S
O F
V I R G I L.

B O O K III.

THEE too, great Pales, and thee, O Shepherd, famed from Amphryfus; ye Woods, and Arcadian Rivers, will I sing. Other Songs, that might have entertained disengaged Minds, are now all trite and common. Who is unacquainted or with severe Eurystheus, or the Altars of infamous Busiris? By whom has not the Boy Hylas been recorded, and Latonian Delos? Hippodame, and Pelops signalized by his Ivory Shoulder, victorious in the Race? I too must attempt a Way, whereby to lift me from the Ground, and victorious spread my flying Fame through the Mouths of Men.

I first

N O T E S.

Epithet which some have censured as too weak for so infamous a Character, implies a great deal more than merely *not praised*; for, according to the Idiom of the Language, these Negatives imply not only the Want of some good Quality, but the Possession of the contrary; thus *inutilis humor*, *inutilis filix*, in the Georgics, signify not only *useless*, but *noxious*; so here *illaudatus*, is one who far from meriting Praise, is quite infamous.

6. *Hylas*. See the Note on Ecl. VI. 44.

7. *Hippodame*. Or *Hippodamia*, the Daughter of *Oenomaus*, King of *Elis*, who having learned from an Oracle that he was to be slain by his Son-in-law; in order to elude his Destiny he obliged his Daughter's Suitors to try their Skill with him in the Chariot-race, pre-

suming on the Swiftneſs of his Steeds. The Law of the Combat was, that whoever of them gained the Victory should win his Daughter; or if vanquished die. After thirteen of them had lost their Lives in the Trial, *Pelops* at length gained the beauteous Prize, by bribing *Myrtilus*, *Oenomaus's* Charioteer.

7. *Humeroque Pelops insignis eburno*. *Tantalus*, the Father of *Pelops*, had invited the Gods to a Banquet, at which, having a mind to try their Divinity, he dressed his Son, and set his Flesh before them. All the Gods abstained from this horrid Food, except *Ceres*, who eat the Shoulder. *Jupiter* afterwards restored *Pelops* to Life, and gave him an Ivory Shoulder, instead of that which had been eaten.

U 2

II. *Amis*

Ego primus, rediens ab
 Aonia vertice, deducam
 Musas mecum in patri-
 am, modò vita superstit
 mihi : primus referam
 Idumæas palmas tibi,
 Mantua : et, in viridi
 campo, ponam templum de
 marmore propter aquam,
 ubi ingens fluvius Min-
 cius errat tardis flexibus,
 et prætexit ripas tenerâ
 arundine. In mediò erit
 mihi Cæsar, tenebitque
 templum. Illi, ego vi-
 ctor, et conspectus in Ty-
 rio ostro, agitabo centum
 quadrijugos currus ad flu-
 mina. Mibi cuncta Græ-
 cia, linquens fluvium Al-
 pheum, luceſque Molor-
 chi, decernet cursibus et
 crudo costu. Ego ipſe, or-
 natus quoad caput foliis
 ionſæ olivæ, feram do-
 na. Jam nunc juvat me
 ducere solennes pompas ad
 delubra, videreque cæſos
 juvenços ; vel videre, ut
 scena diſcedat frontibus
 verſis, utque intexti Bri-
 tanni tollant purpurea au-
 læa. In foribus templi
 faciam, ex auro ſolido-
 que elephanto, pugnam
 Gangaridum, armaque vi-
 ctoris Quirini : atque hic
 pingam Nilum, undan-
 tem bello, magnumque flu-
 entem, ac columnas ſar-
 gentes navali ære. Ad-
 dam his domitas urbes A-
 ſiæ, pulſumque Nipha-
 tem, Paribumque fiden-
 tem fugâ verſiſque ſagittis ;
 et duo tropæa, rap-
 ta manu, ex diverſo ho-
 ſte, gentesque bis trium-
 phatas ab utroque litore.
 Et Parii lapides ſtabunt
 ſpirantia ſigna, proles
 Aſſaraci, nūminaque gentis demiffæ ab Jove, Troſque parens Aſſaraci, et Cynthius Apollo auctor
 Trojæ. Invidia infelix metuet furias, ſeverumque annem Cocyti,

Primus ego in patriam mecum, modò vita ſu-
 perſit, 10

Aonia rediens deducam vertice Musas :
 Primus Idumæas referam tibi, Mantua, palmas :
 Et viridi in campo templum de marmore ponam
 Propter aquam, tardis ingens ubi flexibus errat
 Mincius, et tenerâ prætexit arundine ripas. 15
 In mediò mihi Cæſar erit, templumque tenebit.
 Illi victor ego, et Tyrio conſpectus in oſtro,
 Centum quadrijugos agitabo ad flumina currus.
 Cuncta mihi, Alpheum linquens, lucosque Mo-
 lorchi,

Cursibus, et crudo decernet Græcia cæſtu. 20
 Ipſe caput ionſæ foliis ornatus olivæ
 Dona feram. Jam nunc ſolennes ducere pompas
 Ad delubra juvat, cæſosque videre juvenços ;
 Vel ſcena ut verſis diſcedat frontibus ; utque
 Purpurea intexti tollant aulæa Britanni. 25
 In foribus pugnam ex auro, ſolidoque elephanto
 Gangaridum faciam, victoriſque arma Quirini :
 Atque hîc undantem bello, magnumque fluentem
 Nilum, ac navali ſurgentes ære columnas.
 Addam urbes Aſiæ domitas, pulſumque Niphatem,
 Fidentemque fugâ Parthum, verſiſque ſagittis ; 31
 Et duo rapta manu diverſo ex hoſte tropæa,
 Biſque triumphatas utroque ab litore gentes.
 Stabunt et Parii lapides, ſpirantia ſigna,
 Aſſaraci proles, demiffæque ab Jove gentis 35
 Nomina, Troſque parens, et Trojæ Cynthius
 auctor.

Invidia infelix Furias amnemque ſeverum
 Cocyti

NOTES.

11. *Aonia vertice.* Aonia was the Name of the mountainous Part of Boeotia, whence all Boeotia came to be called Aonia. In this Country was the famous Mountain Helicon, ſacred to the Muſes.

17. *Tyrio conſpectus in oſtro.* Thoſe who

offered Sacrifice amongſt the Romans, on account of any Victory, were clothed in the Tyrian Colour.

18. *Ad flumina.* At fiſt the Circenſian Games were celebrated on the Banks of a River, to which Virgil here alludes.

19. *Alpheum.*

I first returning from the Aonian Mount will (provided Life remain) bring along the Muses with me into my Country: For thee, O Mantua, I first will gain the Idumæan Palms: And on thy verdant Plain erect a Temple of Marble, fast by the Stream, where the great Mincius winds in slow Meanders, and bath fringed the Banks with tender Reed. In the Middle will I have Cæsar, and he shall command the Temple. In honour of him will I victorious, and in Tyrian Purple conspicuous, drive an hundred four-horsed Chariots along the River. For me all Greece, leaving Alpheus, and the Groves of Molorchus, shall contend in Races and the rigid Gauntlet. I myself, graced with Leaves of the Thorn Olive, will dispense the Prizes. Even now I am well pleased to lead on the solemn Pumps to the Temple, and to see the Bulls slain; or how the Scene with shifting Front retires; and how the inwoven Britains lift up the purple Curtain. On the Doors will I delineate, in Gold and solid Ivory, the Battle of the Gangarides, and the Arms of conquering Quirinus: And here the Nile surging with War, flowing majestic, and Columns rising with naval Brags. I will add the vanquished Cities of Asia, and subdued Niphates, and the Parthian presuming on his Flight, and Arrows shot backward, and two Trophies by personal Valour snatched from two widely distant Foes, and Nations twice triumphed over on either Shore. *Here* too shall stand in Parian Marble, breathing Statues, the Offspring of Affracus, and the Chiefs of the Jove-descended Race, both Tros, the great Ancestor of Rome, and the Cynthian Apollo Founder of Troy. *Here* baneful Envy shall dread the Furies and grim River of Cocytus, Ixion's

N O T E S.

19. *Alpheum*. A River of Elis, in the Peloponnesus, where the Olympian Games were celebrated, which Games are therefore by this Metaphor intended. As by *lucos Molorchus*, the Groves of *Molorchus*, we are to understand the *Nemæan Games*, *Molorchus* being the Name of that Shepherd who had been Hercules's Host, and in favour of whom that Heroe slew the *Nemæan Lion*.

22. *Pompas*. The Pumps or Pageants were Images of the Gods carried in Procession before the People at the *Circensian Games*.

27. *Gangaridum*. The *Gangarides* were an Indian Nation near the *Ganges*.

27. *Victorique arma Quirini*. As it was debated in the Senate whether *Augustus* or

Quirinus should be the Name of him who before was called *Octavianus*; this is thought to refer to that Debate. If so, we must agree with *Catrou* that this Verse was inserted in the Year of Rome 734: For that Debate happened in the Year 727, three Years after the Publication of the *Georgics*; and it was not till the Year 734 that *Augustus* conquered the *Indians* or *Gangarides*.

32. *Duo tropæa—bisque triumphatas gentes*. Probably refers to *Augustus's* two Victories over *Antony*, one at *Actium*, on the *European Coast*, and the other at *Alexandria*, on the *African Coast*.

37. *Invidia infelix*. The Source of Unhappiness to its Sons,

38. *Ixionis*.

tortosque angues Ixionis,
 immanemque rotam, et
 saxum Sisyphi non exsu-
 perabile. Interea sequa-
 mur silvas Dryadum, sal-
 tusque intactos aliis, tua
 baud mollia iussa, Mæ-
 cenas. Mæa mens inchoat
 nil altum sine te: en a-
 ge, rumpe segnes moras:
 mons Cithæron vocat nos
 ingenti clamore, canesque
 montis Taygeti, Epidau-
 rusque urbs domitrix e-
 quorum; et vox, inge-
 minata assensu nemorum,
 remugit. Tamen mox ac-
 cingar dicere ardentibus pug-
 nas Cæsaris, et ferre fa-
 mæ ejus nomen per tot an-
 nos, quot Cæsar abest ab
 primâ origine Tithoni.

Seu quis, miratus præ-
 mia Olympiæ palmæ,
 pascit equos, seu quis pas-
 cit fortes juvenecos ad a-
 ratra, legat præcipuè cor-
 pora matrum. Forma bo-
 vis est optima, cui est
 turpe caput, cui est plu-
 riima cervix, et cui pa-
 learia pendent à mento te-
 nus crurum. Tum est
 nullus modus longo lateri:
 omnia membra sunt mag-
 na; pes etiam; et hirtæ
 aures sub camuris corni-
 bus. Nec vacca, insigni-
 nis maculis et albo displi-
 ceat mihi, aut detrectans
 juga, interdumque aspera
 cornu, et quoad faciem
 propior tauro, quæque est
 tota ardua, et gradiens
 verrit vestigia imâ cau-
 dâ. Ætas vaccarum pati
 Lucinam justosque Hyme-
 næos desinit ante decem
 annos, incipit post qua-
 tuor annos: cætera ætas
 earum est nec habilis fe-
 turæ, nec fortis aratris.
 Interea, dum læta juven-

tus superat gregibus, solve mares: tu primus mitte pecuaria in Venerem, et suffice aliam prolem ex aliâ generando. Quæque optima dies ævi prima fugit miseris mortalibus: morbi, tristisque senectus, et labor subeunt; et inclementia duræ mortis rapit eos.

Cocyti metuet, tortosque Ixionis angues,
 Immanemque rotam, et non exsuperabile saxum.
 Interea Dryadum silvas, saltusque sequamur 40
 Intactos, tua, Mæcenas, haud mollia iussa.
 Te sine nil altum mens inchoat: en agè segnes
 Rumpe moras: vocat ingenti clamore Cithæron,
 Taygetique canes, domitrixque Epidaurus equo-
 rum;

Et vox assensu nemorum ingeminata remugit. 45
 Mox tamen ardentes accingar dicere pugnas
 Cæsaris, et nomen famâ tot ferre per annos,
 Tithoni primâ quot abest ab origine Cæsar.

Seu quis, Olympiæ miratus præmia palmæ,
 Pascit equos, seu quis fortes ad aratra juvenecos, 50
 Corpora præcipuè matrum legat. Optima torvæ
 Forma bovis, cui turpe caput, cui plurima cervix,
 Et crurum tenuis à mento palearia pendent.
 Tum longo nullus lateri modus: omnia magna;
 Pes etiam; et camuris hirtæ sub cornibus aures. 55
 Nec mihi displiceat maculis insignis et albo,
 Aut juga detrectans, interdumque aspera cornu,
 Et faciem tauro propior, quæque ardua tota,
 Et gradiens imâ verrit vestigia caudâ.

Ætas Lucinam, justosque pati Hymenæos 60
 Desinit ante decem, post quatuor incipit annos:
 Cætera nec feturæ habilis, nec fortis aratris.
 Interea, superat gregibus dum læta juvenus,
 Solve mares: mitte in Venerem pecuaria primus;
 Atque aliam ex aliâ generando suffice prolem. 65
 Optima quæque dies miseris mortalibus ævi
 Prima fugit: subeunt morbi, tristisque senectus,
 Et labor; et duræ rapit inclementia mortis.

Semper

NOTES.

38. Ixionis. Ixion, for making an At-
 tempt on Juno, was cast into Hell, and bound
 with twisted Snakes to a Wheel which was
 continually turning.

39. Non exsuperabile saxum. Sisyphus in-
 fested Attica with Robberies, for which he
 was slain by Theseus; and condemned in Hell
 to

Ixion's twisted Snakes, the enormous racking Wheel, and the Stone's unfurmountable Labour.

Mean while let us pursue the Woods of the Dryads, and untrodden Lawns, thy Commands, Mæcenas, of no easy Import. Without thee my Mind enterprizes nothing sublime: Come then, break off lazy Delays. Cithæron with loud Hallowing calls, and the Hounds of Taygeta, and Epidaurus, the Tamer of Horses, and the Voice doubled by the assenting Groves re-ecchoes. Yet e'er long shall I be prepared to sing of Cæsar's ardent Battles, and to transmit his Name with Honour through as many Years, as Cæsar is distant from the first Origin of Tithonus.

Whether any one, aspiring to the Prizes of the Olympian Palm, breeds horses, or whether any one *breeds* sturdy Bullocks for the Plough, let him choose with special Care the Bodies of the Mothers. The four looking Heifer's Form is best, whose Head is hideously large, whose Neck is brawny, and from the Chin down to the Legs her Dewlaps hang. Then no Measure in her Length of Side: All her Parts huge; even her Foot; and rough Ears under her crinkled Horns. Nor would I dislike her if streaked with white Spots, or if she refuses the Yoke, and sometimes is surly with her Horn, and in Aspect approaches nearer to a Bull, and if she is stately throughout, and sweeps her Steps with the Extremity of her Tail as she goes along.

The Age to undergo Lucina, and just Hymeneal Rites, ends before ten, and begins after four Years: Their other Years are neither fit for breeding, nor strong for the Plough. Mean time, while the Flocks abound with sprightly Youth, let loose the Males: Be the first to indulge thy Cattle in the Joys of Love; and by Generation raise up one Race after another. All the best Days of Life fly first away from wretched Mortals: Diseases succeed, and disconsolate Old-age, and Pain; and the Inclemency of inexorable Death snatches

N O T E S.

to roll a Stone to the Top of a Hill which always turned back again.

44. *Taygetique canes.* Taygetus was a Mountain in *Laconia*, near *Sparta*, famous for hunting.

44. *Epidaurus.* A City in *Epirus*, according to *Servius*; or in the *Peloponnesus*, according to others,

52. *Turpe caput.* This is commonly meant of a Head that is deformed, and of disproportioned Magnitude.

61. *Definit ante decem, post quatuor incipit annos.* Varro says it is better for the Cow not to admit the Bull till she is four Years old; and that they are fruitful till ten, and sometimes longer.

Erunt semper pecudes, quarum corpora tu malis mutari. Enim semper refice armentum: ac ne post requiras amissa, anteveni damnum, et fortire sobolem armento quotannis. Nec non idem delectus est necessarius equino pecori. Tu modò impende præcipuum laborem jam inde à teneris annis illis, quos statues submittere in spem gentis. Continuo pullus generosi pecoris ingreditur alius in arvis, et reponit mollia crura; primus audet et ire viam, et tentare minaces fluvios, et committere sese ignoto ponti: nec horret vanos strepitus. Est illi ardua cervix, argutumque caput, brevis alvus, obesaque terga: animosumque pectus luxuriat toris. Spadices, glaucique sunt honesti; est deterrimus color albis, et gilvo. Tum, si qua arma dedere sonum procul, nescit stare loco, micat auribus, et tremit per artus, premensque collectum ignem volvit eum sub naribus. Ejus juba est densa, et jactata recumbit in dextro armo. At duplex spina agitur per lumbos, ungulaque cavat tellurem, et graviter sonat solido cornu. Talis fuit Cyllarus, domitus habenis Amyclæi Pollucis, et bijuges equi Martis, quorum Graii poetæ meminere, et currus magni Achillis. Talis et pernix Saturnus ipse effudit jubam equinâ cervice adventu conjugis, et fugiens implevit altum Pelion acuto binmitu. Abde hunc dono quoquè, ubi aut gravis morbo, aut jam seignior annis deficit, et ignosce senectæ nec turpi. Senior equus est frigidus in venerem, frustra trahit ingratum laborem; et, si quando est ventum ad prælia,

Semper erunt, quarum mutari corpora malis. Semper enim refice: ac, ne post amissa requiras, 70 Anteveni, et sobolem armento fortire quotannis.

Nec non et pecori est idem delectus equino. Tu modò, quos in spem statues submittere gentis, Præcipuum jam inde à teneris impende laborem. Continuo pecoris generosi pullus in arvis 75 Alius ingreditur, et mollia crura reponit; Primus et ire viam, et fluvios tentare minaces Audet, et ignoto sese committere ponti: Nec vanos horret strepitus. Illi ardua cervix, Argutumque caput, brevis alvus, obesaque terga: 80 Luxuriatque toris animosum pectus: honesti Spadices, glaucique; color deterrimus albis, Et gilvo. Tum, si qua sonum procul arma dedere, Sare loco nescit, micat auribus, et tremit artus; Collectumque premens volvit sub naribus ignem: Densa juba, et dextro jactata recumbit in armo. At duplex agitur per lumbos spina, cavatque Tellurem, et solido graviter sonat ungula cornu. Talis Amyclæi domitus Pollucis habenis Cyllarus; et, quorum Graii meminere poetæ, 90 Martis equi bijuges; et magni currus Achillis. Talis et ipse jubam cervice effudit equinâ Conjugis adventu pernix Saturnus, et altum Pelion hinnitu fugiens implevit acuto.

Hunc quoquè, aut ubi morbo gravis, aut jam seignior annis deficit, et ignosce senectæ. 95 Deficit, abde domo, nec turpi ignosce senectæ. Frigidus in venerem senior, frustraque laborem Ingratum trahit; et, si quando ad prælia ventum est,

Ut

75. Continuo. Here, and in many other Places in *Virgil*, signifies from the very Beginning, i. e. as soon almost as he is foaled.

83. Tum si qua sonum procul arma dedere,

stare loco nescit, micat auribus, et tremit artus, &c. It may be worth while to compare with this that noble Description of a Warrior-horse in the Book of *Job*: "He paweth in the Valley,

snatches them away. There will always be *some* whose Bodies you would choöse to have changed *for better*. Therefore continually repair them: And, that you may not regret them when lost, be before hand, and yearly provide a new Offspring for the Herd.

Nor is the same discriminating Care less needful for a Breed of Horses. But still, on those which you design to bring up for the Hope of the Race, bestow your principal Diligence immediately from their tender Years. The Colt of generous Breed from the very first walks stately in the Fields, and nimbly moves his pliant Legs; he is the first that dares to lead the Way, and tempt the threatening Floods, and trust himself to an unknown Bridge: Nor starts affrighted at vain Alarms: Lofty is his Neck, his Head little and shapely, his Belly short, his Back round and plump, and his sprightly Counter swells luxuriant with brawny Muscles: (The Bay-brown and bluish grey are in most Request; the worst Colours are the White and Dun) Then, if he hears the distant Sound of Arms, he knows not how to stand his Ground, he pricks up his Ears, trembles in every Joint, and snorting rolls the collected Fire under his Nostrils: Thick is his Main, and waving rests on his Right-shoulder. His Hoof scoops up the Ground, and deep resounds with its solid Horn. Such was Cyllarus, broke by the Reins of Amyclæan Pollux, and, which the Grecian Poets have described, such the harnessed Brace of Mars, and the Chariot-horses of great Achilles. Such Saturn too himself precipitant on the Arrival of his Wife spread out a full Main on his *assumed* Horse's Neck, and flying filled lofty Pelion with shrill neighing.

Him too, when with Sicknefs oppressed, or now enfeebled with Years he fails, shut up in his Lodge, spare his not inglorious Age. When in Years he is cold to Love, and in vain drags on the ungrateful Task; and if ever he comes to an Engagement, he is furiously

keen

N O T E S.

Valley, and rejoiceth in his Strength: He goeth on to meet the armed Men. He mocketh at Fear; and is not affrighted, neither turneth he back from the Sword. The Quiver rattleth against him, the glittering Spear and the Shield. He swalloweth the Ground with Fierceness and Rage; neither believeth he that it is the Sound of the Trumpet. He saith among the Trumpets ha, ha; and he smelleth the Battle afar off, the Thunder of the Captains, and the shouting.

89. *Amyclæi*. Amyclæ was a City of Laconia, where *Castor* and *Pollux* were brought up.

96. *Nec turpi ignosce senectæ*. i. e. *Ignosce senectæ non turpi*, Spare his Old-age, that is not inglorious. This Sense agrees best with what goes before, *abde domo*; and is most suitable to the Temper of *Virgil*, who shows his Humanity even in recommending Tenderness and Compassion towards the Brute Creatures.

X

117. *Griffin*

ut quondam magnus ignis
sine viribus furit in sti-
pulis, sic ille furit in-
cassum. Ergo notabis
animos ævumque equorum
præcipuè; hinc notabis
alias artes eorum, pro-
lemque parentum, et quis
dolor sit cuique victo, quæ
gloria palmæ sit cuique
victori. Nonne vides?
cum, præcipiti certami-
ne, curvus corripere cam-
pum, ruuntque effusi car-
cere; cum spes juvenum
sunt arrestæ, pulsantque
pavor haurit æquantia
corda: illi juvenes in-
stant equis torto verberare,
et proni dant lora: axis
fervidus vi volat. Jam-
que humiles, jamque elati
sublime videntur ferri per
vacuum aëra, atque as-
surgere in auras. Nec
mira, nec requies datur
eis: at nimbus fulvæ a-
renæ tollitur: humescunt
spumis flatusque sequen-
tum. Est illis tantus a-
mor laudum, victoria est
tantæ curæ illis. Erich-
thonius primus est ausus
jungere currus et quatuor
equos, victorque insistere
rapidis rotis. Pelitbro-
nii Lapithæ, impositi dor-
so equorum: dedere fræna
gyrosque; atque docuere
equitem sub armis insul-
tare solo, et glomerare
superbos gressus. Uterque
labor sive aurigandi sive
equitandi est æquus; ma-
gistris utriusque artis æ-
què exquirunt equum ju-
venemque, calidumque a-
nimis, et acrem cursibus;
non eligunt senem, quam-
vis ille sæpe egerit hostes
versos fugâ, et referat
Epirum patriam, fortès-
que Mycenæ; deducit-
que gentem origine Nep-
tuni ipsâ. His animadversis, instant sub tempus admissuræ; et impendunt omnes curas di-
stendere eum denso pingui, quem legere ducem, et dixere maritum pecori: secantque pubentes ber-
bas, ministrantque fluviis, farraque; ne nequeat superesse blando labori, invalidique nati referant
jejunia patrum. Autem illi volentes tenuant armenta ipsa macie. Atque, ubi jam nota voluptas
earum sollicitat primos concubitus; negantque illis frondes, et arcant eas fontibus:

Ut quondam in stipulis magnus sine viribus ignis,
Incassum furit. Ergo animos, ævumque notabis
Præcipuè; hinc alias artes, prolemque parentum,
Et quis cuique dolor victo, quæ gloria palmæ.

Nonne vides? cum præcipiti certamine campum
Corripuere, ruuntque effusi carcere currus; 104
Cum spes arrestæ juvenum, exultantiaque haurit
Corda pavor pulsans: illi instant verberare torto,
Et proni dant lora: volat vi fervidus axis.
Jamque humiles, jamque elati sublime videntur
Aëra per vacuum ferri, atque assurgere in auras.
Nec mora, nec requies: at fulvæ nimbus arenæ 110
Tollitur: humescunt spumis, flatusque sequentum.
Tantus amor laudum, tantæ est victoria curæ.

Primus Erichthonius currus, et quatuor ausus
Jungere equos, rapidisque rotis insistere victor.
Fræna Pelethronii Lapithæ, gyrosque dedere 115
Impositi dorso; atque equitem docuere sub armis
Insultare solo, et gressus glomerare superbos.
Æquus uterque labor; æquè juvenemque magistris
Exquirunt, calidumque animis, et cursibus acrem:
Quamvis sæpe fugâ versos ille egerit hostes, 120
Et patriam Epirum referat, fortèsque Mycenæ;
Neptunique ipsâ deducat origine gentem.

His animadversis, instant sub tempus, et omnes
Impendunt curas denso distendere pingui,
Quem legere ducem, et pecori dixere maritum: 125
Pubentesque secant herbas, fluviisque ministrant,
Farraque; ne blando nequeat superesse labori;
Invalidique patrum referant jejunia nati.
Ipsa autem macie tenuant armenta volentes: 129
Atque, ubi concubitus primos jam nota voluptas
Sollicitat, frondesque negant, et fontibus arcant:

Sæpe

His animadversis, instant sub tempus admissuræ; et impendunt omnes curas di-
stendere eum denso pingui, quem legere ducem, et dixere maritum pecori: secantque pubentes ber-
bas, ministrantque fluviis, farraque; ne nequeat superesse blando labori, invalidique nati referant
jejunia patrum. Autem illi volentes tenuant armenta ipsa macie. Atque, ubi jam nota voluptas
earum sollicitat primos concubitus; negantque illis frondes, et arcant eas fontibus:

N O T E S.

117. Gressus glomerare superbos. This is
the same with what Varro calls *tolutim* incede-
re, and Pliny, *tolutim* carpere gressus, and Mar-

tial, ad numeros colligere ungues: to move with
a round ambling Pace.

120. Quamvis

keen with no Effect, *just* as at times a great Fire *rages* without Strength among Stubble. Therefore chiefly mark their Spirit and Age; then their other Qualities, their Parentage, and what Sorrow each receives when vanquished, what Pride when victorious.

See you not? When in the rapid Race the Chariots have seized the Plain, and pouring forth, rush along; when the Hopes of the Youth are elevated, and palpitating Fear heaves their throbbing Hearts: They ply the twisted Lash, and bending forward give *full* Reins: The Axle flies glowing with the Impetuosity. And now low, now high they seem to be born aloft through the open Air, and to mount up into the Skies. No Stop, no Stay: But a thick Cloud of yellow Sand is tossed up: The foremost are wet with the Foam and Breath of those that follow. So powerful is the Love of Praise, so anxious the Desire of Victory.

First Erichthonius dared to yoke the Chariot and four Steeds, and over the rapid Wheels victorious to preside. The Pelethronian Lapithæ first mounted on Horseback applied the Reins, and turned him in the Ring; taught the Horseman under Arms to bound insulting over the Plain, and with proud ambling Pace to prance along. Either Toil, *that of the Chariot and of the Manage*, is equal; with equal Care the Masters in either Case seek after a *Steed that is* youthful, of warm Mettle, and sprightly in the Race: Tho' often he may have drove before him the flying Foes, may boast of Epirus, or of warlike Mycene for his Country, and derive his Race even from Neptune's Breed.

These Things observed, they are very careful about the Time of *Generation*, and bestow all their Care to plump him up with firm Fat whom they have chose Leader, and assigned Stallion to the Herd: They cut *for* him downy, *tender* Herbs, supply him with Fulness of Water and Corn, lest he should not be sufficient for the soothing Toil; and the puny Sons resemble the Meagerness of their Sires. But they purposely extenuate the Breed-mares with Leanness: And, when now the known Pleasure solicits the first Enjoyment, they both deny them Herbs, and debar them from the Springs:

N O T E S.

120. *Quamvis sæpe fugâ, &c.* That is, *vis nobili genere procreatus, tamen à magistris*
says Servius, *Quamvis sit sæpe victor, quam-* *vis ætas, magnanimitasque requirenda.*
X 2

sæpe etiam quatiant eas cursum, et fatigant eas Sole, cum area gemit graviter tunsis frugibus, et cum inanes palcæ jactantur ad surgentem Zephyrum. Faciunt hoc, ne nimio luxu sit obtusior usus genitali arvo, et obliet inertes sulcos; sed ut sitiens rapiat Venerem, recondatque eam interius. Rursus, cura patrum incipit cadere, et illa matrum succedere, cum illæ errant gravidæ, mensibus exactis.

Non quisquam sit passus illas ducere juga gravibus plaustris, non superare viam saltu, et carpere prata acri fugâ, innareque rapaces fluviis. Pascant in vacuis salibus, et secundum plena flumina; ubi muscus sit, et ripa viridissima gramine, speluncæque tegant eas, et saxæ umbra procubet iis. Est, circa lucos fluvii Silari, Alburnumque montem virentem ilicibus, plurimus volitans, cui asilo est Romanum nomen, Graii vocantes hunc asilum vertere astrum; asper, sonans acerba: quo tota armenta exterrita diffugiunt silvis, æther concussus mugitibus furit, silvæque, et ripa siccæ Tanagri furit. Juno, meditata pestem Inachiae juvencæ quondam exercuit horribiles iras hoc monstro. Arcebis hunc asilum quoque gravido pecori; nam ille acrior instat mediis fervoribus, pascesque armenta, sile recens orto, aut astris ducentibus noctem. Post partum, omnis cura traducitur in vitulos; continûque inurunt notas et nomina gentis: et notant eos, quos aut malint submittere pecori habendo, aut servare sacros aris, aut scindere terram, et invertere horrentem campum fractis glebis.

Sæpe etiam cursu quatiant, et Sole fatigant, Cum graviter tunsis gemit area frugibus, et cum Surgentem ad Zephyrum palcæ jactantur inanes. Hoc faciunt, nimio ne luxu obtusior usus 135

Sit genitali arvo, et sulcos obliet inertes; Sed rapiat sitiens Venerem, interiusque recondat.

Rursus cura patrum cadere, et succedere matrum Incipit; exactis gravidæ cum mensibus errant: Non illas gravibus quisquam juga ducere plaustris, Non saltu superare viam sit passus, et acri 141 Carpere prata fugâ, fluviisque innare rapaces. Saltibus in vacuis pascant, et plena secundum Flumina; muscus ubi, et viridissima gramine ripa, Speluncæque tegant, et saxæ procubet umbra. 144

Est, lucos Silari circa, ilicibusque virentem Plurimus Alburnum, volitans, cui nomen asilo Romanum est, æstron Graii vertere vocantes; Asper, acerba sonans: quo tota exterrita silvis Diffugiunt armenta; furit mugitibus æther 150 Concussus, silvæque, et siccæ ripa Tanagri.

Hoc quondam monstro horribiles exercuit iras Inachiae Juno pestem meditata juvencæ. Hunc quoque (nam mediis fervoribus acrior instat) Arcebis gravido pecori; armentaque pasces 155 Soie recens orto, aut noctem ducentibus astris.

Post partum cura in vitulos traducitur omnis; Continûque notas, et nomina gentis inurunt: Et quos aut pecori malint submittere habendo, Aut aris servare sacros, aut scindere terram, 160 Et campum horrentem fractis invertere glebis.

Cætera

NOTES.

133. Cum graviter tunsis gemit area frugibus. This refers to the Custom of treading fruit the Corn by Oxen.

144. Viridissima gramine ripa. Literally, a Bank most verdant with Grass.

145. Est lucos Silari. Silarus, now Selo, a River of Italy, in Lucania, which divides

that Country from the Picene Territory, or the Marquisate of Ancona.

147. Alburnum. Alburnus, a Mountain of that Country, now Alborno, out of which rises the River Tanagrus, i. e. Negro, which is very small, and therefore mostly dry in Summer.

147. Asilo.

Springs: Often too they shake them in the Race, and tire them in the Sun, when beneath the beaten Grain the Barn-floor deeply groans, and in the rising Zephyr the empty Chaff is tossed about. This they do, that by excessive pampering the genial Soil may not be blunted in its Use, and choak up the sluggish Passages; but may with Eagerness drink in the Joys of Love, and lay them up more deep within.

Again the Care of the Sires begins to fail, and that of the Dams to succeed; when now, their Months elapsed, they rove about pregnant: Let no one suffer them to drag the Yokes of heavy Waggon, nor to leap across the Way, to scamper over the Meads with sprightly Career, and swim the rapid Floods. Let them feed in spacious Lawns, and beside full Rivers; where Moss, and grassy Banks of prime Verdure, and Caves may shelter them, and over them a shady Rock project.

About the Groves of Silarus, and Alburnus, verdant with evergreen Oaks, abounds a flying Insect, which the Romans name *Afilus*, and the Greeks in their Language have rendered *Oestron*; armed with a sharp Sting, humming harsh: With which whole Herds affrighted fly diverse through the Woods: The Sky is furiously shook with Bellowings, and the Woods, and Banks of dry Tanagrus. With this Monster did Juno once exercise her fell Revenge, having meditated a Plague for the Inachian Heifer. This too (for in the Noontide Heats it rages more keen) you shall keep off from the pregnant Cattle; and feed your Herds when the Sun is newly risen, or when the Stars usher in the Night.

After the Birth, the whole Care is transferred to the Calves; and from the first they stamp with a hot Iron the Marks and Names of the Race: And which they choose to bring up for the Increase of the Flock, or *which* to keep sacred for the Altars, or *which* to cleave the Ground, and turn up the Soil all rugged with broken Clods.

N O T E S.

147. *Afelo*. The *Afilus*, or *Tabanus*, is a flying Insect, in Shape somewhat resembling a wild Bee or Wasp. The Belly is terminated by three long Rings, from the last of which proceeds a formidable Sting. This Sting is composed of a Tube, through which the Egg is emitted, and of two Augres, which make way for the Tube to penetrate into the Skin of

the Cattle. These Augres are armed with little Knives, which prick with their Points, and cut with their Edges, causing intolerable Pain to the Animal that is wounded by them.

153. *Inachiae juvenca*. Io, the Daughter of *Inachus*, whom *Jove*, to blind *Juno*, transformed into a Heifer. But the Goddess, discovering the Deceit, sent an *Oestres* to torment her;

Cætera armenta pascuntur per virides herbas indiscriminatum. Jam hortare vitulos, quos tu formabis ad studium atque agrestem usum, insisteque viam domandi eos: dum animi juvenum sunt faciles, dum ætas eorum est mobilis. Ac primum subnecte cervici eorum laxos circulos de tenui vimine: debinc ubi assuêrint c. la prius libera servitio, junge duos pares juvencos aptos è torquibus ipsis, et cogo eos conferre gradum. Alique jam sæpe inanes rotæ ducantur ab illis per terram, et signent vestigia earum summo pulvere. Post faginus axis, nitens sub valido pondere, instrepat, et æreus temo trahat æreus orbes. Interea carpes non gramina tantum indomitæ pubi, nec vescas salicum frondes salicum, palustremque ulvam, sed etiam sata frumenta manu: nec scæ vaccæ, more nostrorum patrum, implebunt nivea mulctralia; sed consument tota ubera in dulces natos. Sin studium est magis ad bellum, feroceque turmas, aut prælabi Alphea flumina Pisæ rotis, et agitare volantes currus in luco Jovis; primus labor equi est, videre animos atque arma bellantum, patique lituos, ferreque rotam gementem tractu, et audire sonantes frænos stabulo: tum magis atque magis gaudere blandis laudibus magistri, et amare sonitum plausæ cervicis. Alique audiat hæc jam primo depulsus ab ubere matris, inque vicem det ora mollibus capistris invalidus, etiamque tremens, etiam inscius ævi. At, ubi quarta æstas accesserit, tribus exactis,

Cætera pascuntur virides armenta per herbas.

Tu quos ad studium atque usum formabis agrestem

Jam vitulos hortare, viamque insiste domandi, Dum faciles animi juvenum, dum mobilis ætas. 165
Ac primum laxos tenui de vimine circulos
Cervici subnecte: dehinc, ubi libera colla
Servitio assuêrint, ipsis è torquibus aptos
Junge pares, et coge gradum conferre juvencos:
Atque illis jam sæpe rotæ ducantur inanes 170
Per terram, et summo vestigia pulvere signent.
Post valido nitens sub pondere faginus axis
Instrepat, et junctos temo trahat æreus orbes.
Interea pubi indomitæ non gramina tantum,
Nec vescas salicum frondes, ulvamque palustrem,
Sed frumenta manu carpes sata: nec tibi scæ, 176
More patrum, nivea implebunt mulctralia vaccæ;
Sed tota in dulces consument ubera natos.

Sin ad bella magis studium, turmasque feroces,
Aut Alphea rotis prælabi flumina Pisæ, 180
Et Jovis in luco currus agitare volantes;
Primus equi labor est, animos atque arma videre
Bellantum, lituosque pati, tractuque gementem
Ferre rotam, et stabulo frænos audire sonantes:
Tum magis atque magis blandis gaudere magistris
Laudibus, et plausæ sonitum cervicis amare. 186
Atque hæc jam primo depulsus ab ubere matris
Audiat; inque vicem det mollibus ora capistris,
Invalidus, etiamque tremens, etiam inscius ævi.
At, tribus exactis, ubi quarta accesserit æstas, 190

Carpere

Carpere

N O T E S.

her; with which being stung she fled into Egypt, where, being restored to her former Shape, she was married to King Osiris, and after her Death was worshipped as a Goddess under the Name of Isis. See Banier's Mythology.

162. *Cætera pascuntur, &c.* The Meaning seems to be, as Mr. Martin has it, that the rest of the Herd, that is, those which are designed for breeding, or Sacrifice, may feed at large in the Meadows, for they need no other Care than to furnish them with sufficient Nourishment,

Clods. The rest of the Herd *promiscuous* graze amidst the green Pastures.

Those which you would form for Exercise and rustic Service, train up while Calves, and enter on the Way to tame them, while their Minds in Youth are tractable, while their Age is pliant. And first fasten about their Necks loose Collars of slender Twigs: Next, when they have accustomed their free Necks to Servitude, match your Bullocks in Pairs joined by those same Collars, and make them step together: And now let empty Wheels be dragged by them along the Ground, and let them print their Traces in the Surface of the Dust. Afterwards let the beachen Axle labouring under a ponderous Load creak, and the brazen Pole draw the joined Wheels. Mean while for the young untamed Bullocks you shall crop with your Hand not only Grass, or the Willows tender Leaves, or marshy Sedge, but *also* springing Corn: Nor shall your suckling Heifers, as was the Custom of our Fathers, fill the snowy milking Pails; but spend all their Udders on their sweet Offspring.

But if thy Inclination is to War and martial Troops, or with thy Wheels to skim along the Brink of Pisa's Alphean Streams, and drive the flying Chariot in Jupiter's Grove; the first Task of the Horse must be to view the Fierceness and the Arms of Warriors, to be patient of the Trumpet, and to bear the rumbling of the Wheels in their Career, and in his Stall to hear the rattling Bridles: Then more and more to rejoice in the soothing Applauses of his Master, and to love the Sound of patting his Neck. And these let him hear so soon as weaned from the Udder of his Dam, and now and then yield his Mouth to soft Headstals when weak, and yet trembling, and yet unexperienced from his Years. But, three *full Years* elapsed, when his fourth Summer is arrived, let him forth-
with

N O T E S.

rishment, till they arrive at their due Age. But *those which are designed for Agriculture*, require more Care, they must be tamed *whilst they are but Calves*, and made tractable in their tender Years.

170. *Rotæ ducantur inanes.* By *rotæ inanes*, empty Wheels, are either meant empty Carriages, or Wheels without any Carriage laid upon them.

180. *Alphea Pisæ.* Pisa was the Name

of a Country in that Part of *Elis* through which the River *Alpheus* flowed, and in which stood the famous Temple of *Jupiter Olympius*.

188. *Invicem.* i. e. Sometimes be tried with them, and sometimes without them. *Nonnunquam*, says *Celsus*, *sit sine Capistris.* Dr. Trapp understands it in this Sense, *now and then.*

189. *Inscius ævi.* i. e. *Propter imbecillitatem ævi*; it is a Greek Construction.

mox incipiat carpere gy-
 rum, sonareque compositis
 gradibus, sinuetque alter-
 na volumina crurum: sit-
 que similis laboranti. Tum
 provocet auras cursibus;
 ac volans per aperta æ-
 quora, ceu liber habenis,
 vix ponat vestigia sum-
 ma arenâ. Qualis cum
 densus Aquilo incubuit ab
 Hyperboreis oris, differt-
 que hiemēs Scythiæ atque
 arida nubila: tum altæ
 segetes, natantesque cam-
 pi horrescunt lenibus fla-
 bris, summæque silvæ
 dant sonorem, longique
 fluctus urgent se ad lito-
 ra. Ille volat verrens si-
 mul arva, simul æquora
 fugâ. Hic equus, vel ad
 metas et maxima spatia
 Elei campi, sudabit, et
 aget cruentas spumas ore:
 vel melius feret Belgica
 effusa molli collo. Tum
 demum finito magnum
 corpus crescere iis jam do-
 mitis crassa farragine:
 namque, suscinentur an-
 te domandum, tollent in-
 gentes animos; prensique
 negabunt pati lenta ver-
 bera, et parere duris lu-
 patis. Sed non ulla in-
 dustria magis firmat vi-
 res, quam avertere Vene-
 rem et stimulos cæci a-
 moris; sive usus boum,
 sive equorum est gravior
 cui. Atque idē relegant
 tauros procul atque in so-
 la pascua, post oppositum
 montem, et trans lata flu-
 mina: aut servant eos
 clausos intus ad satura
 præsepia. Enim femina
 carpit ejus vires paula-
 tim, uritque eum viden-
 do: nec patitur eum me-
 minisse nemorum nec her-
 bæ. Illa quidem facit hoc
 dulcibus illecebris, et sæpe
 subigit superbos amantes
 decernere inter se cornibus.

Carpere mox gyrum incipiat, gradibusque sonare
 Compositis, sinuetque alterna volumina crurum:
 Sitque laboranti similis. Tum cursibus auras
 Provocet; ac per aperta volans, ceu liber habenis,
 Æquora, vix summâ vestigia ponat arenâ. 195
 Qualis Hyperboreis Aquilo cum densus ab oris
 Incubuit, Scythiæque hiemes, atque arida differt
 Nubila: tum segetes altæ, campique natantes
 Lenibus horrescunt flabris; summæque sonorem
 Dant silvæ, longique urgent ad litora fluctus: 200
 Ille volat, simul arva fugâ, simul æquora verrens.
 Hic, vel ad Elei metas, et maxima campi
 Sudabit spatia, et spumas aget ore cruentas:
 Belgica vel molli melius feret effusa collo.
 Tum demum crassâ magnum farragine corpus 205
 Crescere jam domitis finito: namque ante do-
 mandum

Ingentes tollent animos; prensique negabunt
 Verbera lenta pati, et duris parere lupatis.
 Sed non ulla magis vires industria firmat,
 Quam Venerem, et cæci stimulos avertere amoris;
 Sive boum, sive est cui gravior usus equorum. 111
 Atque idē tauros procul, atque in sola relegant
 Pascua, post montem oppositum, et trans flumina
 lata:
 Aut intus clausos satura ad præsepia servant.
 Carpit enim vires paulatim, uritque videndo 215
 Femina: nec nemorum patitur meminisse, nec
 herbæ.

Dulcibus illa quidem illecebris, et sæpe superbos
 Cornibus inter se subigit decernere amantes.
 Pascitur in magnâ silvâ formosa juvenca:
 Illi alternantes multâ vi prælia miscent 220
 Vulneribus crebris: lavit ater corpora sanguis;

Versaque
 Formosa juvenca pascitur in magnâ silvâ: illi tauri alternantes multâ
 vulneribus: ater sanguis lavit corpora;

NOTES.

193. Sitque laboranti similis. Either, Let him practise to prance and curvet, however painful and fatiguing it may be to him at first. Or, as Dr. Trapp and others: Let him not re- ally.

with begin to wheel the Ring, and with regular Steps to prance, and let him bend the pliant Joints of his Legs alternately, and seem to labour. Then let him dare the Winds in Swiftneſs, and through the open Plains flying, as looſened from the Reins, ſcarce print his Steps on the Surface of the Sand. As when aſtringent Boreas hath ruſhed forth from the Hyperborean Regions, and drives along the Scythian Storms and dry Clouds: Then the high Fields of Corn and waving Plains tremble with the *firſt* gentle Guſts, the Tops of the Woods ruffle, and the lengthened Waves preſs towards the Shore: He flies, ſweeping in his Career at once the Fields, at once the Seas. Such a Courſer, or round the Goals and ſpacious Bounds of the Elean Plain will ſweat, and drive the *Flakes* of bloody Foam from his Mouth: Or will better bear the Belgic Chariots on his pliant Neck. Then at laſt, when they are now broke, let their ample Bodies grow with fattening Maſh: For *if full fed* before they are broke, they will ſwell their Mettle high, and laid hold of reſuſe to bear the limber Whip, and to obey the hard Bits.

But no Induſtry more confirms their Strength, than to avert Venus from them, and the Stings of blind Love; whether any one be ſonder of a Breed of Bullocks or of Horſes. And therefore they remove the Bulls to a Diſtance, and to lonely Paſtures, behind an obſtructing Mountain, and beyond broad Rivers: Or keep them ſhut up within at full Cribs. For the Female inſenſibly conſumes his Vigour, and fires him while in his Eye: Nor ſuffers him to mind his Groves and Paſture. Nay, ſhe often by her attractive Charms even impels her haughty Lovers to combat together with their Horns. The beauteous Heifer feeds in the ſpacious Wood: *While* they by turns with mighty Force engage with repeated Wounds: Black Blood laves their Bodies; and their adverſe Horns

are

N O T E S.

ally labour by reaſon of his tender Age, but be exerciſed with ſeemingly Labour.

202. *Elei campi.* i. e. The Plains about Olympia, in the Region of Elis, by which Name the whole Country between *Achaia*, *Meſſenia* and *Arcadia*, was called.

212. *Taurus procul*—relegant. In ſilce Manner *Columella* adviſes with reſpect to Horſes. *Equos autem pretioſos reliquo tempore anni removere oportet à ſeminis; ne aut, cum volent, in-eant, aut, ſi id facere prohibeantur, cupidinis ſelicitati nonnun contrahant.*

Y

230. *Pernax.*

cornuaque aduersa urgentur in adversarios obnixos cum vasso gemitu : silvæque et magnus Olympus reboant. Nec est mos stabulare bellantes tauros unâ ; sed alter victus abit, exfulatque longè ignotis oris ; multa gens ignominiam, plagasque illatas à cornibus superbi victoris, tum amores, quos inultus amisit : et frequenter aspectans stabula excessit avitis. Ergo exercet vires omni curâ, et pernox jacet instrato cubili inter dura saxa, pastus hirsutis frondibus et acutâ carice : et tentat sese, atque discit irasci in sua cornua, obnixus trunco arboris ; lacessitque ventos icibus, et proludit ad pugnam sparsâ arenâ. Post, ubi robur est collectum, viresque sunt receptæ, movet signa, præcepitque fertur in oblitum hostem : ut fluctus, cum cæpit albescere in medio ponto, trahit sinum longius exque alto mari ; utque volutus ad terras sonat immane per saxa, nec minor monte ipso procumbit : at ima unda exæstuat vorticibus, subiectatque nigram arenam altè. Adèd omne genus in terris, hominumque ferarumque, Et genus æquorum, pecudes, piæque volucres, In furias ignemque ruunt ; amor omnibus idem. Tempore non alio catulorum oblita læna 245 Sævior erravit campis ; nec funera vulgò Tam multa informes ursi, stragemque dedere Per silvas : tum sævus aper, tum pessima tigris. Heu ! malè tum Libyæ solis erratur in agris. Nonne vides, ut tota tremor pertentet equorum Corpora, si tantum notas odor attulit auras ? 251

Ac tum malè erratur in solis agris Libyæ. Nonne vides, ut tremor pertentet tota corpora equorum, si tantum odor attulit notas auras ?

Verfaque in obnixos urgentur cornua vasto Cum gemitu : reboant silvæque et magnus Olympus.

Nec mos bellantes unâ stabulare ; sed alter Victus abit, longèque ignotis exfulat oris ; 225 Multa gemens ignominiam, plagasque superbi Victoris, tum quos amisit inultus amores : Et stabula aspectans regnis excessit avitis.

Ergo omni curâ vires exercet, et inter Dura jacet pernox instrato saxa cubili, 230

Frondebis hirsutis, et carice pastus acutâ : Et tentat sese, atque irasci in cornua discit Arboris obnixus trunco ; ventosque lacessit Ictibus, et sparsâ ad pugnam proludit arenâ.

Post, ubi collectum robur, viresque receptæ, 235 Signa movet, præcepitque oblitum fertur in hostem :

Fluctus ut, in medio cæpit cum albescere ponto, Longius ex altoque sinum trahit ; utque volutus Ad terras immane sonat per saxa, nec ipso Monte minor procumbit : at ima exæstuat unda Vorticibus, nigramque altè subiectat arenam. 241

Omne adèd genus in terris hominumque ferarumque,

Et genus æquorum, pecudes, piæque volucres, In furias ignemque ruunt ; amor omnibus idem.

Tempore non alio catulorum oblita læna 245

Sævior erravit campis ; nec funera vulgò Tam multa informes ursi, stragemque dedere Per silvas : tum sævus aper, tum pessima tigris. Heu ! malè tum Libyæ solis erratur in agris.

Nonne vides, ut tota tremor pertentet equorum Corpora, si tantum notas odor attulit auras ? 251

Ac

NOTES.

230. Pernox. This I take to be the true Reading, notwithstanding Pierius found *pernix* in all the Manuscripts he consulted. For *pernix* can hardly be explained consistently with the Sense of this Place. Servius however explains *pernix* by *perseverans* ; but without producing any Authority.

230. Instrato.

are impelled on the struggling Foes with a vast Groan: The Woods and spacious Skies rebellow. Nor is it usual for the Warriors to dwell together; but the one vanquished retires, and becomes an Exile in unknown distant Coasts; grievously bemoaning his Disgrace, and the Wounds of the proud Victor, in fine the Loves which unavenged he has lost: And with *many* a Retrospect on the Stalls, *which contain the Object of his Desire*, departs from his hereditary Realms. Therefore with the utmost Care he exercises his Strength, and lies all Night long among the hard Rocks, on a Couch quite bare, feeding on prickly Leaves and sharp pointed Sedge: He essays himself, and practises his Rage upon his Horns, butting against the Trunk of a Tree; buffets the Winds with Blows, and preludes to the Fight by spurning the Sand. Afterwards, when his Strength is rallied, and his Vigour recovered, he flits his Camp, and is born headlong on his unmindful Foe: As a Wave, when it begins to whiten in the Middle of the Sea, at Distance and from the Deep draws along a curling Train, and as rolling to the Land it roars dreadful among the Rocks, nor less even than a Mountain falls; while with Whirlpools the Water from the Bottom boils and tosses up the blackening Sand on high.

And indeed every Kind on Earth, both Men and Savages, the scaly Race, the Beasts, and parti-coloured Birds, rush into *this* Fire and Fury; Love rages in all the same. At no other Time does the Lioness, forgetful of her Whelps, range the Plains more fierce; nor do the unshapely Bears usually spread so numerous Ravages and such Havock in the Woods: Then ferocious is the Boar, then most fell the Tyger. 'Tis then, alas! unhappy wandering in the desolate Fields of Libya. See you not how tremulous Ardour shoots through the Horse's whole Body, if his Smell has but sucked in the well-

N O T E S.

230. *Infrato*. Not strowed with Leaves. The Word occurs elsewhere in *Virgil*, *Lucretius*, and others, in a positive Sense, but here it seems to be taken negatively; tho' it may be construed with *Ruæus*, *cubili infrato inter*, &c.

237. *Fluctus uti medio*. This Simile is taken from the fourth Iliad:

Ως δ' ὅτ' ἐν αἰγιαλῷ πολυρχεῖ κύμα θαλάσσης, &c.

As when the Winds, ascending by Degrees, First move the whitening Surface of the Seas, The Billows float in Order to the Shore, The Wave behind rolls on the Wave before, &c. Pope.

247. *Informes urfi. Vel magni*, says *Servius*: *vel qui tempore quo nascuntur forma carent: dicitur enim caro quædam nasci, quam mater lambendo in membra componit.*

ac jam neque fræna vir-
rûm, neque sæva verbera,
non scopuli, cavæ-
que rupes, atque obstructa
flumina, torquentia mon-
tes correptos undâ, retar-
dant eos. Sabellicus sus
ipse ruit, exacuitque den-
tes, et profubigit terram
pede, fricat costas arbo-
re, atque durat humeros
hinc atque illinc ad vul-
nera. Quid juvenis facit,
cui durus amor ver-
sat magnum ignem in of-
sibus? nempe ille, serus
cæcâ nocte, natat freta
turbata abruptis procel-
lis: super quem ingens
porta cæli tonat, et æ-
quora illisa scopulis re-
clamant: nec miseri pa-
rentes possunt revocare e-
um, nec virgo ipsa mori-
tura super ejus crudeli
funere. Quid variæ lyn-
ces Bacchi, et acre genus
luporum, atque canum fa-
ciunt? quid cervi faci-
unt, et quæ proelia illi
imbelles dant? scilicet
ante omnes furor equa-
rum est insignis: et Ve-
nus ipsa dedit illis hanc
mentem, quo tempore Pot-
niades quadrigæ absum-
pere membra Glauci ma-
lis. Amor ducit illas trans
Gargara, transque so-
nantem Ascanium: su-
perant montes, et tranant
flumina: continuoque, u-
bi flamma est subdita a-
vidis medullis, magis ve-
re (quia calor redit of-
sibus vero) omnes illæ
versæ in Zephyrum ore,
stant altis rupibus, ex-
ceptantque leves auras:
et sæpe sine ullis conju-
giis, factæ gravidæ ven-
to, mirabile dictu, diffu-
giunt per saxa et scopu-
los, et depressas conval-

les; non ad tuos ortus, Eure, neque ad ortus Solis, in Boream, Caurumque, aut unde nigerrimus
Auster nascitur, et contristat cælum pluvio frigore. Hinc demum lentum virus, quod pastores di-
cunt Hippomanes vero nomine, destillat ab inguine carum.

N O T E S.

255. Sabellicus sus. He mentions the Sa-
bellian Boar, because the Country of the Sa-
bines was covered with Forests, the Haunt of
Boars.

259. Nempe

Ac neque eos jam fræna virûm, nec verbera sæva,
Non scopuli, rupesque cavæ, atque objecta retardant
Flumina, correptosque undâ torquentia montes.
Ipse ruit, dentesque Sabellicus exacuit sus, 255
Et pede profubigit terram, fricat arbore costas,
Atque hinc atque illinc humeros ad vulnera durat.
Quid juvenis, magnum cui versat in ossibus ignem
Durus amor? nempe abruptis turbata procellis
Nocte natat cæca serus freta: quem super ingens
Porta tonat cæli, et scopulis illisa reclamant 261
Æquora: nec miseri possunt revocare parentes,
Nec moritura super crudeli funere virgo.
Quid lynces Bacchi variæ, et genus acre luporum,
Atque canum? quid? quæ imbelles dant proelia
cervi?

Scilicet ante omnes furor est insignis equarum: 265
Et mentem Venus ipsa dedit, quo tempore Glauci
Potniades malis membra absumsere quadrigæ.
Illas ducit amor trans Gargara, transque sonantem
Ascanium: superant montes, et flumina tranant:
Continuoque avidis ubi subdita flamma medullis,
Vere magis (quia vere calor redit ossibus) illæ
Ore omnes versæ in Zephyrum, stant rupibus altis,
Exceptantque leves auras: et sæpe sine ullis
Conjugiis, vento gravidæ, mirabile dictu, 275
Saxa per, et scopulos, et depressas convalles
Diffugiunt; non, Eure, tuos, neque Solis ad ortus;
In Boream, Caurumque; aut unde nigerrimus
Auster

Nascitur, et pluvio contristat frigore cælum.
Hinc demum, hippomanes vero quod nomine
dicunt 280

Pastores, lentum destillat ab inguine virus.

Hippo-

well-known Gales? And now neither Bridles of Men, nor cruel Whips, nor Cliffs, nor hollow Rocks, and opposed Rivers, that whirl with their Torrent *whole* Mountains swept away, can retard him. Even the Sabellian Boar rushes, and whets his Tusks, and with his Feet tears up the Ground, rubs his Flanks against a Tree, and on this Side and that Side hardens his Shoulders to Wounds. What *does* the Youth, in whose Vitals relentless Love fans the mighty Fire? Why, late in the darksome Night he swims the Firth boisterous with bursting Storms: Over whom the spacious Gate of Heaven thunders, and the Seas dashing against the Rocks remurmur: Nor can his distressed Parents recal him, nor the Maid, who will be sure to die in Consequence of his disastrous Fate. What *do* the spotted Lynxes of Bacchus, and the fierce Race of Wolves and Dogs? What the timorous Stags? what dreadful Wars they wage! Yet know the Fury of the Mares is most of all extraordinary: And this Spirit Venus herself inspired, what time his four Potnian Mares tore the Limbs of Glaucus to Pieces with their Jaws. Love drives them across the *pathless* Gargarus, and roaring Ascanius: They climb the Mountains, swim the Rivers: And forthwith, when the Flame is secretly conveyed into their craving Marrow, chiefly in the Spring (for in the Spring the *genial* Heat returns into their Bones) they all, with their Mouths turned towards the Zephyr, stand on high Rocks, and catch the gentle Gales: And oft, wondrous to relate! without any Mate, impregnated by the Wind, over Rocks and Cliffs, and hollow Vales they scour; not towards thine, O Eurus, nor the Sun's rising, nor towards Boreas and Caurus, or whence grimly Auster arises, and saddens the Sky with bleak Rain. Hence at last, what the Shepherds call by its true Name Hippomanes, a clammy Poison distils from their Groins. Hippomanes,

N O T E S.

259. *Nempe abruptis*. Alluding to the Story of Hero and Leander. For which see Ovid.

261. *Porta tonat cæli*. This is a poetical Way of speaking common to most Languages. The bursting of the Clouds are considered under the Notion of the Heavens, or Gates of Heaven opening, and darting forth Thunder and Lightning.

261. *Reclamant*. Either simply *roar back*, or *remurmur*, as we have translated it; or seem by their roaring Noise to forbid any one's

venturing out to Sea.

268. *Potniades*. Beotian, from *Potnia*, a Village in *Beotia*, whereof *Glaucus* was a Native.

269. *Gargara*. Gargarus was a Part of Mount *Ida* in *Troas*.

270. *Ascanium*. Ascanius is the Name of a River of *Bitbynia* in *Asia*, here put for Rivers in general.

280. *Hippomanes*. See the Note on *Æn.* IV. 516.

Hippomanes, quod sæpe male noueræ legere, miscueruntque herbas huic, et non innoxia verba. Sed interea tempus fugit, fugit irreparabile, dum capiti amore describendi uetamur circum singula. Hoc est satis armentis. Altera pars nostræ curæ superat, nempe agitare lanigeros greges, hirtasque capellas. Hic est labor: fortes coloni sperate laudem hinc. Nec ego sum dubius animi, quam magnum opus sit vincere ea uerbis, et addere hunc honorem angustis rebus. Sed amor dulcis raptat me per ardua desertæ Parnassi: iuvat ire jugis, quæ nulla orbita priorum diuertitur molli cliuo ad Castaliam undam. Nunc, Pales ueneranda, nunc est sonandum magno ore. Incipiens, edico oves carpere uerbam in mollibus stabulis, dum mox frondosa æstas reducitur: et sternere duram humum multâ stipulâ, manipulisque filicum subter ovis; ne frigida glacies lædat molle pecus, feratque scabiem, turpesque podagras. Post, digressus hinc, jubeo sufficere frondentia arbuta capris, et præbere iis recentes fluuios, et opponere stabula tuta à uentis hiberno Soli conuersa ad medium diem; cum jam olim frigidus Aquarius cadit, irroratque extremo anno. Hæ capræ quoque sunt tuendæ nobis non leuiore curâ, nec usus earum erit minor: quamuis Milesia uellera ouium incocta quoad Tyrios

rubores, mutantur magno pretio. Soboles hinc est densior, est hinc copia largi lactis. Quàm magis multâ spumauerit ubere exhausto; læta flumina magis manabunt pressis mammis. Nec minus interea pastores tondent barbas incanaque menta comantesque setas Cinyphii birci,

Hippomanes, quod sæpe malæ legere noueræ,
Miscueruntque herbas, et non innoxia verba.
Sed fugit interea, fugit irreparabile tempus,
Singula dum capti circumvectamur amore. 285
Hoc fati armentis. Superat pars altera curæ,
Lanigeros agitare greges, hirtasque capellas.
Hic labor: hinc laudem fortes sperate coloni.
Nec sum animi dubius, uerbis ea vincere magnum
Quàm sit, et angustis hunc addere rebus honorem.
Sed me Parnassi desertæ per ardua dulcis 291
Raptat amor: iuvat ire jugis, quæ nulla priorum
Castaliam molli devertitur orbita cliuo.

Nunc, ueneranda Pales, magno nunc ore sonandum.

Incipiens, stabulis edico in mollibus herbam 295
Carpere oves, dum mox frondosa reducitur æstas:
Et multâ duram stipulâ, filicumque manipulis
Sternere subter humum; glacies ne frigida lædat
Molle pecus, scabiemque ferat, turpesque podagras.
Post, hinc digressus, jubeo frondentia capris 300
Arbuta sufficere, et fluuios præbere recentes;
Et stabula à uentis hiberno opponere Soli
Ad medium conuersa diem; cum frigidus olim
Jam cadit, extremoque irrorat Aquarius anno.
Hæ quoque non curâ nobis leuiore tuendæ; 305
Nec minor usus erit: quamuis Milesia magno
Vellera mutantur Tyrios incocta rubores.
Densior hinc soboles; hinc largi copia lactis.
Quàm magis exhausto spumauerit ubere multâ;
Læta magis pressis manabunt flumina mammis.
Nec minus interea barbas, incanaque menta 311
Cinyphii tondent birci, setasque comantes,

Usum

NOTES.

291. *Parnassi.* Parnassus, a Mountain of *Pbocis*, sacred to *Apollo* and the *Muses*. At the Foot of which was the Fountain of *Castalia*, sacred also to the *Muses*.

296. *Æstas.* The Spring. See the Note on Verse 322.

299. *Turpesque podagras,* *Columella* mentions

manes, which wicked Stepdames often have gathered, and mixed *therewith* Herbs, and noxious Spells. But Time flies mean while, flies irretreivable, while we, enamoured of the *pleasing Theme*, minutely trace Particulars.

Thus far of Herds. Another Part of our Care remains, to manage the fleecy Flocks, and shaggy Goats. A Labour this: Hence hope for Praise ye sturdy Swains. Nor am I ignorant, how difficult it is to raise such Subjects by *Dignity of Stile*, and add these *poetical* Ornaments to Things so low. But the sweet Love of the *Muses* transports me through the thorny Defarts of Parnassus: Pleased I am to range those Mountain-tops, where no Tract of the Ancients winds down with gentle Declination to Castalia.

Now, adorable Pales, now must I sing in lofty Strain. To begin, I appoint the Sheep to be foddered in soft Cotes, till first the flowery Spring return: And that the hard Ground underneath them be strewed with Plenty of Straw, and Bundles of Ferns; lest the cold Ice hurt the tender Cattle, and bring on the Scab, and foul Gouts. Next, leaving them, I order to provide the Goats with leafy Arbutes, and to supply them with fresh Streams; and, *sheltered* from the Woods, to oppose their Cotes to the Winter Sun, turned towards the South; when cold Aquarius now sets at length, and in the Extremity of the Year sheds his Dews. Nor are these to be tended by us with less Care; nor will their Usefulness be less: Tho' Milesian Fleeces, that have drunk the Tyrian Glow, be sold for much. From these *arises* a more numerous Breed, from these a greater Quantity of Milk. The more the Pail froths with their exhausted Udder, the more will joyous Streams flow from their pressed Dugs. Mean while the *Shepherds* also shear the Beards and hoary Chins, and long waving Hair of the Cinyphian He-goat, for

N O T E S.

tions two Kinds of Distempers that affect the Feet of Sheep, to which he gives the Name of *Clavi*. One is when there is a Filth and galling in the parting of the Hoof; the other, when there is a Tubercle in the same Place, with a Hair in the Middle, and a Worm under it. For both which he prescribes the proper Cure.

arbus elsewhere for the Tree. See Ecl. III, 82. VII, 46. Geor. II, 69. and *arbutum* for the Fruit, as Geor. I, 148. II, 520. But here *arbute frondentia* must signify the Tree, which is called *frondens*, because it is an Ever-green, and therefore supplies the Goats with Browse in Winter, of which Season *Virgil* is now speaking.

300. *Frondentia arbutea*. Virgil uses *arbu-*

313. *Usum*

in usum castrorum, et in
velamina miseris nautis.
Verò pascuntur silvas, et
summa cacumina Lycæi,
horrentesque rubos, et du-
mos amantes ardua loca.
Atque ipsæ memores redeunt in tecta, suosque
ducunt, et gravidæ superant vix ubere limen.
Ergo omni studio glaciem, ventosque nivales,
Quò minus est illis curæ mortalis egestas,
Avertes; victumque ferres, et virgea lætus
Pabula: nec totâ claudes fœnilia brumâ.
At verò, Zephyris cum læta vocantibus æstas,
In saltus utrumque gregem, atque in pascua mittes:
Luciferi primo cum fidere frigida rura
Carpamus; dum mane novum, dum gramina
cantent,
Et ros in tenerâ pecori gratissimus herbâ.
Indè, ubi quarta sitim cœli collegerit hora,
Et cantu querulæ rumpent arbuta cicadæ;
Ad puteos, aut alta greges ad stagna jubeto
Currentem ilignis potare canalibus undam: 330
Æstibus at mediis umbrosam exquirere vallem,
Sicubi magna Jovis antiquo robore quercus
Ingentes tendat ramos: aut sicubi nigrum
Ilicibus crebris sacrâ nemus acubet umbrâ.
Tum tennes dare rursus aquas, et pascere rursus
Solis ad occasum: cum frigidus aëra Vesper
Temperat, et saltus reficit jam roscida Luna,
Litora que Alcyonen resonant, et acanthida dumi.
Quid tibi pastores Libyæ, quid pascua versu
Prosequar, et raris habitata mapalia tectis? 340
Sæpe diem, noctemque, et totum ex ordine men-
sem

Pascitur,

Alcyonen, et dumi resonant acanthida. Quid prosequar tibi versu pastores Libyæ, quid pascua, et
mapalia habitata raris tectis? Sæpe pecus pascitur diem noctemque, et totum menssem ex ordine,

N O T E S.

313. Usus in castrorum, et miseris velamina
nautis. So Varro observes that Goats were
shorn for the Use of Sailors and Engines of War,
namely, to cover the moving Turrets, under
which the Assailants made their Approaches

in a Siege: Ut fructum ovium è lana ad vesti-
mentum; sic capra pilos ministrat ad usum nau-
ticum, et ad bellica tormenta, et fabrilis vasa.

322. Æstas. Virgil, agreeably to the
Manner of many of the Ancients, divides the
Year

for the Service of the Camp, and for Coverings to the adventurous Mariners. And then they *easily* find Pasture from the Woods, from the Summits of Lycæus, from the rough Brambles, and from Brakes that love the craggy Rocks. And mindful of *their Time* the Goats of themselves return home, and bring their Young with them, and can scarce get over the Threshold with their teeming Udders. Therefore the less they themselves provide against the Wants of Mortality, the more careful must you be to defend them from the Ice and snowy Winds; and you shall cheerfully bring them Food, and Browse of tender Twigs: Nor shut up from them your Stores of Hay all the Winter long.

But when the gay Summer *comes* * invited by the Zephyrs, you shall send *forth* both Flocks into the Lawns and Pastures: † When Lucifer first arises, ‡ let them crop the Fields *yet* cold; while the Morning is new, while the Grass is hoary, and the Dew, most grateful to the Cattle, is on the tender Herb. Then, so soon as the fourth Hour of Day shall have brought on Thirst, and the plaintive Grasshoppers shall rend the Groves with their Song; order the Flocks to drink the Water running in Oaken-troughs, *or* at the Wells, or at the deep Pools: But in the Noon-tide Heats *let them* seek out a shady Vale, wherever Jove's stately Oak of ancient Wood extends its huge Boughs: Or wherever a Grove, embrowned with thick ever-green Oaks, projects its sacred Shade. Then give them once more the translucent Streams, and once more feed them at the setting of the Sun: When cool Vesper tempers the Air, and now the dewy Moon refreshes the Lawns, and the Shores resound with Halcyone, and the Bushes with the Gold-finch.

Why should I trace in Song the Shepherds and Pastures of Libya, and their Cottages, where || scatteringly they dwell? Their Flocks often graze both Day and Night, and for a whole Month together,

* The Zephyrs inviting: † With the Star of Lucifer. ‡ Let us crop, i. e. let us send them to crop. || In Houses thinly dispersed.

N O T E S.

Year both here and elsewhere into two Seasons only, the Summer and Winter. See Verse 296.

331. *Æstibus at mediis umbrosam exquirere vallem.* So Varro: *Circiter meridianos æstus, dum deservescant, sub umbriferas rupes, et arbores patulas subjiciunt, quoad refrigerato aere vespertino, rursus pascant ad solis occasum.* To this Custom, which was common in all the

warmer Climates, we find an Allusion in the *Canticles*: "Tell me, O thou whom my Soul loveth, where thou feedest, where thou makest thy Flock to rest at Noon."

338. *Acanthida.* Others read *acalanthida*. This Bird is thought to be either the Goldfinch, Linnet, or Nightingale; but it is uncertain which.

itque in longa deserta sine
 ullis hospitibus: tantum
 campi jacet. Afer ar-
 mentarius agit omnia sua
 secum, testumque, La-
 remque, armaque, Amy-
 clæumque canem, Cref-
 samque pharetram. Non
 secus ac acer Romanus, in
 patriis armis, cum carpit
 viam sub injusto fasce,
 et castris positus ante ex-
 spectatum hosti stat in ag-
 mine. At non fit sic, quā
 Scythiæ gentes sunt, Mæ-
 oticæque unda, et Ister
 turbidus, et torquens fla-
 ventes arenas; quæque
 Rhodope porrecta sub me-
 dium axem redit: illic
 tenent armenta clausa sta-
 bulis; neque aut ullæ
 herbæ apparent campo,
 aut frondes apparent ar-
 bore; sed terra jacet latè
 informis niveis aggeri-
 bus, et alto gelu, assur-
 gitque in septem ulnas.
 Est semper hiems, sunt
 semper Cauri spirantes
 frigora. Tum Sol haud
 unquam discutit pallentes
 umbras: nec cum inve-
 ctus equis petit altum æ-
 thera; nec cum lavit
 præcitem currum rubro
 æquore Oceani. Subitæ
 crustæ concrescunt in cur-
 renti flumine: jamque un-
 da sustinet ferratos orbes
 rotarum tergo, illa unda
 hospita prius patulis pup-
 pibus, nunc plaustris. Æ-
 raque dissiliunt vulgò, ve-
 stesque indutæ rigescunt,
 cæduntque vina humi-
 da securibus, et totæ la-
 cunæ vertere se in soli-
 dam glaciem, horridaque
 stiria induruit impexis barbis.

Interea non seciùs ningit toto aëre; pecudes intereunt; magna
 corpora boum stant circumfusa pruinis; cervæque, conferto agmine,

Pascitur, itque pecus longa in deserta sine ullis
 Hospitiis: tantum campi jacet. Omnia secum
 Armentarius Afer agit, testumque, Laremque,
 Armaque, Amyclæumque canem, Cressamque
 pharetram. 345

Non secus ac patriis acer Romanus in armis
 Injusto sub fasce viam cum carpit, et hosti
 Ante expectatum positus stat in agmine castris.

At non, quā Scythiæ gentes, Mæoticaque unda,
 Turbidus et torquens flaventes Ister arenas; 350
 Quæque redit medium Rhodope porrecta sub axem:
 Illic clausa tenent stabulis armenta; neque ullæ
 Aut herbæ campo apparent, aut arbore frondes:
 Sed jacet aggeribus niveis informis, et alto
 Terra gelu latè, septemque assurgit in ulnas. 355
 Semper hiems, semper spirantes frigora Cauri.
 Tum Sol pallentes haud unquam discutit umbras:
 Nec cum in vectus equis altum petit æthera; nec
 cum

Præcitem Oceani rubro lavit æquore currum.
 Concrescunt subitæ currenti in flumine crustæ: 360
 Undaque jam tergo ferratos sustinet orbes,
 Puppibus illa prius patulis, nunc hospita plaustris.
 Æraque dissiliunt vulgò, vestesque rigescunt
 Indutæ, cæduntque securibus humida vina,
 Et totæ solidam in glaciem vertere lacunæ, 365
 Stiriaque impexis induruit horrida barbis.

Interea toto non seciùs aëre ningit;
 Intereunt pecudes; stant circumfusa pruinis
 Corpora magna boum; confertoque agmine cervi
 Torpent

NOTES.

345. Amyclæumque canem. Amyclæ was a City of Laconia, which Region was famous for the best Dogs.

346. Non secus ac patriis. The Poet here compares the African loaded with his Arms and Baggage to a Roman Soldier on an Expe-

dition. We learn from Cicero, that the Romans carried not only their Shields, Swords and Helmets, but also Provision for above Half a Month, Utensils and Stakes: *Nostri exereitus primum unde nomen habeant vide: deinde qui labor, quantus agminis; ferre plus di-*
midiat

together, and repair into long Defarts without any Shelter: So wide the Plain extends. The African Shepherd carries his All with him, his House, and Household-god, his Arms, his Amyclæan Dog, and Cretan Quiver. Just as the fierce Roman, when, * armed for his Country, he takes his Way under the unequal Load, and having pitched his Camp stands in Battalia against the Foe, before he is expected.

But not so, where are the Scythian Nations, and the Mæotic Waves, and the turbid † Ister whirling his yellow Sand; and where Rhodope winds about, stretching itself under the Middle of the Pole: There they keep their Herds shut up in Stalls; nor are either any Herbs to be seen in the Fields, nor Leaves on the Trees: But the Country lies deformed with Mounts of Snow, and deep Ice all around, and rises seven Ells in Height. *It is* always Winter, always Northwest-winds blowing cold. Then the Sun never dissipates the pale Shades: Neither when born on his Steeds he climbs the lofty Sky; nor when he bathes his Chariot in the Ocean's ruddy Plain. Crusts of *Ice* suddenly are congealed in the running River: Now on its Back the Wave sustains Wheels bound with Iron, the Wave hospitable to broad Ships before, to Waggon now. Vases of Brass frequently burst asunder, their Garments grow stiff on their Backs, they cut with Axes the liquid Wine, whole Pools turn to solid Ice, and the horrid Icicle hardens on their uncombed Beards. Mean while it snows incessantly over all the Air; the Cattle perish; the large Bodies of Oxen stand wrapt about with Hoar-frost; and the Deer crouding all together lie benumbed under the unusual Load, and

* *In his Country's Arms.* † *The Danube.*

N O T E S.

mediati mensis cibaria: ferre siquid ad usum velint: ferre vallum: nam scutum, gladium, galeam in onere nostri milites non plus numerant, quam humeros, lacertos, manus.

347. *Hosii.* Vegetius in his first Book of the Art of War, quoting this Passage, reads, *Hosiem ante expectatum.*

349. *Scythiæ gentes.* The Ancients called all the northern Nations *Scythian*.

359. *Oceani rubro æquore.* The Sea is here called *red*, on account of the Reflection of the setting Sun. It is however frequent among the Poets to call the Sea *Purple*. Thus in the fourth Georgic;

*Eridanus, quo non alius per pingua culta
In mare purpureum violentior influit annis.*

This Colour the Waves exhibit at certain Times. Thus Cicero describes the Waves of the Sea as growing *purple*, when cut with Oars: "*Quid? mare nonne cæruleum? a ejus unda, cum est pulsa remis, purpurascit.*"

364. *Cæduntque securibus humida vina* The Epithet *humida* seems used to denote the great Intensity of the Cold; that even Wine, which above all other Liquors preserve its Fluidity in the coldest Weather in other Countries, is so hard frozen in those northern Regions, as to require to be cut with Hatches.

torpent sub novâ mole, et
vix exstant summis cor-
nibus. Incolæ non agi-
tant hos canibus im-
missis, non ullis cassi-
bus, pavidosve formidine
puniceæ pennæ: sed co-
minus obtruncant ferro e-
os, frustra trudentes op-
positum montem nivis pe-
ctore, cæduntque eos ru-
dentes graviter, et læti
reportant eos magno cla-
more. Scythæ ipsi agunt
secura otia in defossis spe-
cubus sub altâ terrâ, ad-
volvere congestaque robo-
ra, totasque ulmos focis,
dedereque eas igni: hic
ducunt noctem ludo; et
læti imitantur vitea po-
cula fermento atque aci-
dis forbis. Talis effrena
gens virûm, subiecta Hy-
perboreo septentrioni tun-
ditur Ripæo Euro: et
corpora velantur fulvis
setis. Si lanicium est
tibi curæ; primùm aspe-
ra silva, lappæque, tri-
bulique absint ovibus:
fuge læta pabula: conti-
nuoque lege albos greges
mollihus villis. Autem,
quamvis aries ipse sit
candidus, rejice illum, cui
tantam nigra lingua su-
best udo palato, ne in-
fuset vellera nascentum
pullis maculis; circum-
spiceque alium pleno cam-
po. Sic Pan Deus Ar-
cadix fefellit te, Luna,
captam niveo munere la-
næ, si est dignum crede-
re, vocans te in alta ne-
mora; nec tu es asperna-
ta eum vocantem te. At
cui est amor lætis, ipse
ferat cytisum, frequentesque lotos, salsasque herbas præsepibus. Hinc et amant fluvios magis, et
magis tendunt ubera, et referunt occultum saponem salis in lacte.

Torpent mole novâ, et summis vix cornibus ex-
stant.

370

Hos non immixtis canibus, non cassibus ullis,
Puniceæve agitant pavidos formidine pennæ:
Sed frustra oppositum trudentes pectore montem,
Cominus obtruncant ferro; graviterque rudentes
Cædunt; et magno læti clamore reportant. 375
Ipsi in defossis specubus, secura sub altâ
Otia agunt terrâ, congestaque robora, totasque
Advolvere focis ulmos, ignique dedere:
Hic noctem ludo ducunt; et pocula læti
Fermento atque acidis imitantur vitea forbis. 380
Talis Hyperboreo Septem subiecta trioni
Gens effrena virûm Ripæo tunditur Euro:
Et pecudum fulvis velantur corpora setis.

Si tibi lanicium curæ; primùm aspera silva,
Lappæque tribulique absint: fuge pabula læta: 385
Continuòque greges villis lege mollihus albos.
Illum autem, quamvis aries sit candidus ipse,
Nigra subest udo tantùm cui lingua palato,
Rejice; ne maculis infuset vellera pullis
Nascentum; plenoque alium circumspice campo.
Munere sic niveo lanæ, si credere dignum est, 391
Pan Deus Arcadiæ captam te, Luna, fefellit,
In nemora alta vocans; nec tu aspernata vocantem.

At cui lactis amor, cytisum, lotosque frequentes
Ipse manu, salsasque ferat præsepibus herbas. 395
Hinc et amant fluvios magis, et magis ubera ten-
dunt,

Et salis occultum referunt in lacte saponem.

Multi

NOTES.

376. In defossis specubus. This agrees with
History: Thus Pomponius Mela, speaking of
the Sarmatæ, says, they dig Holes in the
Earth for their Habitations: Demersis in bu-
num scabibus, specus aut suffossa habitant, totum
braccati corpus, et, nisi qua vident, etiam ora

vestiti. And Tacitus also says, the Germans
used to make Caves to defend them from the
Severity of Winter: Solent et subterraneos spe-
cus aperire, eosque insuper multo fimo oncrant,
suffugium hiemi, et receptaculum frugibus.

381. Septem subiecta trioni. The Triones,
or

and scarce appear with the Tips of their Horns. These they pursue not with Hounds let loose, nor with any Toils, nor scared with the Terror of the Crimson Plume: But as in vain they are shoving with their Breasts the opposed Mountain of Snow, they stab them with the Sword close at hand, and put them to Death piteously braying, and with loud Acclamation bear them off triumphant. The Inhabitants themselves in Caves dug deep under Ground enjoy undisturbed Rest, and roll to their Hearths piled up Oaks, and whole Elms, and give them to the Flames. Here they spend the Night in Play, and joyous imitate the † Juice of the Grape with their * Beer and acid ‡ Cyder. Such is that savage Race of Men lying under the northern Sign of *Ursa Major*, buffeted by the Riphæan Eastwind, and whose Bodies are clothed with the tawny Furrs of Beasts.

If the Woollen Manufacture be thy Care; first let prickly Woods, and Burrs, and Caltroops be far away: Shun rich Pastures: And from the Beginning choose Flocks that are white with soft Wool. And that Ram, tho' he himself be of the purest white, under whose moist Palate there lurks but a black Tongue, reject; lest he should sully the Fleeces of the new-born Lambs: And look out for another over the well-stocked Field. Thus Pan, the God of Arcadia, if the Story be worthy of Credit, deceived thee, O Moon, captivated with a snowy Offering of Wool, inviting thee into the deep Groves; nor didst thou scorn his Invitation.

But let him who is studious of Milk, carry to their Cribs with his own Hand the Cytisus, and Plenty of Water-lilies, and salt Herbs. Hence they are both more desirous of the River, and distend their Udders the more, and in their Milk return a faint Relish of the Salt.

Many

* Draughts of the Vine. † Fomented Liquor. ‡ Service Berries.

N O T E S.

or *Septentriones*, are the two northern Constellations, commonly known by the Names of the *Greater* and *Lesser Bear*, in each of which are seven Stars placed nearly in the same Order, and which were fancied by the Ancients to represent a Waggon, and were therefore called *αμαξας* and *Plaustra*. *Aulus Gellius* tells us, from *Varro*, that *Triones* is as it were *Terriones*, and was a Name by which the old Husbandmen called a Team of Oxen.

391. *Munere sic niveo*. We are told by *Probus*, that *Pan* being in Love with the

Moon, offered her the Choice of any Part of his Flock; that she, choosing the whitest, was deceived, because they were the worst Sheep. But if the whitest Sheep were the worst in the Flock, it would not have answered *Virgil's* Purpose to have alluded to the Fable. 'Tis therefore more probable that the Fable, to which *Virgil* refers, was, as *Philargyrius* and others have related it, that *Pan* changed himself into a Ram as white as Snow, by which the *Moon* was deceived, as *Europa* was by *Jupiter*, in the Form of a white Bull.

Jam multi prohibent excretos hœdos à matribus, præguntque prima ora ferratis capistris. Quod lactis muliere die surgente, diurnisque horis, premunt id nocte; quod jam muliere tenebris et sole cadente, pastor, exportans id calathis sub lucem, adit oppida: aut contingunt id parco sale, reponuntque hieni. Nec cura canum fuerit postrema tibi; sed una pisce veloces catulos Spartæ, acremque Molossum pingui sero. Nunquam, illis custodibus, horrebis nocturnum furem stabulis, incursumque luporum, aut impacatos Iberos urgentes à tergo. Sæpe etiam agitatibis timidos onagros cursu, et venabere leporem canibus, venabere damas canibus. Sæpe turbabis latratu apros pulsos silvestribus volutabris, agens eos; perque altos montes premes ingentem cervum ad retia clamore. Disce et accendere odoratam cedrum stabulis, agitareque graves chelydros Galbanco nidore. Sæpe sub immotis præsepibus, aut vipera mala tactu delituit, exterritaque fugit cælum; aut coluber, acerba pestis boum, assuetus succedere tecto et umbræ, aspergereque virus pecori, fovit bunum: pastor, cape saxa manu, cape robora; deijceque eum tollentem minas, et tumentem sibila colla: jamque fugâ abdidit timidum caput altè, cum medii nexus, agmiraque extremæ caudæ solvantur, ultimusque sinus trahit tardos orbes. Est etiam ille malus in Calabris saltibus, convolvens squammea tergâ sublato pectore,

Multi jam excretos prohibent à matribus hœdos, Primaque ferratis præfigunt ora capistris.

Quod surgente die muliere horisque diurnis, 400 Nocte premunt; quod jam tenebris et Sole cadente,

Sub lucem exportans calathis adit oppida pastor: Aut parco sale contingunt, hiemique reponunt.

Nec tibi cura canum fuerit postrema; sed una Veloces Spartæ catulos, acremque Molossum 405 Pasce sero pingui. Nunquam custodibus illis Nocturnum stabulis furem, incursumque luporum, Aut impacatos à tergo horrebis Iberos.

Sæpe etiam cursu timidos agitabis onagros, Et canibus leporem, canibus venabere damas. 410 Sæpe volutabris pulsos silvestribus apros Latratu turbabis agens; montesque per altos Ingentem clamore premes ad retia cervum.

Disce et odoratam stabulis accendere cedrum, Galbanecque agitare graves nidore chelydros. 415 Sæpe sub immotis præsepibus aut mala tactu Vipera delituit, cælumque exterrita fugit; Aut tecto assuetus coluber succedere et umbræ, Pestis acerba boum, pecorique aspergere virus, Fovit humum: cape saxa manu, cape robora, pastor; Tollentemque minas, et sibila colla tumentem 421 Deijce: jamque fugâ timidum caput abdidit altè, Cum medii nexus, extremæque agmina caudæ Solvantur, tardosque trahit sinus ultimus orbes. Est etiam ille malus Calabris in saltibus anguis, 425 Squammea convolvens sublato pectore terga,

Atque

Atque

NOTES.

399. Ferratis capistris. These Muzzles, of which the Poet speaks, are not such as confine the Mouth of the Lamb or Kid, for then it could not eat. They are Iron Spikes fastened about the Snout, which prick the Dam, if she offers to let her young One suck.

408. Impacatos à tergo Iberos. The Spaniards, or Iberians, were so famous for their Robberies, that the Poet makes use of their Name, in this Place, for Robbers in general.

408. Iberos. The Spaniards, so called from the River Iberus, now the Ebro.

417. Vipera.

Many restrain the Kids so soon as grown up from their Dams, and fasten Muzzles with Iron Spikes about the Extremity of their Mouths. What they milk at the Sun-rising and the Hour of Morn, they press at Night ; what they milk now in the Evening and at Sun-setting, the Shepherd at Day-break carries to Town in Baskets* : Or they season it with a small Quantity of Salt, and lay it up for Winter.

Nor let your Care of Dogs be the last ; but feed at once with fattening Whey the swift Hounds of Sparta, and the fierce Mastiff of Molossus. While these are your Guards, you shall never dread the nightly Robber to your Stalls, nor the Incurfions of the Wolves, nor the restless Iberians coming upon you † by Stealth. Often too in the Chace you shall pursue the timorous Wild-asses, and with Hounds you shall hunt the Hare, with Hounds the Hind. Often, driving on with full Cry, you shall give Chace to the Boar roused from his silvan Soil ; and over the lofty Mountains with hallooming pursue the stately Stag into the Toils.

Learn also to burn fragrant Cedar in the Folds, and to drive away the rank Water-snakes with the Scent of Galbanum. Often under the Mangers, when not moved, either the Viper of pernicious Touch lies concealed, and affrighted flies the Light : Or that Snake, the direful Pest of Kine, which uses to shelter itself under a Roof and Shade, and shed its Venom on the Cattle, keeps close to the Ground : Snatch up Stones, Shepherds, snatch up Clubs ; and while he rears his threatening Gorge, and swells his hissing Neck, knock him down : And now in Flight he has hid his dastardly Head full deep, while his Middle knots, and the Wreaths in his Tail's Extremity are unfolded, and his last tortuous Joint now drags its slow Spires along. There is also that baneful Snake in the Calabrian Lawns, winding up his scaly Back, with Breast erect,

* i. e. Carries it made into Butter and Cheese. † From behind.

N O T E S.

417. *Vipera*. Probably so called *quod vivum pariat* : This Animal differing from most other Serpents in bringing forth its Young alive.

418. *Coluber—pestis acerba boum*. Mr. Martin takes the Serpent here meant to be that which *Pliny* calls *Boas* ; because it feeds on Cow's Milk, as we read in that Author, who affirms that they grow sometimes to a prodigious Bigness, and that a Child was found in the

Belly of one of them, in the Reign of *Clau dius*.

422. *Timidum*. Some Manuscripts read *timidum*.

425. *Est etiam ille malus*. It is universally agreed that the Poet here describes the *Chersidrus*, which is so called from *χερσος*, *Earib*, and *υδωρ*, *Water*, because it lives in both these Elements.

atque maculosus quoad
longam avum grandibus
notis : qui, dum ulli am-
nes rumpuntur fontibus,
et dum terræ madent, uro-
vere ac pluvialibus Aus-
stris, colit stagna, ha-
bitaturque ripis, hic im-
probis explet atram in-
gluviem piscibus, loqua-
cibusque ranis. Postquam
palus est exhausta, ter-
ræque debescunt ardore,
exsilit in siccum campum,
et torquens flammantia
lumina sævit agris, as-
perque siti, atque exter-
ritus aestu. Tum ne li-
beat mihi carpere molles
somnos sub dio, neu ja-
cuisset dorso nemoris per
herbas ; cum ille novus,
exuviis positus, nitidus-
que juvenatâ, relinquens
aut catulos aut ova testis,
volvitur arduus ad solem,
et micat trifidulis linguis
ore. Docebo te quoque
causas et signa morborum.
Turpis scabies tentat o-
ves, ubi frigidus imber
perfedit altius ad vivum,
et bruma horrida cano ge-
lu : vel cum sudor illo-
tus, adhæsit his tonsis, et
hirsuti vepres secuerunt
corpora earum. Idcirco
magistri perfundunt omne
pecus dulcibus fluviis, a-
riesque udis villis mersa-
tur in gurgite, missusque
desluit secundo amni : aut
contingunt tonsum corpus
tristi amurcâ, et miscent
spumas argenti, vivaque
sulfura, Idæasque pices,
et ceras pingues unguine,
scillamque, gravesque el-
leboros, nigrumque bitu-
men. Tamen non est ulla
magis præsens fortuna
laborum, quam si quis
potuit rescindere summum
os ulceris ferro : vitium alitur, vivitque tegendo ; dum pastor abnegat
ad vulnera, et sedet poscens Deos omnia meliora.

Atque notis longam maculosus grandibus alvum :
Qui, dum amnes ulli rumpuntur fontibus, et dum
Vere madent udo terræ, ac pluvialibus Austris,
Stagna colit ; ripisque habitans, hic piscibus atram
Improbis ingluviem, ranisque loquacibus explet.
Postquam exhausta palus, terræque ardore dehif-
cunt,

Exsilit in siccum ; et flammantia lumina torquens
Sævit agris, asperque siti, atque exterritus aestu.
Ne mihi tum molles sub dio carpere somnos, 435
Neu dorso nemoris libeat jacuisse per herbas ;
Cum positus novus exuviis, nitidusque juvenatâ
Volvitur ; aut catulos testis, aut ova relinquens,
Arduus ad Solem, et linguis micat ore trifidulis.

Morborum quoque te causas, et signa docebo.
Turpis oves tentat scabies, ubi frigidus imber 441
Altius ad vivum perfedit, et horrida cano
Bruma gelu : vel cum tonsis illotus adhæsit
Sudor, et hirsuti secuerunt corpora vepres.
Dulcibus idcirco fluviis pecus omne magistri 445
Perfundunt, udisque aries in gurgite villis
Mersatur, missusque secundo desluit amni :
Aut tonsum tristi contingunt corpus amurcâ,
Et spumas miscent argenti, vivaque sulfura,
Idæasque pices, et pingues unguine ceras, 450
Scillamque, elleborosque graves, nigrumque bi-
tumen.

Non tamen ulla magis præsens fortuna laborum est,
Quàm si quis ferro potuit rescindere summum
Ulceris os : alitur vitium, vivitque tegendo ;
Dum medicas adhibere manus ad vulnera pastor 455
Abnegat, et meliora Deos sedet omnia poscens.

Quin

Quin autem à capite primum, &c.
449. Spumas argenti. Some have supposed the

NOTES.

437. Cum positus novus exuviis, &c. Pliny
tells us, Lib. VIII. 27. Anguis biberno situ
membranâ corporis obductâ, fœniculi succi in-

pedimentum illud exuit, rutilasque vernat. Ex-
uit autem à capite primum, &c.

449. Spumas argenti. Some have supposed the

erect, and his long Belly speckled with broad Spots: Who, while any Rivers burst from their Fountains, and while the Lands are moist with the dewy Spring, and rainy Southwinds, haunts the Pools, and, lodging in the Banks, intemperately gorges his horrid Maw with Fishes and croaking Frogs. After that the Fen is burnt up, and the Earth gapes with Drought, he darts forth on dry Ground, and rolling his enflamed Eyes rages in the Fields, exasperated with Thirst, and aghast with Heat. Let me not then choose to indulge soft Slumbers in the open Air, or to lie along the Grass in the Slope of a Wood; when renewed and sleek with Youth by casting his Slough, he rolls along; leaving either his Young or Eggs in his Den, reared to the Sun, and in his Mouth quivers a three-forked Tongue.

I will also teach thee the Causes and the Signs of their Diseases. The filthy Scab infects the Sheep, when the raw Shower hath pierced deep into the Quick, and Winter rough with hoary Frost: Or when the Sweat unwashed away adheres to them after shearing, and prickly Briers have torn their Bodies. On this Account the Shepherds drench the whole Flock in sweet Rivers, and the Ram with humid Fleece is plunged in the Pool, and sent to float along the Stream: Or they besmear their Bodies after shearing with bitter Lees of Oil, and mix *with it* Litharge, native Sulfur, Idæan Pitch, and fat unctuous Wax, and the Sea-leek, rank Hellebore, and black Bitumen. But there is not any more effectual Remedy for their Distress, than to lance the Head of the Ulcer with Steel: The Distemper is nourished and lives by being covered; while the Shepherd refuses to apply his healing Hand to the Wound, or sits still begging the Gods to order all for the better.

More-

NOTES.

the Poet to mean *Quick-silver*. But *Quick-silver* was never called *spuma argenti*, by which Name the Ancients seem to understand what we call *Litharge*.

450. *Idæasque pices*. Pitch is called *Idæan*, because Pitch-trees abounded on Mount *Ida*.

451. *Scillam*. The Squill, or Sea-Onion, is a bulbous Root, like an Onion, but much larger.

451. *Elleborosque graves*. There are two Kinds of Hellebore, the Black, and the White. Mr. *Martin* takes it to be the white Hellebore that *Virgil* means. Which, says he, is serviceable in Diseases of the Skin, if it be externally applied; but it is too rough to be taken inwardly, as the black Sort is, Hence he thinks *Virgil* added the Epithet *graves* to express the white Hellebore.

A a

461. *Bifida*.

Quin etiam cum dolor, lapsus ad ima ossa balantum, furit, atque arida febris depascitur artus; profuit avertere incensos æstus, et ferire venam salientem sanguine inter ima loca pedis: quo more Bisaltæ solent aperire venam, acerque Gelonus, cum fugit in Rhodopen, atque in deserta Getarum, et potat lac concretum cum equino sanguine. Quam ovem videris, aut succedere sæpius molli umbræ, aut carpentem summas herbas ignavius, extremamque sequi cæteras, aut pascientem procumbere medio campo, et solam decedere seræ nocti; continuo compefscit culpam ferro, priusquam dira contagia serpant per incautum vulgus. Turbo, agens hiemem, non ruit tam creber æquore, quàm multæ sunt pestes pecudum. Nec morbi corripunt singula corpora; sed tota æstiva repenti, spemque gregemque simul, cunctamque gentem ab origine. Tum sciat hoc esse verum quod dixi, si quis etiam nunc quoque, tantò tempore post talem vastationem, videat ærias Alpes, et Norica castella in tumulis, et arva lapidis fluminis Timavi, desertaque regna pastorum, et saltus vacantes longè latèque. Hic quondam tempestas miseranda est coorta morbo cœli, incanduitque toto æstu autumni, et dedit omne genus pecudum, omne genus ferarum neci, corripitque lacus, et infecit pabula tabo. Nec via mortis erat simplex: sed ubi ignea sitis, asti omnibus venis, adduxerat miseros artus, rursus fluidus liquor abundabat; trahebatque omnia ossa collapsa morbo minutatim in se. Sæpe in medio honore Deum hostia, stans ad aram,

Quin etiam ima dolor balantum lapsus ad ossa
Cum furit, atque artus depascitur arida febris;
Profuit incensos æstus avertere, et inter
Ima ferire pedis salientem sanguine venam: 460
Bisaltæ quo more solent, acerque Gelonus,
Cum fugit in Rhodopen, atque in deserta Getarum,
Et lac concretum cum sanguine potat equino.

Quam procul aut molli succedere sæpius umbræ
Videris, aut summas carpentem ignavius herbas,
Extremamque sequi, aut medio procumbere campo
Pascientem, et seræ solam decedere nocti;
Continuò culpam ferro compefscit, prius quàm
Dira per incautum serpant contagia vulgus. 469

Non tam creber agens hiemem ruit æquore turbo,
Quam multæ pecudum pestes. Nec singula morbi
Corpora corripunt; sed tota æstiva repenti,
Spemque gregemque simul, cunctamque ab origine gentem.

Tum sciat, ærias Alpes, et Norica si quis
Castella in tumulis, et lapidis arva Timavi, 475
Nunc quoque post tantò videat, desertaque regna
Pastorum, et longè saltus latèque vacantes.

Hic quondam morbo cœli miseranda coorta est
Tempestas; totoque autumni incanduit æstu;
Et genus omne neci pecudum dedit, omne ferarum;
Corripitque lacus; infecit pabula tabo. 481

Nec via mortis erat simplex: sed ubi ignea venis
Omnibus acta fitis miseros adduxerat artus,
Rursus abundabat fluidus liquor; omniaque in se
Ossa minutatim in morbo collapsa trahebat. 485
Sæpe in honore Deum medio stans hostia ad aram,

Lanæa

NOTES.

461. *Bisaltæ.* The *Bisaltæ* were a People of Macedonia.

461. *Acerque Gelonus.* The *Geloni* again were a Scythian People.

473. *Spemque gregemque.* Agnos cum matribus. Servius.

474. *Norica.* Noricum was a Region of Germany, bordering on the Alps, great Part of

Moreover when the Malady, penetrating into the inmost Bones of the bleating Sheep, rages, and the scorching Fever preys upon their Limbs, it has been of use to drive out the kindled Inflammation, and between the under Parts of the Feet to open a Vein spouting with Blood: In such Manner as the Bifaltæ use, and the fierce Gelonian, when he flies to Rhodope, and the Desarts of the Getes, and drinks Milk thickened with Horses Blood.

Whatever Sheep thou seest either creep away at Distance *from the rest* under the mild Shade, or listlessly crop the Tops of the Grass, and follow *the Flock* in the Rear, or lie down, as she is feeding in the Middle of the Plain, and return by herself late in the Evening; forthwith * cut off the faulty *Animal*, before the dire Contagion spreads among the unwary Flock.

The Whirlwind that brings on a wintery Storm rushes not so frequent from the Sea, as the Plagues of Cattle are numerous. Nor do Diseases only sweep away single Bodies; but on a sudden whole † Folds, the Offspring and the Flock at once, and the whole Stock from the first Breed. Whoever views the aerial Alps, and the Bavarian Castles on the Hills, and the Fields of Iapidian Timavus, and the Realms of the Shepherds even now after so long a Time deserted, and the Lawns lying waste far and wide, he may then be Judge of *this sad Truth*. Here in former Times a doleful sweeping Plague arose from the Distemper of the Air, and grew more and more enflamed through the whole Heat of Autumn; and delivered over to Death all the Race of Cattle, all the savage Race; poisoned the Lakes, and tainted the Pastures with Contagion. Nor was the Way of their Death simple and uncomplicated: But when the burning Fever, revelling in every Vein, had shrunk up their wretched Limbs, again the waterish *pestilential* Humour overflowed, and converted into its Substance all the Bones Piece-meal consumed by the Disease. Ofttimes amidst the Service of the Gods, the

* Put a Stop to the Disease with the Steel. † Æstiva, Summer-quarters.

N O T E S.

of it is what is now called *Bavaria*.
475. *Iapidis arva Timavi*. The *Timavus*, now *Timavo*, is called *Iapidian* from *Iapidia*, which was in the *Venetian* Territory, where the *Timavus* flows. This Part of *Italy* is now called *Friuli*.

482. *Nec via mortis erat simplex*. There

is no Occasion for departing here from the usual Sense of the Word *simplex*, as all the Commentators have done, in Compliance to *Servius*. 'Tis full stronger to say, the Kind of Death was complicated with a Variety of disastrous Circumstances, than barely to say, it was not a common Kind of Death.

A a z

492. *Suppositis*.

dum lanca infula circum-
datur niveâ vittâ, cecidit moribunda inter cunctantes ministros. Aut si sacerdos mactaverat quam hostiam ante quam ceciderat; inde neque altaria ardent fibris impositis, nec vates consultus potest reddere responsa: ac cultri suppositi vix tinguntur sanguine, summaque arena vix infusatur jejuna sanie. Hinc vituli vulgò moriuntur in lætis herbis, et reddunt dulces animas ad plena præsepia. Hinc rabies venit blandis canibus, et anhelat tussis quatit ægros suos, ac angit eos obesis faucibus. Equus viator labitur infelix studiorum, atque immemor herbæ, avertiturque fontes, et crebra ferit terram pede; aures sunt demissæ; incertus sudor est ibidem, et ille sudor quidem frigidus equis morituris; ejus pellis aret, et dura ad tactum, resistit tractanti eam. Dant hæc signa primis diebus ante exitium. Sin in processu temporis morbus cæpit crudescere; tum verò oculi sunt ardentes, atque spiritus attractus ab alto pe-
tore interdum æt gravius gemitu; imaque illa tendunt se longo singultu: ater sanguis it naribus; et aspera lingua premit obsessas fauces. Primo profuit infundere Lenæos latices inferto cornu; ea est visa una salus mori-

entibus: Mox hoc ipsum erat exitio illis; refectique vino ardebant furis, ipsique, jam sub ægrâ morte, laniabant suos artus discissos nudis dentibus: Dî dent meliora piis, illumque errorem hostibus.

Lanca dum niveâ circumdatur infula vittâ,
Inter cunctantes cecidit moribunda ministros.
Aut si quam ferro mactaverat ante sacerdos;
Inde neque impositis ardent altaria fibris, 490
Nec responsa potest consultus reddere vates:
Ac vix suppositi tinguntur sanguine cultri,
Summaque jejuna sanie infusatur arena.
Hinc lætis vituli vulgò moriuntur in herbis,
Et dulces animas plena ad præsepia reddunt. 495
Hinc canibus blandis rabies venit; et quatit ægros
Tussis anhelat sues, ac faucibus angit obesis.
Labitur infelix studiorum, atque immemor herbæ,
Victor equus; fontesque avertitur, et pede terram
Crebra ferit; demissæ aures; incertus ibidem 500
Sudor, et ille quidem morituris frigidus: aret
Pellis, et ad tactum tractanti dura resistit.
Hæc ante exitium primis dant signa diebus.
Sin in processu cæpit crudescere morbus; 504
Tum verò ardentes oculi, atque attractus ab alto
Spiritus interdum gemitu gravis; imaque longo
Ilia singultu tendunt: it naribus ater
Sanguis; et obsessas fauces premit aspera lingua.
Profuit inferto latices infundere cornu
Lenæos; ea visa salus morientibus. una: 510
Mox erat hoc ipsum exitio; furisique refecti
Ardebant, ipsique suos, jam morte sub ægrâ,
(Dî meliora piis, erroremque hostibus illum)
Discissos nudis laniabant dentibus artus.

Ecce

NOTES.

492. *Suppositi*. See the Note on *Æn. VI.* 248.

493. *Jejuna sanie*. In these morbid Bodies, the Liquids were almost wasted, and, instead of Blood, there came out only a corrupted Matter.

498. *Labitur infelix studiorum*. All the Interpreters I have seen, construe *infelix* with

studiorum: But the Construction will be more easy if we make it *immemor studiorum atque herbæ*.

500. *Ibidem*. Seems to denote that their Sweat was particularly about their Neck and Ears, as *Lucretius* also has observed:

Sudorisque madens per collum splendidus humor.

501. *Aret pellis*. The Dryness of the Skin seems.

the Victim standing at the Altar, while the woollen Fillet with snowy Label binds *its Temples*, dropt down gasping to Death in the Hands of the lingering Executioners. Or if the Priest had stabbed any one before *it fell*, neither do its Entrails when laid on the Altars burn, nor is the Augur when consulted able from thence to give Responses: And the Knives applied are scarce tinged with Blood, and the Surface of the Sand hardly stained with the *thin* meagre Gore. Hence the Calves every where expire in the luxuriant Pastures, and render up their sweet Lives at the full Cribbs. Hence the gentle Dogs are seized with Madness; and wheezing Cough shakes the diseased Swine, and suffocates them with Tumours in the Throat. The *once* victorious Steed, having *now* lost all Heart to his Exercises, and forgetful of his Pasture pines away, loathes the Springs, and often paws the Ground with his Foot; his Ears hang down; there intermitting Sweat *breaks out*, and that too cold at the Approaches of Death: His Skin is withered, feels hard, and in handling resists the Touch. These Symptoms they give before Death in the first Days of *their Illness*. But if in Process of Time the Disease begins to rankle, then are their Eyes enflamed, and the Breath fetched from the Bottom of the Breast is sometimes mixed with a heavy Groan; and with a long Sob they distend their inmost Bowels: Black Blood gushes from their Nostrils, and the rough Tongue clings to their choaked up Jaws. At first it was of Service to * pour Wine down their Throats; this appeared the sole Remedy for them dying: Soon after, this very Thing proved their Destruction; and being recruited they burned with hideous Rage; and they themselves, now † in the Agonies of Death, (the Gods award better Things to the Good, and such ‡ Frenzy to our Foes!) tore their own mangled Limbs with their naked Teeth. Lo the Bull *too* smoking under the

* To pour in Lenzean Liquors from a Horn put into their Mouths. † At the Approach of painful Death. ‡ Errorum answers to the Greek σφάλμα, which signifies either error or clades.

N O T E S.

seems inconsistent with the sweating just mentioned. We must therefore understand the Poet, not to mean that all these Symptoms were found in every Horse, but that they were variously affected.

514. *Discissos nudis laniabant dentibus artus.* The Word *nudis*, says Dr. Trapp, seems to

imply, that by tearing their Flesh, they at the same time tore the Gums from their Teeth. *Philargyrius* says, *Ut fœditatem exprimeret, adjecit nudis*. That is, to denote the filthy Sight of their Gums being ulcerated and rotted away from their Teeth.

*Autem ecce taurus fumans sub duro vomere concidit, et vomit cruorem mistum spumis ore, cietque extremos gemitus. Tristis arator it, abjungens alterum juvenicum nuerentem fraternâ morte, atque relinquit defixa aratra in medio opere. Non umbræ altorum nemorum, non mollia prata possunt movere ejus animum, non amnis, qui volutus per saxa purior electro petit campum: at ejus ima latera solvantur, atque stupor urget inertes oculos; ceruixque fluit devexo pondere. Quid labor, aut benefacta collata homini juvant? Quid prodest invertisse graves terras vomere? Atqui non Massica munera Bacchi, non epulæ repositæ nocue-
re illis. Pascuntur frondibus, et victu simplicis herbæ: pocula sunt liquidi fontes, atque flumina exercita cursu; nec cura abruptis salubres somnos. Dicunt, non alio tempore, boves fuisse quæsitæ illis regionibus ad sacra Junonis, et ejus currus fuisse ductos ad alta donaria ab imparibus uris. Ergo agricolæ ægrè rimantur terram raris, et infodiunt fruges unguibus ipsis, trahuntque stridentia plaustra contentâ cervicæ per altos montes. Lupus non explorat insidias circum ovilia, nec nocturnus obambulat gregibus: acrior cura domat illum. Timidi damæ, fugacesque cervi nunc vagantur inter canes et circum tecta. Jam fluctus proluit prolem immensamari, et omne genus natantium in extremo litore; ceu naufraga corpora: phocæ insolitæ fugiunt in flumina. Et vipera moritur frustra defensa latebris, et bydri attoniti squammis astantibus.*

Ecce autem duro fumans sub vomere taurus 515
Concidit, et mistum spumis vomit ore cruorem,
Extremosque ciet gemitus. It tristis arator,
Mœrentem abjungens fraternâ morte juvenicum,
Atque opere in medio defixa relinquit aratra. 520
Non umbræ altorum nemorum, non mollia possunt
Prata movere animum, non qui per saxa volutus
Purior electro campum petit amnis: at ima
Solvuntur latera, atque oculos stupor urget inertes;
Ad terramque fluit devexo pondere cervix.
Quid labor, aut benefacta juvant? quid vomere
terras 525

Invertisse graves? atqui non Massica Bacchi
Munera, non illis epulæ nocuere repostæ:
Frondibus, et victu pascuntur simplicis herbæ:
Pocula sunt fontes liquidi, atque exercita cursu
Flumina; nec somnos abruptis cura salubres. 530
Tempore non alio dicunt regionibus illis
Quæsitæ ad sacra boves Junonis; et uris
Imparibus ductos alta ad donaria currus.
Ergo ægrè raris terram rimantur, et ipsi
Unguibus infodiunt fruges: montesque per altos
Contentâ cervicæ trahunt stridentia plaustra. 536
Non lupus insidias explorat ovilia circum,
Nec gregibus nocturnus obambulat: acrior illum
Cura domat. Timidi damæ, cervique fugaces;
Nunc interque canes et circum tecta vagantur. 540
Jam maris immensi prolem, et genus omne natantum,

Litore in extremo, ceu naufraga corpora, fluctus
Proluit: insolitæ fugiunt in flumina phocæ.
Interit et curvis frustra defensa latebris
Vipera, et attoniti squammis astantibus hydri. 545
Ipsis

tium in extremo litore; ceu naufraga corpora: phocæ insolitæ fugiunt in flumina. Et vipera moritur frustra defensa curvis latebris, et bydri attoniti squammis astantibus.

NOTES.

525. *Quid labor, &c.* These six lines are rather have been the Author of them; than so admired by Scaliger, that he says, he had to have had the Favour of *Cæsus* or *Cyrus*.

541. *Jam*

the oppressive Share drops down, and vomits out of his Mouth Blood mingled with Foam, and fetches his last Groans. The Ploughman, unyoking the Steer that mourns his Brother's Death, goes away sad, and in the midst of his Work leaves the Plough fixed down *in the Earth*. Neither the Shades of the deep Groves, nor the soft Meadows can affect his Mind, nor the River which rolling over the Rocks glides to the Plain more pure than Amber: But his deep Sides grow lank, Deadness rests upon his heavy Eyes; and his Neck with unweildy Weight droops to the Ground. What do their Labours or good Offices now avail them? What their having turned the heavy Lands with the Share? Yet they never injured themselves by the * rich Gifts of Bacchus, nor by sumptuous Banquets. They feed on Leaves, and the Nourishment of simple Herbs: the crystal Springs and † running Rivers are their Drink, and no Care interrupts their healthful Slumbers. *Then, and at no other Time*, they tell us that Kine were wanting in those Regions for Juno's sacred Rites, and that the Chariots were drawn to her lofty Shrine by Buffaloes ill-matched. Therefore with painful Labour they tear the Ground with Harrows, and with their very Nails set the Corn, and over the high Mountains drag the creaking Waggons with their strained Necks. The Wolf *now* meditates no Ambuscades around the Folds, nor *prowling* roams about the Flocks by Night: A sharper Care subdues him. The timorous Does and fugitive Stags *now* saunter among the Dogs, and about the Houses. Now the Waves wash out upon the Extremity of the Shore the Breed of the immense Ocean, and all the ‡ scaly Race, like shipwrecked Bodies: And Sea-calves fly to the Rivers *their* unusual *Haunt*. The Viper too, in vain defended by her winding Den, expires, and the astonished Water-snakes erecting their Scales *expire*. To the very Birds the
Air

* *Maffici*, i. e. of *Maffic* or *Campanian Wine*. † *Exercised with running*. ‡ *The Race of swimming Creatures*.

N O T E S.

541. *Jam maris immensi prolem*. The Poet here contradicts *Aristotle*, who says, that a

pestilential Disease does not seem ever to invade Fishes.

x

550. *Philly-*

*Aër non est æquus avibus
 ipsis, et illæ præcipites
 relinquunt vitam sub altâ
 nube. Præterea, nec jam
 refert pabula mutari, ar-
 tesque medendi quæsitæ
 nocent : magistri medici-
 næ Philyrides Chiron,
 Amythaoniusque Melam-
 pus cessere. Et pallida
 Tisiphone, emissâ Stygiis
 tenebris in lucem, sævit :
 agitque morbos metumque
 ante se, surgensque in di-
 es effert avidum caput al-
 tius. Amnes, arcutesque
 ripæ, supinique colles, so-
 nant balatu pecorum, et
 crebris mugitibus. Jam-
 que Tisiphone dat stra-
 gem catervatim, atque in
 stabulis ipsis aggerat ca-
 davera dilapsa turpi ta-
 bo : donec discant tegere
 ea humo, ac abscondere ea
 foveis. Nam neque erat
 illis usus coriis eorum :
 nec quisquam potest aut a-
 bolere viscera eorum un-
 dis, aut vincere ea flam-
 mâ. Nec quidem possunt
 tondere vellera peregrina mor-
 bo illuvieque, nec attingere
 putres telas. Verùm
 etiam si quis tentârat in-
 visos amictus, arduos pa-
 pulæ, atque immundus sudor
 sequebatur olentia membra :
 deinde sacer ignis edebat
 contractos artus
 illi moranti dimittere eos amictus
 nec longo tempore.*

*Ipsis est aër avibus non æquus ; et illæ
 Præcipites altâ vitam sub nube relinquunt.*

*Præterea, nec jam mutari pabula refert ;
 Quæsitæque nocent artes : cessere magistri,
 Phillyrides Chiron, Amythaoniusque Melampus.
 Sævitur et in lucem Stygiis emissâ tenebris 551
 Pallida Tisiphone : morbos agit ante metumque ;
 Inque dies avidum surgens caput altius effert.
 Balatu pecorum, et crebris mugitibus amnes,
 Arentesque sonant ripæ, collesque supini : 555
 Jamque catervatim dat stragem, atque aggerat ipsis
 In stabulis turpi dilapsa cadavera tabo :
 Donec humo tegere, ac foveis abscondere discunt.
 Nam neque erat coriis usus ; nec viscera quisquam
 Aut undis abolere potest, aut vincere flammâ : 560
 Nec tondere quidem morbo illuvieque peresa
 Vellera, nec telas possunt attingere putres.
 Verùm etiam, invisos si quis tentârat amictus,
 Ardentes papulæ, atque immundus olentia sudor
 Membra sequebatur : nec longo deinde moranti
 Tempore, contractos artus facer ignis edebat. 566*

P. VIR-

NOTES.

550. *Phillyrides Chiron, Amythaoniusque Melampus.* Chiron was the Son of Saturn and Philyra ; he instructed Æsculapius in Physic, Hercules in Astronomy, and Achilles in Music. Melampus again was the Son of Amythaon and Doripe ; a famous Physician and Soothsayer. They lived before the Argonautic Expedition. Hence Mr. Martin infers, that the Plague here described happened not less than five hundred Years before the famous Plague of Athens, viz. in the Age of Chiron and Melampus. But I incline rather to think with others

that the Names of these two famed Physicians are here put for the famous Masters of Physic in general, and those who were skilled in Divination ; and means no more, than that all the Methods of Cure, all Religion, and Applications to the Gods by sacred Rites, proved ineffectual.

559. *Viscera.* The Flesh in general. See the Note on Æn. V. 103.

562. *Telas.* There is no Occasion for explaining this with Dr. Trapp, of the Wool ; for it appears from what follows, that some of that

Air becomes unkindly, and they falling headlong leave their Lives beneath the lofty Cloud.

Nor moreover avails it now *the Cattle* to have their Pasture changed; the *medicinal Arts* to which they had Recourse prove noxious: The *able Masters in the Science* failed, Chiron, the Son of Phyllyra, and Melampus, the Son of Amythaon: Pale Tiphone, sent from the Stygian Gloom to Light, rages: Drives before her Diseases and Dismay; and daily rising higher exalts her baneful Head. With *plaintive B'ating* of the Flocks, and frequent Lowings, the Rivers, the withered Banks, and sousing floods resound: And now by Drove and Flocks she deals Destruction, and in the very Stalls heaps up Carcasses rotting away with foul Contagion: Till they learn to bury them in the Ground, and hide them in Pits. For neither were their Hides for Use; nor could any cleanse their Flesh with Water; or * purge it by Fire: Nor dare they so much as shear the Fleeces corrupted with Disease and fiery Sores, nor touch the putrid Stuffs. But yet if any one tried the odious Vestments, fiery Blains and filthy Sweat overspread his new form Body: And then, no long Time interveening, the pestilential Fire preyed upon his infected Limbs.

THE

* Aut vincere flamma, Or conquer and correct the Infection by Fire.

N O T E S.

that infected Wool was actually made into Garments, which consequently must first have been wrought in the Loom. So that the Meaning of the whole Passage is, That they were forced at length to abstain even from shearing the Fleeces, or touching the Wool, because those who had done so, especially those who had worn any of that Cloth, had been such miserable Sufferers thereby.

564. *Ardentes papule*. Seems; as Mr. Martin observes, to mean *Carbuncles*, which are enumerated among the Symptoms of a Pe-

silence, and are described to be a small Pimple; which on the wasting of its Liquor becomes a crusty Tubercle, encompassed with a Circle as red as Fire, rising at first with an itching, and afterwards being accompanied with a vehement Pain and intense heat.

566. *Sacer ignis*. Seems to mean an *Erysipelas*, or St. Anthony's Fire. Thus also *Lucretius*:

Et simul, ulceribus quasi inustis, omne rubens Corpus, ut est per membra facies cum diu ignis.

P. VIRGILII MARONIS G E O R G I C A.

L I B E R I V.

O R D O.

Protinus exsequar cœlestia dona aërii mellis. Aspice etiam hanc partem Georgicorum, Mæcenas. Dicam spectacula levium rerum admiranda tibi, magnanimosque duces apum, moresque totius gentis ordine, et studia, et populos, et prœlia earum. Labor est in tenui argumento, at gloria non est tenuis; si læva numina sinunt quem scriptorem exequi id, Apolloque vocatus audit cum. Principio, sedes statioque est petenda apibus, quò neque sit aditus ventis, (nam venti prohibent eas ferre pabula domum) neque oves, petulcique bædi insultent floribus, aut bucula errans campo, decutiat rorem, et atterat surgentes herbas. Et lacerti, picti quoad squalentia terga, absint à pinguibus stabulis apum, meropesque, aliæque volucres; et Progne signata quoad pectus cruentis manibus absint ab iis.

PROTINUS aërii mellis cœlestia dona
Exsequar. Hanc etiam, Mæcenas, aspice
partem.

Admiranda tibi levium spectacula rerum,
Magnanimosque duces, totiusque ordine gentis
Mores, et studia, et populos, et prœlia dicam. 5
In tenui labor, at tenuis non gloria; si quem
Numina læva sinunt, auditque vocatus Apollo.

Principio sedes apibus statioque petenda,
Quò neque sit ventis aditus, (nam pabula venti
Ferre domum prohibent) neque oves hædique
petulci 10

Floribus insultent, aut errans bucula campo
Decutiat rorem, et surgentes atterat herbas.

Absint et picti squalentia terga lacerti
Pinguibus à stabulis, meropesque, aliæque volucres;
Et manibus Progne pectus signata cruentis. 15
Omnia

N O T E S.

Virgil has taken care to raise the Subject of the Georgics: In the first Part he has only dead Matter on which to work. In the second he just steps on the World of Life, and describes that Degree of it, which is to be found in Vegetables. In the third he advances to Animals. And in the last singles out the Bee, which may be reckoned the most sagacious of them, for his Subject.

In this Georgic he shews us what Station is most proper for the Bees, and when they begin to gather Honey: How to call them home when they swarm; and how to part them when they are engaged in Battle. From hence he takes Occasion to discover their different Kinds; and, after an Excursion, relates their prudent and politic Administration of Affairs, and

T H E
G E O R G I C S
O F
V I R G I L.

B O O K IV.

NEXT will I set forth the heavenly Gift of aerial Honey. Vouchsafe, Mæcenas, thy Regard to this Part too of my *Work*. I'll sing a Spectacle worthy of your Admiration, tho' of Things minute; the magnanimous Leaders, the Manners and Employments, the Tribes and Battles of the whole Race in Order. Laborious Essay on a mean Subject! But not mean the Praise; if the adverse Deities permit any one to execute the Task; and Apollo invocated hear.

First, a Seat and Station must be sought for the Bees, where neither Winds may have Access, for the Winds hinder them from carrying home their Food, nor Sheep and frisky Kids may insult the Flowers, or Heifer, straying in the Plain, spurn off the Dews, and bruise the rising Herbs.

And let the Lizards with speckled scaly Backs be far from the rich Hives, and Wood-peckers, and other Birds; and Progne, whose Breast is stained with her bloody Hands. For they lay all Things

N O T E S.

and the several Diseases that often rage in their Hives, with the proper Symptoms and Remedies of each Disease. In the last Place he lays down a Method of repairing their Kind, supposing their whole Breed lost; and gives at large the History of its Invention.

1. *Aërii mellis*. Honey is called *airy*, because, according to the Opinion of *Aristotle* and others of the Ancients, it came from the Dews that are engendered in the Air.

7. *Læva*. Adverse, or, as others render it, *auspicious*, for the Word is used in either Sense.

15. *Manibus Progne pectus signata cruentis*. Progne and Philomela, according to Mythology, were the Daughters of Pandion, King of Athens. Progne was married to Tereus, King of Thrace, by whom she had a Son named Irys. Tereus afterwards violated Philomela, and cut out her Tongue, to prevent her telling her

*Nam vastant omnia latè,
 feruntque volantesque a-
 per ipsas ore, futuras dul-
 cem esum immitibus nidis.
 At liquidi fontes, et stagna
 virentia musco, et tenuis
 rivus, fugiens per
 graminis, adsunt. Pal-
 masque, aut ingens elea-
 ster obumbrat vestibulum:
 ut, cum navi reges ducent
 prima examina suo vere,
 juvenisque, emissis fa-
 vis, lucet, vicina ripa
 invitet vis decedere calo-
 ri, obviaque arbes teneat
 frondentibus hospitibus.
 Conjice transcras sali-
 ces, et grandia saxa in
 æquum humorem. sinbu-
 mor stabit iners, seu pro-
 fluat, ut possint consistere
 his veluti crebris ponti-
 bus, et pandere alas ad
 æstivum solem; si forte
 præceps Euris sparserit
 eas morantes aut immer-
 sit Neptuno. Circum hæc
 virides casæ, et serpylla
 olentia latè, et copia thym-
 bræ spirantis graviter
 floreat: violariæque bi-
 bant irriguum fontem. Au-
 tem alvearia ipsi, seu fu-
 erint futa tibi cavatis
 corticibus, seu fuerint tex-
 ta. lento vimine, habeant
 angustos aditus; nam hi-
 ems cogit mella frigore,
 calorque remittit eadem li-
 quefacta: utraque vis est
 pariter minuenda apibus:
 neque illæ apes nequic-
 quam certatim linunt te-
 nuia spiramenta cerâ in
 testis, explentque oras fu-
 co et floribus; servant-
 que gluten, collectum au-
 hæc munera ipsa, lentius
 et visco, et pice Phrygiæ Idæ. Scæpe etiam fovere larem sub terrâ, effossis latebris, (si fama est
 vera) penitusque sunt repositæ consisque pumicibus, utraque exesse arboris. Tamen tu et unge
 rimosa cubilia circum lævi limo fovens ers;*

Omnia nam latè vastant, ipsasque volantes
 Ore ferunt, dulcem nidis immitibus escam.
 At liquidi fontes, et stagna virentia musco
 Adsunt, et tenuis fugiens per gramina rivus;
 Palmaque vestibulum aut ingens oleaster obumbret:
 Ut, cum prima novi ducent examina reges 21
 Vere suo, ludetque favis emissâ juvenus,
 Vicina invitet decedere ripa calori,
 Obviaque hospitibus teneat frondentibus arbos.
 In medium, seu stabit iners, seu profluat humor,
 Transversas salices et grandia conjice saxa; 26
 Pontibus ut crebris possint consistere, et alas
 Pandere ad æstivum solem; si forte morantes
 Sparserit, aut præceps Neptuno immerserit Euris.
 Hæc circum casæ virides, et olentia latè 30
 Serpylla, et graviter spirantis copia thymbræ
 Floreat: irriguumque bibant violaria fontem.

Ipsi autem seu corticibus tibi futa cavatis,
 Seu lento fuerint alvearia vimine texta,
 Angustos habeant aditus; nam frigore mella 35
 Cogit hiems, eademque calor liquefacta remittit:
 Utraque vis apibus pariter metuenda: neque illæ
 Nequicquam in testis certatim tenuia cerâ
 Spiramenta linunt, fucoque et floribus oras 39
 Explent; collectumque hæc ipsa ad munera gluten,
 Et visco et Phrygiæ servant pice lentius Idæ.
 Scæpe etiam effossis (si vera est fama) latebris,
 Sub terrâ fovere larem: penitusque repertæ
 Pumicibusque cavis, exesseque arboris antro.
 Tu tamen et lævi rimosa cubilia limo 45

Unge,

NOTES.

Sister: She found Means however to discover
 his Wickedness; to revenge which the two
 Sisters murdered Irys, and gave his Flesh to his
 Father to eat. When the Banquet was over
 they produced the Head of the Child, to shew
 Tereus in what Manner they had entertained

him. He, being highly enraged, pursued
 them with his drawn Sword, and was trans-
 formed into a Hooper (*Upupa*) *Philomela* into
 a Nightingale, *Progne* into a Swallow, which
 has the Feathers of its Breast stained with red;
 and *Irys* into a Pheasant.

Things waste around, and in their Mouths bear away the Bees themselves while on the Wing, a sweet Morfel for their merciless Young. But let clear Springs, and Pools edged with green Moss be near, and a small Rivulet swiftly running through the Meads; and let a Palm or stately Wild-olive overshadow the Entrance: That, when the new Kings shall lead forth the first Swarms in their own Spring, and the Youth sport it issuing from the Hives, the neighbouring Bank may invite them to withdraw from the Heat, and the Tree just in their Way may receive them in its leafy Shelter. Into the midst of the *neighbouring* Water, whether it stagnates idle, or purling runs, throw Willows across and huge Stones; that they may rest upon frequent Bridges, and spread their Wings to the Summer Sun, if the impetuous East-wind has by chance dispersed those that lag behind, or immersed them in the Flood. Around these Places let green Casia, and far-smelling wild Thyme, and Store of strong-scented Savory, flower: And let Beds of Violets drink an irriguous Fountain.

But as for your Hives themselves, whether they be compacted of hollow Bark, or wove with limber Osier, let them have their Inlets narrow; for Winter congeals the Honey with its Cold, and the Heat melts and dissolves the same: Either Force is equally dreaded by the Bees: Nor is it in vain they smear with Wax the minute Vents in their Houses, and fill up the Edges with *Fucus* and Flowers, and preserve for those very Uses collected Glue more clinging than Birdlime, or the Pitch of Phrygian Ida. Oft too, if Fame be true, they have cherished their Families in Cells dug under Ground; and have been found deep down in hollow Pumice-stones, and the Cavity of a rotten Tree. But do thou, to keep them warm, daub their chinky Chambers round with smooth Mud, and

N O T E S.

30. *Cassia*. See the Note on Book II. 213. Some take the Casia to be the same with *Rosemary*: But *Columella*, speaking of the Plants which ought to grow about an Apiary, mentions Casia and Rosemary as two different Plants. *Nam sunt etiam remedio languentibus cythisti, tum deinde cassiæ, atque pini, et rosamarinus.*

39. *Fucus*. The *fucus* is properly a sort of Sea-weed, which was anciently used in dying,

and in colouring the Faces of Women. Hence all kind of daubing obtained the Name of *Fucus*.

43. *Fovere larem*. The common Reading is *fodere*, but, as Mr. *Martin* justly observes, it seems to be a Tautology to say *fodere fossis latebris*. It is *fovere* in the *Medicean* and *King's Manuscripts*: And the same Reading is admitted by *Heinsius* and *Masivicius*.

et superinjice raras frondes cubilibus. Neu sine taxum esse propius testis earum, neve juxta ure rubentes caneros foco; neu crede altæ paludi: aut ubi odor gravis cænis est, aut ubi concava saxa sonant pulsu sonitus, imagoque vocis offensa resultat. Quod superest, ubi aureus sol egit biemem pulsam sub terras, reclusitque cælum æstivâ luce; continuò illæ apes peragunt saltus silvasque, metuntque purpureos flores, et leves libant summa flumina. Hinc illæ, nescio quâ dulcedine lætæ, foveant suam progeniem nidisque: hinc excidunt recentes ceras arte, et fingunt tenacia mella. Hinc ubi jam suspexeris agmen apium, emissum caveis, nare ad sidera cæli per liquidam æstatem, obscuramque nubem earum trahis vento; tu contemplator: semper petunt dulces aquas et frondea testæ: tu asperge jussos sapores huc, trita Melisphylla, et ignobile gramen cerinthæ: cieque tinnitus, et quate cymbala Cybeles matris Deorum circum. Ipse confident medicatis sedibus; ipsæ condent sese in intima cunabula suo more. Autem sin exierint ad pugnam; (nam sæpe discordia incessit duobus regibus magno motu) continuò licet præsciscere longè animosque vulgi, et corda trepidantia bello: namque ille Martius canor rauci æris increpat eas morantes, et vox imitata fratris sonitus tubarum auditur. Tum trepidæ coeunt inter se, coruscantque pennis, exacuuntque spicula rostris, aptantque lacertos, et densæ miscentur circa regem, atque ad ejus prætoria ipsa, vocantque hostem magnis clamoribus.

Unge, fovens circum, et raras superinjice frondes. Neu propius testis taxum sine; neve rubentes Ure foco caneros; altæ neu crede paludi: Aut ubi odor cœni gravis, aut ubi concava pulsu Saxa sonant, vocisque offensa resultat imago. 50

Quod superest, ubi pulsam hiemem sol aureus egit

Sub terras, cælumque æstivâ luce reclusit; Illæ continuò saltus silvasque peragunt, Purpureosque metunt flores, et flumina libant Summa leves. Hinc, nescio quâ dulcedine lætæ, 55 Progeniem nidisque foveant; hinc arte recentes Excidunt ceras, et mella tenacia fingunt. Hinc ubi jam emissum caveis ad sidera cæli Nare per æstatem liquidam suspexeris agmen, Obscuramque trahi vento mirabere nubem; 60 Contemplator: aquas dulces, et frondea semper Testæ petunt: huc tu jussos asperge sapores, Trita melisphylla, et cerinthæ ignobile gramen: Tinnitusque cie, et Matris quate cymbala circum, Ipsæ confident medicatis sedibus; ipsæ 65 Intima more suo sese in cunabula condent.

Sin autem ad pugnam exierint; (nam sæpe duobus

Regibus incessit magno discordia motu) Continuòque animos vulgi, et trepidantia bello Corda licet longè præsciscere: namque morantes 70 Martius ille æris rauci canor increpat; et vox Auditur, fractos sonitus imitata tubarum. Tum trepidæ inter se coeunt, pennisque coruscant; Spiculaque exacuunt rostris, aptantque lacertos: Et circa regem atque ipsa ad prætoria densæ 75 Miscentur, magnisque vocant clamoribus hostem.

Ergo,

que pennis, exacuuntque spicula rostris, aptantque lacertos, et densæ miscentur circa regem, atque ad ejus prætoria ipsa, vocantque hostem magnis clamoribus.

N O T E S.

57. Excidunt ceras. The Word excidunt is a Metaphor taken from the Smith, who strikes out, excudit, Instruments of Iron. In like

Manner he compares the Bees busied in their several Works, to the Cyclops labouring at the Anvil, Verse 170.

and strow it thinly over with Leaves. Nor suffer a Yew near their Lodges ; nor burn in the Fire the reddening Crabs ; nor trust them to a deep Fen : Or where a noisom Smell of Mud, or where hollow Rocks re-echoe to the impulsive Sound, and the struck Image of the Voice rebounds.

For what remains, when the golden Sun has driven the Winter under Ground, and opened the Heavens with Summer Light ; they forthwith traverse the Lawns and Woods, crop the empurpled Flowers, and lightly skim the Surface of the Streams. Hence, gladdened with I know not what agreeable Sensation, they grow fond of their Offspring and young Breed : Hence they labour out with Art new waxen Cells, and form the clammy Honey. In consequence of this, when now you shall behold the Swarm issued from their Hives into the open Air, swim through the serene Summer Sky, and the blackening Cloud driven about by the Wind, mark them well : They always seek the Waters and leafy Coverts : Here sprinkle the *fragrant Juices that are* prescribed, bruised Baum, and the vulgar Herb of Honey-wort : Awake the tinkling Sounds, and beat the Cymbals of Mother *Cybele* round. They of themselves will settle on the medicated Seats ; they of themselves after their Manner will retreat into the inmost Chambers.

But if they shall go forth to Battle ; for often Discord with huge Commotion seizes two *rival* Kings, you may from the Beginning know long before-hand both the Animosity of the Populace, and their Hearts in Trepidation for War : For that martial Clang of hoarse Brass rouzes the Laggards, and a Voice is heard resembling the Trumpets broken Sounds. Then in a Hurry they assemble together, quiver with their Wings, sharpen their Stings with their Beaks, fit their Claws, croud thick around their King and to his Pavilion, and with loud Hummings challenge the Foe.

So

N O T E S.

63. *Melissphylla*. *Melissphyllon* seems to be a Contraction of *Melissophyllon*, the *Bee-herb*, and is thought to be the same with what is called by a *Latin Name Apiastrum*. The Description given of it by *Dioscorides* agrees very well with the *Melissa* or *Baum* so common in *English Gardens*.

63. *Cerintbæ*. The Name of this Plant is derived from *κρηνη*, a *Honeycomb* ; because the Flower abounds with a sweet Juice like

Honey ; and is therefore called *Honey-wort* in *English*. This Herb grows common in *Italy*, whence the Poet calls it *ignobile gramen*.

75. *Prætoria*. Virgil here calls the Cells of the Kings poetically *Prætoria*, by a Metaphor taken from the *Roman Camp*, where his Pavilion who had the Command of the War, (an Office that belonged at first to the Prætor, and afterwards was vested in the Consuls) had the Name of *Prætorium*,

91. *Squalen-*

Ergo, ubi sunt naclæ sudum ver, patentesque campos, erumpunt portis, concurritur : sonitus fit in alto æthere : mistæ glomerantur in magnum orbem, caduntque præcipientes : non densior grando pluit aëre, nec tantum glandis pluit de concussâ ilice. Reges ipsi, volantes per medias acies, insignibus alis, versant ingentes animos in angustâ pectore : usque adeo obnixi non cedere, dum gravis victor subegit aut hos aut hos dare terga versa fugâ. Hi motus animorum, atque hæc tantâ certamina, compressa jactu exigui pulveris, quiescent. Verum ubi revocaveris ambos duces acie ; qui fuerit visus de tergo bello, dede cum neci, ne prodigus obsit consumendo cibos : sine ut melior bello regnet in vacuâ aulâ. Alter erit ardens maculis squalentibus auro : (nam sunt duo genera) hic est melior, et insignis ore, et clarus rutilis squamis : ille alter est horridus ignavia, ingloriusque trahens latam alvum. Ut facies regum sunt binæ, ita corpora gentis sunt. Namque aliæ apes turpes horrent, ceu cum aridus viator venit ab alto pulvere, et spuit terram sicco ore : aliæ elucet, et coruscant fulgore, ardentes auro, et corpora sunt lita paribus guttis. Hæc soboles est prior : hinc preme dulcia mella certo tempore cœli : nec tantum dulcia, quantum mella et liquida, et domitura durum saporum Bacchi. At cum examina volant incerta, ludentque cœlo, contemnuntque favos, et relinquunt testâ frigida ; prohibebis instabiles animos inani ludo. Nec est magnus labor prohibere eos ; tu eripe alas regibus : non quisquam audebit ire altum iter, illis regibus cunctantibus, aut vellere signa e castris.

Ergo, ubi ver naclæ sudum, camposque patentes, Erumpunt portis, concurritur : æthere in alto Fit sonitus : magnum mistæ glomerantur in orbem, Præcipientesque cadunt : non densior aëre grando, 80 Nec de concussâ tantum pluit ilice glandis. Ipsi per medias acies, insignibus alis, Ingentes animos angustâ in pectore versant : Usque adeo obnixi non cedere, dum gravis aut hos, Aut hos versa fugâ victor dare terga subegit. 85 Hi motus animorum, atque hæc certamina tanta, Pulveris exigui jactu compressa quiescent.

Verum ubi ductores acie revocaveris ambos ; Deterior qui visus, eum, ne prodigus obsit, Dede neci : melior vacuâ sine regnet in aulâ. 90 Alter erit maculis auro squalentibus ardens : (Nam duo sunt genera) hic melior, insignis et ore, Et rutilis clarus squamis : ille horridus alter Desidiâ, latamque trahens inglorius alvum.

Ut binæ regum facies, ita corpora gentis. 95 Namque aliæ turpes horrent ; ceu pulvere ab alto Cum venit, et terram sicco spuit ore viator Aridus : elucet aliæ, et fulgore coruscant, Ardentes auro, et paribus lita corpora guttis. Hæc potior soboles : hinc cœli tempore certo 100 Dulcia mella preme : nec tantum dulcia, quantum Et liquida, et durum Bacchi domitura saporum.

At cum incerta volant, cœloque examina ludent,

Contemnuntque favos, et frigida testâ relinquunt ; Instabiles animos ludo prohibebis inani. 105 Nec magnus prohibere labor ; tu regibus alas Eripe : non illis quisquam cunctantibus altum Ire iter, aut castris audebit vellere signa.

Invitent

91. Squalentibus. Servius renders it splendentibus, and derives the Word from squama. Nam si à squalore est, says he, sordidum fig-

nificat. It seems to signify speckled or streaked with golden Marks like Scales.

194. Frigida

So soon therefore as they find the vernal Sky serene, and the Fields of Air open, forth they rush from their Gates; they join Battle: Buzzing Sounds arise in the Sky above: Mingled they cluster in a mighty Round, and fall headlong: Hail rains not thicker from the Air, nor such Quantities of Accorns from the shaken Oak. The Kings themselves amidst the Hosts, distinguished by their Wings, exert mighty Souls in little Bodies: Obstinate determined not to yield, till the dread Victor has compelled either these or those to turn their Backs in Flight. These Commotions of their Minds, and this so mighty Fray, quashed by the Throw of a little Dust, will cease.

But when you have recalled both Leaders from the Battle, put him to Death that appears the baser, lest by *idle* Prodigality he do hurt: And suffer the more valorous King to reign in the Court without a Rival. The one will glow with refulgent Spots of Gold: For there are two Sorts, this is the better, distinguishable both by his Make, and conspicuous with glistering Scales: The other is horribly deformed with Sloth, and ingloriously drags a large Belly.

As the Kings are of two *different* Figures, so are the Bodies of their People. For the one looks hideously ugly; as when a parched Traveller comes from a deep dusty Road, and spits the Dirt out of his dry Mouth: The others shine and sparkle with Brightness, burnished with Gold, and their Bodies spangled with equal Drops. This is the better Breed: From these at the stated Season of the Year you shall press the luscious Honey: Yet not so luscious as pure, and fit to correct the harsher Relish of the Grape.

But when the roving Swarms fly about and sport in the Air, disdain their Hives, and leave their Habitations cold; you shall restrain their unsettled Minds from their vain Play. Nor is there great Difficulty to restrain them; do you but clip the Wings of their Kings: Not one will dare, while they stay behind, to fly aloft, or pluck up the Standard from the Camp.

Let

N O T E S.

104. *Frigida testa relinquunt.* Servius explains *frigida* by empty or inactive; *Non opere, ut prius, ferventia.* Melle vacua alvearia, inoperosa: In Opposition to what is said afterwards when their Activity is described, *fervet opus.*

108. *Vellere signa.* This Phrase was used

by the Romans to express the moving of their Camp. For when they pitched their Camp they stuck their Ensigns into the Ground before the General's Tent, and plucked them up when they decamped. Thus *Æn. XI. 19.*

*Ubi primum vellere signa
Annuerint Superi, pubemque educere castris.*
C c 111. *Hella-*

Horti balantes croceis floribus, inveniunt eas; et tutela Hellepontiaci Priapi regis furum atque avium, cum satagat salce, servet eas. Ipse, cui talia sunt curæ, servans thymum pinosque de alcis moribus, serat eas latè circum cæta ipsum. Ipse terat suam manum duro labore plantationis, ipse figat serens plantas humo, et irrigat amicos humos. Atque equidem, ni jam, sub extremo sine laborum, traham vela, et festinem advertere proram terris; forsitan et canerem, quæ cura colendi ornaret pingues hortos, rosariæque bixiri oppidi Pæstis; quæque modo intyba gauderent rivis potis, et ripæ virides apio, cucumisque, tortus per herbam, cresceret in ventrem; nec tacissimum Narcissum comantem prava, aut vimen flexi acanthi, pallentesque edrus, et myrtos amantes litora. Nam, sub alii turribus Oebaliæ, quæ niger flavius Galesus humectant flaveritia culta arca, memini me viderisse Corycium senem, cui erant pauca jugera relicta ruris; illi, seges nec fructibus juvenis, nec opperiri pecori, nec commoda Baccho. Tamen hic premeus rarum olus in dumis, albæque lilia circum, verbenasque, vesicumque papaver, æquabat opes regum animis; revertensque domum sera nocte, onerabat mensas inentis dapibus.

Invitent croceis halantes floribus horti;
Et custos furum atque avium, cum salce salignâ
Hellepontiaci servet tutela Priapi.
Ipse thymum pinosque ferens de montibus altis,
Tecta serat latè circum, cui talia curæ:
Ipse labore manum duro terat: ipse feraces
Figat humo plantas, et amicos irriget imbres. 115
Atque equidem extremo ni jam sub fine laborum
Vela traham, et terris festinem advertere proram;
Forsitan et, pingues hortos quæ cura colendi
Ornaret, canerem, biferique rosaria Pæsti;
Quoque modo potis gauderent intyba rivis; 120
Et virides apio ripæ; tortusque per herbam
Cresceret in ventrem cucumis: nec fera comantem
Narcissum, aut flexi tacuissim vimen acanthi.
Pallentesque edrus. Et amantes litora myrtos.
Namque sub Oëbaliæ mœnibus turribus altis,
Quæ niger humectat flaveritia culta Galesus,
Corycium vidisse senem, cui pauca relicti
Jugera ruris erant; nec sterilis illa juvenis,
Nec pæcori opportuna seges, nec commoda Baccho.
Tamen rarum tamen in dumis olus, albæque circum
Lilia, verbenasque premens, vesicumque papaver,
Regum æquabat oper animis: serâque revertens
Nocte domum, dapibus mensas onerabat inentis.
Primus vere rosam, atque autumno carpere poma;
Et cum tristis hiems etiam nunc frigore saxa 135
Rumperet, et glacie cussus rænaret aquarum;
Ille comam mollis jam tum tondebat acanthi,
Æstatem increpitans seram, Zephyrosque morantes.

Ergo

111. Hellepontiaci servet tutela Priapi. The Statue of Priapus was commonly set up in Gardens, to protect them from Thieves, and to scare away the Birds. So that the Meaning is, that they should be invited by such

Gardens as deserve to be under the Protection of that Deity.

111. Hellepontiaci. Priapus was chiefly worshipped at Lampsacum, a City on the Hellespont,

N O T E S.

Let Gardens fragrant with Saffron Flowers invite them ; and the Protection of Hellepontiac Priapus, the Averter of Thieves and Birds, with his Willow Scythe preserve them. Let him, who makes such Things the Care, bring Thyme himself and Pines from the high Mountains, to plant them far and wide about their Hives : Let him wear his Hands with the hard Labour : Set himself the fruitful Plants in the Ground, and water them with kindly Showers.

And *here* indeed, were I not just furling my Sails at the last Period of my Labours, and hasting to turn my Prow to Land ; perhaps I might both sing what Method of Culture would adorn rich Gardens, and the Rose-beds of twice-blooming Pæstum ; and how Endive and verdant Banks of Parsly delight in drinking the Rills ; and how the Cucumber winding along the Grass swells into a Belly : Nor had I passed in Silence the late-flowering Daffodil, nor the Stalks of the flexile Acanthus, nor the pale Ivy, and the Myrtles that love the Shores. For I remember that, under the lofty Turrets of Oebalia, where black Galeus moistens the yellow Fields, I saw an old Corycian, who had a few Acres of neglected Land ; nor was the Soil rich enough for the Plough, nor proper for Flocks, nor commodious for Vines. Yet here among the Bushes planting a few Pot-herbs, white Lilies, Vervain, and esculent Poppies all around, he equalled in a *contented* Mind the Wealth of Kings, and returning late at Night, loaded his Board with unbought Dainties. The first to gather the Rose in Spring, and Fruits in Autumn ; and even when sad Winter now split the Rocks with Cold, and bridled up the Current of the Rivers with Ice ; in that very Season he was cropping the Locks of the soft Acanthus, chiding the late Summer, and the lingering Zephyrs.

He

N O T E S.

119. *Biferique rosaria Pæsti*. Pæstum, says Servius, is a Town in Calabria, where the Roses blow twice a Year.

125. *Oebaliæ*. Tarentum, a City in the South of Italy ; rebuilt by Phalantus, who came from Oebalia or Laconia.

127. *Corycium*. Corycius here is either the Name of the old Man here spoken of, or ra-

ther the Name of his Country : For *Corycus* is the Name of a Mountain and City of *Cilicia*. Pompey had made War on the *Cilicians*, of which People some being received into friendship, were brought by him, and planted in Calabria, about Tarentum. Virgil's old Man may therefore reasonably be supposed to be one of Pompey's *Cilicians*.

Ergo idem solebat primus abundare fetis apibus, atque multo examine earum, et cogere spumantia mella pressis favis: erant illi tiliaæ atque uberrima pinus: quotque pomis fertilis arbos induerat se in novo flore, tenebat totidem matura autumnus. Ille etiam distulit seras ulmos in versum, eduramque pyrum, et spinos jam ferentes pruna, platanumque jam ministrantem umbras potantibus. Verum equidem ego ipse, exclusi iniquis jpatii, præsero hæc, atque relinquo talia memoranda post aliis poetis. Nunc agè, expediam, quas naturas Jupiter ipse addidit apibus: pro quâ mercede consequendâ, hæc secutæ canoros sonitus Curetum, crepitantiaque æra, pavere Jovem regem cœli sub Diætæo antro. Hæc solæ animalium habent communes natos, et consortia testia urbis, agitantque ævum sub magnis legibus: et solæ novere patriam et certos penates: memoresque hiemis venturæ, experiuntur laborem æstate, et reponunt quæsitâ in medium. Namque aliæ invigilant vigiliis, et pacto fœdere exercentur agris; pars, intra septa domorum, ponunt lacrymam Narcissi, et lentum gluten de cortice, prima fundamina favis, deinde suspendunt tenaces ceras; aliæ educunt adultos fetus, spem gentis; aliæ stipant purissima mella, et distendunt cellas liquido nectare.

Ergo apibus fetis idem atque examine multo Primus abundare; et spumantia cogere pressis 140 Mella favis: illi tiliaæ, atque uberrima pinus: Quotque in flore novo pomis se fertilis arbos Induerat, totidem autumnus matura tenebat. Ille etiam seras in versum distulit ulmos, Eduramque pyrum, et spinos jam pruna ferentes, Jamque ministrantem platanum potantibus umbras. 146

Verum hæc ipse equidem, spatii exclusus iniquis, Prætereo, atque aliis post me memoranda relinquo.

Nunc agè, naturas apibus quas Jupiter ipse Addidit, expediam: pro quâ mercede, canoros 150 Curetum sonitus crepitantiaque æra secutæ, Diætæo cœli regem pavere sub antro. Solæ communes natos, consortia testia Urbis habent, magnisque agitant sub legibus ævum: Et patriam solæ, et certos novere penates: 155 Venturæque hiemis memores, æstate laborem Experiuntur, et in medium quæsitâ reponunt. Namque aliæ victu invigilant, et fœdere pacto Exercentur agris; pars intra septa domorum, Narcysii lacrymam, et lentum de cortice gluten, Prima favis ponunt fundamina, deinde tenaces 161 Suspendunt ceras; aliæ, spem gentis, adultos Educunt fetus; aliæ purissima mella Stipant, et liquido distendunt nectare cellas.

Sunt,

N O T E S.

139. *Ergo apibus fetis.* The Poet always takes care in his Digressions, not to forget the principal Subject. Therefore he mentions in this Place the Benefits which accrued to the old *Corycian* from this extraordinary Care of his Garden with respect to Bees.

144. *Seras ulmos.* Ruæus renders *seras* by *earde crescentes*, that are late of arriving to their Growth. I rather think the Poet means *far grown*, i. e. when they had stood so long in the Ground as to be fit for transplanting:

Agreeable to what is said of the other Trees here mentioned. The Sloe-trees, when they were so big as to bear Fruit, and the Planes, when so large as to yield Shade, and form a Bower.

150. *Canoros Curetum sonitus.* According to the Fable, *Saturn* intended to have devoured the Infant *Jupiter*, to avoid which he was concealed among the *Curetes* in *Crete*, the Clangor of whose brazen Armour and Cymbals, as they danced, would drown his Cries.

Melissus

He therefore was the first to abound with pregnant Bees, and numerous Swarms; and to strain the frothing Honey from the pressed Combs: He had Limes and Pines in great Abundance: And as many Fruits as the fertile Tree had been clothed with in early Blossom, so many it retained ripe in Autumn. He too transplanted into Rows the late *far-grown* Elms, and hard Pear-trees, and Sloe-trees now bearing Damsons, and the Plane now ministering Shade to Drinkers. But these I for my Part wave, restrained by the narrow Bounds I have prescribed myself, and leave to others hereafter to record.

Come now, I will unfold the Qualities which Jupiter himself has implanted in the Bees: For which Reward accompanying the shrill Sounds and tinkling Brass of the Curetes, they fed the King of Heaven under the Dictæan Cave. They alone of all the Animal Creation make their Young the public Care, share the Building of a City in common, and pass their Lives under inviolable Laws: And they alone have a Country of their own, and a fixed Abode. Mindful of the coming Winter, they experience Toil in Summer, and lay up their Acquisitions into the common Stock. For some are provident for Food, and by fixed Compact are employed in the Fields; some within the Inclosure of their Hives lay Narcissus' Tears, and clammy Gum from Bark of Trees for the first Foundation of the Combs, then build into Arches the viscid Wax; others bring up to their full Growth the Young, the Hope of the Nation; others condense the purest Honey, and distend the Cells with liquid

N O T E S.

Melissus is said at that Time to have been King of Crete, whose Daughters having nursed Jupiter with Goats Milk and Honey, hence arose the Fable that Jupiter was nursed by a Goat named *Amalthea*, and by Bees, i. e. by the *Melissæ*, the Daughters of King *Melissus*, which in the Greek Language signifies Bees. For which Service the Goat was placed by Jupiter amongst the Stars, and its Horn given to the Nymphs, with this Quality added to it, that whatever they wished for, should flow to them copiously from that Horn. The Bees again, that before were no wiser than other Insects, were henceforth endued with an extraordinary Degree of Wisdom and Sagacity.

160. *Narcissi lacrymam.* The Flowers of the Narcissus or Daffodil form a Cup in the Middle. These Cups are supposed to contain the Tears of the Youth *Narcissus* who pined to Death. To this Milton beautifully alludes in his *Lycidas*:

*Bid Amaranthus all his Beauty shed,
And Daffodillies fill their Cups with Tears,
To strew the Laureat Horse where Lycid lies.*

162. *Adultos educunt fetus.* Educendo adultos faciunt, they foster them till they be full grown. So *Servius* explains it: But the Words may also signify, they lead forth their full-grown Young.

Sunt aliae, quibus custodia ad portas cecidit sortis; inque vicem speculantur aquas et nubila caeli, aut accipiunt onera venientum; aut, agmine facto, arcant fucos ignavum pecus à praesepibus. Opus fervet, fragrantiaque mella redolent thymo. Ac veluti, cum Cyclopes properant fulmina lentis massis, alii accipiunt, redduntque auras taurinis follibus; alii tingunt stridentia æra lacu: Ætna gemit incudibus impositis: illi, inter sese, tollunt brachia magnâ vi in numerum, versantque ferrum tenaci forcipis. Non aliter, si licet componere parva magnis, innatus amor habendi mellis urget Cecropias apes, quamque suo munere. Oppida sunt curæ grandævis, et munire favos, et fingere Dædala testæ. At minores nata fessæ referunt se multâ nocte, plenæ quoad crura thymo; pascuntur et arbute passim, et glaucas salices, cassamque, rubentemque crocum, et pinguem tiliam, et ferrugineos hyacinthos. Quies operum est una omnibus, labor est unus omnibus. Manè ruunt portis, est nusquam mora. Rursus, ubi vesper admonuit easdem tandem decedere campis à pastu, tum perunt testæ, tui curant corpora: sonitus fit, mustantque circum oras et limina alvearis. Post, ubi jam composuere se thalamis, siletur in noctem, suusque sopor occupat fessos artus. Nec verò, pluvîâ impendente, recedunt longiùs à stabulis; aut credunt se cœli, Euris adventantibus: sed, tutæ sub mœnibus urbis, aquantur circum alvearia, tentantque breves excursus: et sæpe tollunt lapillos,

*Sunt, quibus ad portas cecidit custodia sortis; 165
Inque vicem speculantur aquas et nubila cœli:
Aut onera accipiunt venientum; aut, agmine facto,
Ignavum fucos pecus à præsepibus arcant.*

Fervet opus, redolentque thymo fragrantia mella.

Ac veluti, lentis Cyclopes fulmina massis 170

Cum properant, alii taurinis follibus auras

Accipiunt redduntque; alii stridentia tingunt

Æra lacu: gemit impositis incudibus Ætna:

Illi inter sese magnâ vi brachia tollunt

In numerum, versantque tenaci forcipe ferrum. 175

Non aliter, si parva licet componere magnis,

Cecropias innatus apes amor urget habendi,

Munere quamque suo. Grandævis oppida curæ,

Et munire favos, et Dædala fingere testæ.

At fessæ multâ referunt se nocte minores, 180

Crura thymo plenæ; pascuntur et arbute passim,

Et glaucas salices, cassamque, crocumque rubentem,

Et pinguem tiliam, et ferrugineos hyacinthos,

Omnibus una quies operum, labor omnibus unus.

Manè ruunt portis; nusquam mora. Rursus easdem

Vesper ubi è pastu tandem decedere campis

Admonuit; tum testæ petunt, tum corpora curant:

Fit sonitus, mustantque oras et limina circum.

Post, ubi jam thalamis se composuere, siletur

In noctem, testosque sopor suus occupat artus. 190

Nec verò à stabulis, pluvîâ impendente, recedunt

Longiùs; aut credunt cœlo, adventantibus Euris:

Sed circum tutæ sub mœnibus urbis aquantur,

Excursusque breves tentant; et sæpe lapillos,

Ut

NOTES.

175. *In numerum.* That is, in a certain Order, making a sort of Harmony with the regular Strokes of their Hammers of different Weights. We learn from *Iamblicus*, that the Sound of the Smith's Hammers taught Py-

thagoras to invent the Monochord, an Instrument for measuring the Quantities and Proportions of Sounds geometrically. See *Iamblicus de vita Pythag.* C. XXVI.

177. *Cecropias apes.* Attic, or *Athenian* Bees,

liquid Nectar. Some there are to whose Lot is fallen the watching at the Gates, and these by turns observe the Waters and Clouds of Heaven: Or receive the Loads of those who return; or, forming a Band, drive from the Hives the Drones, a sluggish Generation. The Work is warmly plied, and the Honey smells fragrant of Thyme.

As when the Cyclops urge on the Thunderbolts from the stubborn Masses, some receive and render back the Air in the Bull-hide Bellows; some dip the sputtering Brass in the Trough: Ætna groans under the Weight of their Anvils: They alternately with vast Force lift their Arms in Time, and turn the Iron with the griping Pincers. Just so, if we may compare small Things with great, the innate Love of Gain prompts the Cecropian Bees, each in his proper Function. The elder have the Care of their Towns, and to furnish the Combs, and frame the artificial Cells. But the younger return fatigued late at Night, their Thighs laden with Thyme; they feed at large on Arbutus, and grey Willows, on Cassia, and glowing Crocus, on the gummy Lime, and purple Hyacinths; all have one Rest from Work, all one *Time of Labour*. In the Morning they rush out of the Gates without Delay. Again when the Evening at length has warned them to return from feeding in the Fields, then they seek their Habitations, and then refresh their Bodies. The *drowsy Hum* arises, and they buzz about the Borders and Entrance of *their Hives*. Soon after, when they have composed themselves in their Cells, all is hushed for the Night, and their proper Sleep seizes on their weary Limbs. Nor remove they to a great Distance from their Hives when Rain impends, nor trust the Sky when East-winds approach: But in Safety supply themselves with Water all around under the Walls of their City, and attempt but short Excursions; and often take up little Stones, as unsteady Vessels

N O T E S.

Bees, from *Cecrops*, the first King of *Athens*. The *Attic Honey* was much celebrated, especially that from Mount *Hymettus*.

183. *Ferrugineos hyacinthos*. Ferrugineos here seems to signify a *dusky red*, as in the first Georgic, 465, speaking of the Sun,

Cum caput obscura nitidum ferrugine textit.
Mr. Martin takes the Hyacinth of the Poets to be the *Lilium floribus reflexis*, or *Martagon*. The Flowers, he says, of most Sorts of *Mar-*

tagons have many Spots of a deeper Colour; and sometimes I have seen these Spots run together in such a Manner, as to form the Letters A I in several Places, as the Hyacinth of the Poets is represented.

194. *Sæpe lapillos*. So *Aristotle*: *Οταν δε ανεμος η μεγας, φερουσιν λιθους εν εαυταις, ερμα προς το πνευμα.*

ut instabiles cymbæ tollunt saburræ, fluctu jactante : librant sese lapillus per inania nubila. Tu adde mirabere illum moras placuisse apibus, quod nec indulgent concubitu nec segnes solvunt corpora in venrem, aut edunt fetus nixibus. Verum ipsæ legunt natos è foliis et summis herbis ore : ipsæ sufficiunt regem, parvosque Quirites ; resinguntque aulæ et cerea regna. Sæpe etiam attrivere alas errant in duris cotibus, ultroque dedere animam sub fasce : est illis tantus amor florum, et gloria genrandi mellis. Ergo quamvis terminus angusti ævi excipiat ipsas (neque enim plus quam septima æstas ducitur à illis) at genus earum mæret immortale, fortunaque domus stat per multos annos, et aviavorum numerantur. Præterea non Ægyptus, et ingens Lydia, nec populi Parthorum, aut Medus Hydaspes sic observant regem. Rege earum incolumi, est una mens omnibus ; rege amisso, rupere fidem ; ipsæque diripere constructa mella, et solvere crates favorum. Ille rex est custos operum, admirantur illum, et omnes circumstant illum denso fremitu, frequentesque stipant, et sæpe attollunt illum humeris, et obiectant sua corpora bello pro illo, petuntque pulchram mortem per vulnera tuendo illum. Quidam, inducti his signis, atque secuti hæc exempla prudentiæ apium, dixere, partem divinæ mentis, et ætherios hausus esse apibus : namque dixerunt, Deum ire per omnes

Ut cymbæ instabiles, fluctu jactante, saburræ, 195
Tollunt : his sese per inania nubila librant.

Illum adeo placuisse apibus mirabere morem,
Quod nec concubitu indulgent, nec corpora segnes
In venerem solvunt, aut fetus nixibus edunt.
Verum ipsæ è foliis natos, et suavis herbis 200
Ore legunt : ipsæ regem parvosque Quirites
Sufficiunt ; aulæque et cerea regna resingunt.

Sæpe etiam, duris errando in cotibus, alas
Attrivere, ultroque animam sub fasce dedere :
Tantus amor florum, et generandi gloria mellis.
Ergo ipsas quamvis angusti terminus ævi 206
Excipiat ; (neque enim plus septima ducitur æstas)
At genus immortalis manet, multosque per annos
Stat fortuna domus, et avi numerantur avorum.

Præterea regem non sic Ægyptus, et ingens 210
Lydia, nec populi Parthorum, aut Medus Hydaspes
Observant. Rege incolumi, mens omnibus una est ;
Amisso, rupere fidem, constructaque mella
Diripere ipsæ, et crates solvere favorum.

Ille operum custos, illum admirantur, et omnes 215
Circumstant fremitu denso, stipantque frequentes,
Et sæpe attollunt humeris, et corpora bello
Obiectant, pulchramque petunt per vulnera mortem.

His quidam signis, atque hæc exempla secuti,
Esse apibus partem divinæ mentis, et hausus 220
Ætherios dixere : Deum namque ire per omnes
Terrasque

NOTES.

197. *Illum adde placuisse.* This Account of the Generation of Bees is justly exploded by modern Philosophers, who assert, with Reason, that no Animal is produced without a Concurrence of the two Sexes. However, the Doctrine of equivocal Generation was so generally admitted by the Ancients, that it is no Wonder the Poet should mention it. The same Opinion is related both by Aristotle and

Pliny. But the Moderns have been more happy in discovering the Nature of these wonderful Insects. The labouring Bees don't appear to be of either Sex : The Drones are found to have the male Organs of Generation ; and the Monarch is found to be of the female Sex. This Queen is wholly employed in the Increase of the Family, laying several thousand Eggs every Summer, from each of which is hatched a small

sels do Ballast in a tossing Sea: With these they poise themselves through the void airy Regions.

Chiefly you will admire this Custom peculiar to the Bees, that they neither indulge in conjugal Embrace, nor softly dissolve their Bodies in the Joys of Love, nor bring forth Young with a Mother's Throwes. But the Individuals spontaneous cull their Progeny with their Mouths from Leaves and fragrant Herbs: They themselves raise up a new King and little Subjects, and build *for them* new Palaces and waxen Realms.

Often too in wandering among the flinty Rocks have they tore their Wings, and voluntarily yielded up their Lives under their Burthen: So ardent is their Passion for Flowers, and such their Glory in making Honey. Therefore tho' * they themselves be limited to a narrow Term of Life; (for † it is not prolonged beyond the seventh Summer) yet the immortal Race remains, and for many Years the Fortune of the Family subsists, and they count Grandfires of Grandfires in a long Series of Generations.

Besides, not Egypt's Self, nor great Lydia, nor the Nation of the Parthians, nor Median Hydaspes, are so obsequious to their King. Whilst the King is safe, all live in perfect Harmony; when he is dead, they dissolve their Union, they themselves tear to Pieces the Fabrick of their Honey, and demolish the Contexture of their Combs. He is the Guardian of their Works, him they admire, and all encircle him with thick Humming, and guard him in a numerous Body; often they lift him up on their Shoulders; in his Defence expose their Bodies in War, and through Wounds seek a glorious Death.

Some from these Appearances, and led by these Examples of *Scagacity*, have alledged that there is in Bees a Portion of the divine Mind, and heavenly Emanation: For that the Deity pervades the whole

* *Tho' the Limits of a narrow Life bound the Individuals.* † *For no more than the seventh Summer is passed over.*

N O T E S.

small white Worm, which in due Time changes either to a Drone or a Bee.

210. *Regem non sic Egyptus.* The Egyptians were remarkable Adorers of their Monarchs; many of the Heathen Gods being the deified Kings of that People.

211. *Populi Parthorum.* The Parthians are reported to have been so submissive to their King, as to kiss his Foot, and to touch the

Ground with their Mouths when they approached him.

211. *Medus Hydaspes.* The River here designed seems to be what is commonly called the *Choaspes*, which, rising in *Media*, flows thro' *Susiana*, near the City *Susa*, one of the Capitals of the *Persian Empire*.

221. *Desim namque ire per omnes.* Plutarch in his second Book of the *Opinions of Philosophers*,

terrasque tractusque maris, profundumque cœlum.
Hinc pecudes, armenta, viros, omne genus ferarum,
denique quæcumque nascentem arcessere tenues
vitas sibi. Scilicet dixerunt deinde omnia reddi,
ac resoluta referri huc: nec esse locum morti; sed
vivam volare quæque in numerum sui sideris, atque
succedere alto cœlo. Si quando relines angustiam
sedem earum, mellæque servata thesauris:
prius fove ore haustus aquarum, sparsus illis,
præterindeque manu fumos sequaces apium.
Bis cogunt gravidos fetus, sunt illis duo tempora messis;
simul ac Taygete Pleias ostendit honestum os ter-
ris; et reppulit spretos amnes oceani pede: aut ubi
eadem Pleias, fugiens sidus aquosi piscis, descendit
tristior cœlo in hibernas undas. Est illis api-
bus ira supra modum, læsæque inspirant venenæ
morsibus; et, affixæ venis, relinquunt cæca spi-
cula, ponuntque animas in vulnere. Sin metues
duram hiemem, parcesque futuro, misera-
berique confusos animos, et fractas res earum: At
quis dubitet suffire eas

Terrasque tractusque maris, cœlumque profundum.
Hinc pecudes, armenta, viros, genus omne ferarum;
Quemque sibi tenues nascentem arcessere vitas.

Scilicet huc reddi deinde, ac resoluta referri 225
Omnia: nec morti esse locum; sed viva volare
Sideris in numerum, atque alto succedere cœlo.

Si quando sedem angustam, servataque mella
Thesauris relines: prius haustus sparsus aquarum
Ore fove, fumosque manu præterinde sequaces. 230
Bis gravidos cogunt fetus, duo tempora messis;
Taygete simul os terris ostendit honestum
Pleias, et Oceani spretos pede reppulit amnes:
Aut eadem sidus fugiens ubi Piscis aquosi
Tristior hibernas cœlo descendit in undas. 235
Illis ira modum supra est, læsæque venenum
Morsibus inspirant, et spicula cæca relinquunt
Affixæ venis; animasque in vulnere ponunt.

Sin duram metues hiemem, parcesque futuro;
Contusosque animos, et res miserabere fractas: 240
At suffire thymo, cerasque recidere inanes
Quis dubitet? nam sæpe favos ignotus adedit
Stellio, et lucifugis congesta cubilia blattis;
Immunisque sedens aliena ad pabula fucus, 244
Aut asper crabro imparibus se immiscuit armis;

Aut

thymo, et recidere inanes ceras? nam sæpe ignotus stellio adedit favos, et cubilia sunt congesta
blattis lucifugis; fucusque immunis laborum, sedens ad aliena pabula, aut asper crabro cum im-
paribus armis immiscuit se his;

NOTES.

sophers, informs us that all of them, except Democritus, Epicurus, and the rest who as-
serted the Doctrine of a Vacuum and Atoms, held the Universe to be animated, and go-
vernèd by Providence. Οἱ μὲν ἄλλοι πάντες ἐμψυχὸν τὸν κόσμον καὶ πρόνοια διακυβερνέμενον.
Δημοκρίτους δὲ καὶ Ἐπικύρου καὶ ὅσοι τὰ ἀτομα εἰσηγνῆναι καὶ τὸ κενόν, οὐτε ἐμψυχὸν οὐτε πρόνοια διακυβερνέσθαι, φησὶ δὲ τινὶ ἀλογῶν.

229. Relines. Unseal or disclose, a Word applied to Vessels and other Things that use to be close stoped and sealed up: Thus relinere epistolam is to take off the Wax, and open a Letter.

229. Prius haustu, &c. This is a very difficult Passage. In explaining it I have followed Servius, who takes sparsus for spargens. But perhaps it ought to be read prius haustu sparsis aquarum, i. e. illis, having first squirted Water upon them, sparsis ore fove, &c. blow up with your Mouth, and hold before you in your Hand a smoking Torch.

231. Cogunt. Signifies, they viz. the Bee-masters, gather or squeeze the Honey, as Verse 140. And by the fetus gravidos I understand the Cells or Combs full of Honey, which are the Fætus or Productions of the Bees.

whole Earth, the Tracts of Sea, and Depth of Heaven. That hence the Flocks, the Herds, Men, and all the Race of Savages, each at its Birth derive their slender Lives. Accordingly that all of them when dissolved return hither hereafter: Nor is there any Place for Annihilation; but that they mount up alive *each* into his proper Order of Star, and take their Seat in the high Heaven.

What time you are to rife their august Mansion, and their Honey preserved in their Treasures; first gargle your Mouth with a Draught of Water, and squirt it out *upon them*, and carry in your Hand before you persecuting Smoke. Twice they press the teeming Cells, there are two Seasons of that Harvest; *one*, so soon as the Pleiad Taygete has displayed her comely Face to the Earth, and spurns with her Foot the despised Waters of the Ocean: Or when the same Star, flying the Constellation of the watery Fish, descends in Sadness from the Sky into the wintry Waves. They are wrathful above Measure, and when provoked infuse Venom into their Stings, and leave their hidden Darts fixed in the Veins, and lay down their Lives in the Wound.

Yet if you are afraid of a hard Winter, you ought to spare their future Nourishment, and have Pity on their drooping Spirits and afflicted State: But who would hesitate to fumigate *their Hives* with Thyme, and cut away the empty Wax? For oft the Lizard preys unseen upon the Combs, and the *vacant* Cells are stuffed with Grubs that shun the Light; the Drone also that sits exempt from Duty at another's Repast, or the fierce Hornet has engaged them with

N O T E S.

234. *Sidus fugiens ubi Piscis aquosi*. The setting of the *Pleiades* means the latter End of *October*, or Beginning of *November*. And the *Sidus Piscis aquosi* seems to be the *Dolphin*, as it rises sooner after the setting of the *Pleiades* than any other Fish delineated on the Sphere. *Piscis* cannot be the Constellation here meant, for the Sun does not enter that Sign till the Middle of *February*.

239. *Parcesque futuro*. This I take to be an Instruction by itself, and not a Motive to enforce the following Instruction, as all the Interpreters seem to have considered it, and by that Means strangely embarrass the Sense. The Meaning is, If you are afraid of a rigid Winter, and that the Bees will not be able to sustain the Cold, unless they be strong and well

fed, you ought to spare their Honey, their future Nourishment; where the Poet shews his Tenderness and Humanity, as upon all other Occasions: For whereas others only advise to reserve to them a Third, or two Thirds at most of the Honey, he, in Compassion to those painful Insects, would have his Swarm-master to spare it all, lest they should not be able to stand through the hard Winter. But adds, *At suffire thymis—quis dubitet*, i. e. However you think proper to comply with this Instruction, yet there is one Rule strictly to be observed, and about which no Doubt is to be made, and that is to *fumigate the Hives*, &c.

243. *Stellio et*. The common Editions want the *et*; but *Pierius* found it in all the Manuscripts he consulted.

aut durum genus tineæ,
aut aranea, inuisa Mi-
nervæ, suspendit laxos
casses in foribus alveari-
um. Quò magis fuerint
exhaustæ, hoc acrius om-
nes incumbunt sarcire ru-
inas lapsi generis, com-
plebuntque foros, et tex-
ent horrea floribus. Si
verò (quoniam vita tul-
lit nostros casus apibus
quoque) corpora earum
languebant tristi morbo,
quod jam poteris cognosce-
re non dubiis signis: con-
tinuò est ægris alius color
; horrida macies de-
format vultum; tum ex-
portant corpora carentum
luce vitæ è testis, et du-
cunt tristia funera; aut
illæ, connexæ aliæ pedi-
bus aliarum, pendent ad
limina alvearis, aut om-
nes cunctantur intus in
clausis ædibus, ignavæ-
que fame, et pigræ fri-
gore contractæ. Tum gra-
vior sonus auditur, su-
surrantque tractim: ut
quondam frigidus Ausfer
immurmurat silvis; ut
mare sollicitum stridet un-
dis resurgentibus; ut rapi-
dus ignis æstuat clausis
fornacibus. Hic jam sua-
debo te incendere galba-
neos odores, inferreque il-
lis mella arundineis cana-
libus, ultro hortantem, et
vocantem eas fessas ad
nota pabula. Et proderit
admiscere tunsum saporem
gallæ, arentesque rosas,
aut pingua vina defruta
multo igni, vel passos ra-
cemos de Psythiâ vite, Cecropiumque thymum, et grave olentia centaurea. Est etiam flos in pratis,
cui amello agricolæ fecere nomen, herba facilis quærentibus.

Aut durum tineæ genus; aut inuisa Minervæ
In foribus laxos suspendit aranea casses.

Quò magis exhaustæ fuerint, hoc acrius omnes
Incumbent generis lapsi sarcire ruinas,
Complebuntque foros, et floribus horrea textent. 250
Si verò (quoniam casus apibus quoque nostros
Vita tulit) tristi languerunt corpora morbo;
Quod jam non dubiis poteris cognoscere signis;
Continuò est ægris alius color; horrida vultum
Deformat macies; tum corpora luce carentum 255
Exportant testis, et tristia funera ducunt:
Aut illæ pedibus connexæ ad limina pendent;
Aut intus clausis cunctantur in ædibus omnes,
Ignavæque fame, et contracto frigore pigræ. 259
Tum sonus auditur gravior, tractimque susurrant:
Frigidus ut quondam silvis immurmurat Ausfer;
Ut mare sollicitum stridet resurgentibus undis;
Æstuat ut clausis rapidus fornacibus ignis.
Hic jam galbaneos suadebo incendere odores;
Mellaque arundineis inferre canalibus, ultro 265
Hortantem, et fessas ad pabula nota vocantem.
Proderit et tunsum gallæ admiscere saporem,
Arentesque rosas, aut igni pingua multo
Defruta, vel psythiâ passos de vite racemos,
Cecropiumque thymum, et grave olentia centaurea.
Est etiam flos in pratis, cui nomen amello 271
Fecere agricolæ; facilis quærentibus herba:
Namque uno ingentem tollit de cespite silvam,

Aureus

NOTES.

245. *Inuisa Minervæ aranea.* Arachne, a Lydian Maid, is said, according to the Fable, to have disputed with Minerva the Preference in weaving Tapestry. Arachne performed her Work to Admiration. But as she had represented in it the Crimes of several of the Gods, Minerva in a Rage destroyed it; at which Arachne hanged herself for Grief. The

Goddeß in Compassion changed her into a Spider. See *Ovid. Met. l. V.*

256. *Tristia funera ducunt.* Thus Pliny says the Bees accompany the Bodies of their Dead, after the Manner of a Funeral Procession. *Quin et morbos suapte natura sentiunt. Index eorum tristitia torpens, et cum, ante fores in teporem solis promotis, aliæ cibos ministrant,* cum

with unequal Arms ; or the Moth's direful Breed ; or the Spider, hateful to Minerva, has suspended her loose Nets in their Gates.

The more they are exhausted, the more vigorously will they all labour to repair the Ruins of their decayed Race, to fill up the Cells, and weave their Magazines of Flowers. But, seeing Life has on Bees too entailed our Misfortunes, if their Bodies shall languish with sore Disease, which you may know by undoubted Signs ; immediately the Sick change Colour ; horrid Leanness deforms their Countenance ; then they carry the Bodies of their Dead out of their Houses, and lead the mournful Funeral Processions ; or, clinging together by the Feet, hang about the Entrance, and loiter all within their Houses shut up, listless through Famine, and benumbed with contracted Cold. Then a hoarser Sound is heard, and in drawling Hums they buz : As at Times the Southwind whispers through the Woods ; as the ruffled Sea murmurs with refluxing Waves ; as rapid Fire in the pent Furnace roars. In this Case now I would advise to burn gummy Odours, and to put in Honey through Pipes of Reed, kindly tempting and inviting the drooping *Insects* to their known Repasts. It will be of Service also to mix with it the Juice of pounded Galls, and dried Roses, or Wine thickened over a strong Fire, or Raisins from the Psythian Vine, Cecropian Thyme, and strong-smelling Centaury. There is also in the Meadows a Flower, to which the Husbandmen have given the Name of *Amellus* ; an Herb easy to be found : For from one Root it shoots a vast Luxuriance of Stalks, itself of golden Hue ; but

NOTES.

cum defunctas progerunt, funerantiumque more comitantur exequias.

267. *Gallæ.* The Gall, says Mr. Martin, is an Excrescence or Nest of an Insect, formed on the Oaks in Italy, after the same Manner that Oak-apples are in England. All Parts of the Oak are astringent, especially the Galls ; they are therefore very proper for the purging to which the Bees are subject in the Spring, occasioned, according to *Columella*, by their feeding greedily on Spurge after their Winter Penury.

269. *Defruta.* Defrutum was a Mixture

made of new Wine, whereof the one Half, or a Third, was boiled away, into which several sweet Herbs and Spices were put.

269. *Psythia passos*, &c. i. e. Raisin-wine, for which the Psythian Grape was most proper.

271. *Est etiam flos in pratis.* We may venture to affirm, says the same Author, that the Plant here described is the *Aster Atticus*, or *Purple Italian Star-wort*.

273. *Cespite.* Mr. Martin understands this of a Root with bushy Fibres.

278. *Mellæ.*

ipse acrens ; sed in foliis, quæ plurima funduntur circum, purpura nigræ violæ subluet. Sæpe aræ Deum sunt ornata torquibus nexis ex co. Sapor ejus est asper in ore ; pastores legunt illum amellum in tonsis vallibus, et prope curva flumina Mellæ. Incoque radices hujus odorato Baccho, apponeque ea pabula plenis canistris in foribus alvearis. Sed si omnis proles subito defecerit quem, nec habebit, unde genus novæ stirpis revocetur ; est tempus pandere memoranda inventa Arcadii magistri apum quoque modo jam insincerus, cruor tulerit apes, juvenis sæpe cæsis. Ego expediam omnem famam hujus facti alius, repetens eam ab primâ origine. Nam quâ fortunata gens Pellæi Canopi accolit Nilum stagnantem agris flumine effuso, et vehitur circum sua rura pictis phafelis ; quâque urget vicina pharetratæ Persidis et secundat viridem Ægyptum nigrâ arenâ, et quâ amnis, devexus usque ab coloratis Indis, ruens discurret in septem diversa ora ; omnis regio jacet certam salutem in hæc arte. Primum exiguus locus eligitur, atque contractus ad hos usus ipsos ; premunt hic locum imbriceque angusti tecti, arctisque parietibus : et addunt quatuor fenestras obliquâ luce à quatuor ventis. Tum vitulus, jam curvans cornua bimâ fronte, queritur : huic geminæ nares, et spiritus oris

Aureus ipse ; sed in foliis, quæ plurima circum Funduntur, violæ subluet purpura nigræ. 275 Sæpe Deum nexis ornatae torquibus aræ ; Asper in ore sapor : tonsis in vallibus illum Pastores, et curva legunt prope flumina Mellæ. Hujus odorato radices incoque Baccho ; Pabulaque in foribus plenis appone canistris. 280

Sed si quem proles subito defecerit omnis, Nec, genus unde novæ stirpis revocetur, habebit ; Tempus est Arcadii memoranda inventa magistri Pandere ; quoque modo cæsis jam sæpe juvenis Insincerus apes tulerit cruor : altiùs omnem 285 Expediam primâ repetens ab origine famam. Nam quâ Pellæi gens fortunata Canopi Accolit effuso stagnantem flumine Nilum, Et circum pictis vehitur sua rura phafelis ; Quâque pharetratæ vicina Persidis urget, 290 Et viridem Ægyptum nigrâ secundat arenâ, Et diversa ruens septem discurret in ora, Usque coloratis amnis devexus ab Indis ; Omnis in hæc certam regio jacet arte salutem. Exiguus primum, atque ipsos contractus ad usus, Eligitur locus ; hunc angustique imbrice tecti, 296 Parietibusque premunt arctis : et quatuor addunt Quatuor à ventis obliquâ luce fenestras. Tum vitulus, bimâ curvans jam cornua fronte, Queritur : huic geminæ nares, et spiritus oris 300

Multa

N O T E S.

278. *Mellæ.* Mella or Mela, was the Name of a River in Cisalpine Gaul.

287. *Gens fortunata.* Egypt, called a happy Nation, because of its fertile Soil.

287. *Pellæi Canopi.* That is, of Canopus, a City of Egypt, in the Neighbourhood of Alexandria, which was founded by Alexander, born in Pella of Macedonia.

290. *Quâque pharetratæ vicina Persidis ur-*

get. We are not to understand here *Persia* strictly so called, for that is very far distant from *Egypt* ; but the Empire of the *Persians* as it was extended by *Cyrus*. *Xenophon* tells us, that great Monarch left behind him an Empire bounded on the East by the *Mare Erythraean*, on the North by the *Black Sea*, on the West by *Cyprus* and *Egypt*, and on the South by *Ethiopia*. Here we see plainly how the Nile may

but on the Leaves, which full thick are spread around, the purple of the dark Violet sheds a Gloss. The Altars of the Gods are often decked with plaited Wreathes of this Flower; Its Taste is bitterish in the Mouth: the Shepherds gather it in new-thorn Vallies, and near the winding Streams of Mella. Boil the Roots thereof in flavoured Wine; and present it as their Food in full Baskets at their Door.

But if the whole Stock shall fail any one on a sudden, and he shall have no Means to recover a new Breed; it is Time to unfold the memorable Invention of the Arcadian Master, and how the tainted Gore of Bullocks slain has often produced Bees: I'll disclose the whole Tradition, tracing it high from its first Source. For where the happy Nation of Pellæan Canopus inhabit on the Banks of Nile floating the Plains with his overflowing River, and sail around their Fields in painted Gondolas; and where the River that rolls down so far as from the swarthy Indians, presses on the Borders of quivered Persia, and fertilizes verdant Egypt with black slimy Sand, and pouring along divides itself into seven different Mouths; all the Country grounds infallible Relief on this Art. First a Space of Ground of small Dimensions, and contracted for this very Purpose, is made choice of; this they strengthen with a narrow Tile-roof and confined Walk: And add four Windows of slanting Light from the four Winds. Then a Bullock, just bending the Horns in his Forehead two Years old, is sought out: Whilst he struggles exceedingly

N O T E S.

may press the Borders of Persia, since the Persians extended their Dominions as far as Egypt.

290. *Pharetræ Persidis*. The Persians are every where celebrated for their Skill in Archery.

290. *Vicinia*. The Sense naturally leads one to take *vicinia* here in the Plural from *vicinium*. *Ruæus* seems not to have understood it so.

291. *Viridem Ægyptum*. *Viridis* here is a proper Epithet to express the rich Verdure and great Fertility which Egypt enjoys, in consequence of its being overflowed by the Nile.

293. *Annis decessus ab Indis*. The River

Nile rises out of the Mountains of the Moon in Ethiopia, all which Country was anciently called by the common Name of India. See *Ruæus's* Note on Geor. II. 172.

295. *Exiguus primum, &c.* It was the general Opinion of Antiquity that Bees were produced from the putrid Bodies of Cattle: Which seems to be confirmed from the Story of Samson in the fourteenth Chapter of Judges. The Truth is, such Carcases are a proper Receptacle for their Young; and therefore the female Parent chooseth there to lay her Eggs, that the Warmth of the fermenting Juices may help to hatch them.

obstruitur huic reluctanti
 multa : visceraque tunfa
 per integram pellem, sol-
 vuntur huic perempto pla-
 gis. Linqunt eum pos-
 itum sic in clauso loco ; et
 subjiciunt ramea frag-
 menta, thymum, recen-
 tesque casias costis ejus.
 Hoc geritur, Zephyris pri-
 mum impellentibus undas,
 antequam prata rubeant
 novis coloribus, antequam
 garrula hirundo suspendat
 nidum tignis. Interea te-
 pefactus humor in teneris
 ossibus aestuat : et anima-
 lia visenda, miscentur mi-
 ris modis, trunca pedum
 primo, et mox stridentia
 pennis, magis magisque
 carpunt tenuem aëra : do-
 nec, ut imber effusus æ-
 stivis nubibus, erupere ;
 aut ut sagittæ de pulsante
 nervo, si quando leves
 Parthi ineunt prima præ-
 lia. Musæ, quis, quis
 Deus extudit hanc artem
 nobis ? unde hæc nova
 experientia hominum ce-
 pit ingressus. Pastor A-
 ristæus, fugiens Peneia
 Tempe, apibus amissis mor-
 boque fameque, ut est sa-
 ma, sistit, tristis ad sa-
 crum caput extremi am-
 nis, querens multa ; at-
 que est affatus parentem
 hæc voce : Mater Cyre-
 ne, mater, quæ tenes ima
 loca hujus gurgitis, quid
 genuisti me, invisum fa-
 ris, de præclarâ stirpe
 Deorum ? si modò Thym-
 bræus Apollo, quem per-
 bibes meum patrem, est
 meus pater ? Aut quid
 est amor nostri pulsus tibi ?
 Quid jubeas me sperare cælum ? En, te triatre, amitto hunc hono-
 rem ipsum mortalis vitæ ;

Multa reluctanti obstruitur : plagisque perempto
 Tunfa per integram solvuntur viscera pellem.
 Sic positum in clauso linqunt ; et ramea costis
 Subjiciunt fragmenta, thymum, casiasque recentes.
 Hoc geritur, Zephyris primùm impellentibus un-
 das,

305

Ante novis rubeant quàm prata coloribus, ante
 Garrula quàm tignis nidum suspendat hirundo.
 Interea teneris tepefactus in ossibus humor
 Æstuat : et visenda modis animalia miris
 Trunca pedum primò, mox et stridentia pinnis
 Miscentur ; tenuemque magis magis aëra carpunt :
 Donec, ut æstivis effusus nubibus imber,
 Erupere ; aut ut nervo pulsante sagittæ,
 Prima leves ineunt si quando prælia Parthi.

Quis Deus hanc, Musæ, quis nobis extudit
 artem ?

315

Unde nova ingressus hominum experientia cepit ?

Pastor Aristæus fugiens Peneia Tempe,
 Amissis, ut fama, apibus morboque fameque,
 Tristis ad extremi sacrum caput astitit amnis,
 Multa querens ; atque hæc affatus voce parentem :
 Mater Cyrene, mater, quæ gurgitis hujus
 Ima tenes, quid me præclarâ stirpe Deorum,
 Si modò, quem perhibes, pater est Thymbræus
 Apollo,

Invisum fatis genuisti ? aut quò tibi nostri
 Pulsus amor ? quid me cælum sperare jubebas ?
 En, etiam hunc ipsum vitæ mortalis honorem,

Quem

Quid jubeas me sperare cælum ? En, te triatre, amitto hunc hono-
 rem ipsum mortalis vitæ ;

N O T E S.

303. Sic positum. When dead. Mr. Ad-
 dison is the only one, I have seen, who has
 justly interpreted this Phrase ; which properly
 signifies a dead Body laid out in order to Burial,
 or in a dying Posture. See Hor. i Sat. II.
 106. Æn. II. 644. XI. 30.

307. Ante quam nidum suspendat hirundo.

The Time of the Swallow's coming is said by
 Columella to be about the twentieth or twenty
 third of February. But in our Climate it is a
 full Month later.

317. Pastor Aristæus. Aristæus was the
 Son of Apollo, by Cyrene, the Daughter of the
 River-god Peneus. He married Autonoe, the
 Daughter

ceedingly they close up both his Nostrils, and the Breath of his Mouth: And having beaten him to Death, his battered Bowels burst within the Hide that remains intire. When dead, they leave him pent up; and lay under his Sides Fragments of Boughs, Thyme, and fresh Casia. This is done when first the Zephyrs stir the Waves, before the Meadows blush with new Colours, before the chattering Swallow suspends her Nest upon the Rasters. Mean while the Juices warmed in the tender Veins ferment: And Animals, wondrous to behold, first short of their Feet, and in a little while buzzing with Wings, swarm together, and more and more fan the thin Air: Till they burst away like a Shower poured down from Summer Clouds; or like an Arrow from the whizzing String, what time the swift Parthians first usher in the Fight.

What God, ye Muses, what *God* disclosed to us this mysterious Art? Whence took this new Experience of Men its rise?

The Shepherd Aristæus, flying from Peneian Tempe, having lost his Bees, as it is said, by Disease and Famine, stood mournful by the sacred Source of the rising River, dolefully complaining; and with these Accents addressing his Parent: O Mother Cyrene, O Mother, who inhabitest the Depths of this Flood, why hast thou brought me forth of the illustrious Race of Gods, if indeed, as you pretend, Thymbræan Apollo be my Sire, thus abhorred by Destiny? Or whither is thy Love for me banished? Why didst thou bid me hope for Heaven? Lo I, thine own Offspring, am even bereaved of this very Glory of my mortal Life, * which, amidst my watchful

* Which my watchful Care of Cern and Flocks struck out to me with much ado after I had tried all Things.

N O T E S.

Daughter of Cadmus, by whom he had *Aëdon*. After the Death of this Son, being informed by the Oracle of *Apollo* that he should receive divine Honours in the Island *Cea*, he removed thither, where, offering Sacrifice to *Jupiter*, he obtained the ceasing of a Plague, and was therefore honoured by them as a God after his Death. He is said also to have visited *Arcadia*, *Sardinia*, *Sicily*, and *Thrace*, in all which Countries he was adored, for having taught Mankind the Uses of Oil and *Isuey*, and the Manner of curdling Milk.

317. *Peneia Tempe*. The River *Peneus* rises in *Pindus*, a great Mountain of *Thessaly*,

and flows through the delightful Plains of *Tempe*, as it is described by *Ovid*.

Est nemus Hæmiciæ, prærupta quod undique claudit

Sylvæ; vocant Tempe: per quæ Peneüs, ab imo

Effusus Pindo, spumosis volvitur undis; Dejectuque gravi tenues agitantia fumos Nubila conducit, summasque aspergine silvas Impluit; et sonitu plus quam vicina fatigat.

323. *Thymbræus Apollo*. *Apollo* had this name from *Thymbra*, a Town of *Trous*, where he had a famous Temple.

quem honorem solers custodia frugum et pecudum vix extuderat mihi tentanti omnia. Quin age, et ipsa erue meas felices silvas tua manu; ser inimicum ignem stabulis, atque interfice messes; ure fata, et validam in vites molire bipennem: Tanta meæ si te ceperunt tædia laudis.

At mater sonitum thalamo sub fluminis alti Sensit: eam circum Milefia vellera Nymphæ Carcebant: hyali saturo fucata colore: Drymoque, Xanthoque, Ligeaque, Phyllodoceque, Cæsariem effusæ nitidam per candida colla; Nesæe, Spioque, Thaliaque, Cymodoceque, Cydippeque, et flava Lycorias; altera virgo, Altera tum primos Lucinæ experta labores: Clioque, et Beroe soror, Oceanitides ambæ, Ambæ auro, pictis incinctæ pellibus ambæ; Atque Ephyre, atque Opis, et Asia Deïopeia; Et tandem positus velox Arethusa sagittis.

Inter quas curam Clymène narrabat inanem Vulcani, Martisque dolos, et dulcia furta: Atque Chao densos Divûm numerabat amores. Carmine quo captæ, dum fufis mollia pensa Devolvunt, iterum maternas impulit aures Luctus Aristæi; vitreisque sedilibus omnes Obstupuere: sed ante alias Arethusa sorores Prospiciens, summâ flavum caput extulit undâ; Et procul: O gemitu non frustra exterrita tanto, Cyrene soror, ipse tibi, tua maxima cura, Tristis Aristæus, Penei genitoris ad undam Stat lacrymans, et te crudelem nomine dicit.

Huic,

quem honorem solers custodia frugum et pecudum vix extuderat mihi tentanti omnia. Quin age, et ipsa erue meas felices silvas tua manu; ser inimicum ignem stabulis, atque interfice messes; ure fata, et validam in vites molire bipennem: Tanta meæ si te ceperunt tædia laudis.

At mater sonitum thalamo sub fluminis alti Sensit: eam circum Milefia vellera Nymphæ Carcebant: hyali saturo fucata colore: Drymoque, Xanthoque, Ligeaque, Phyllodoceque, Cæsariem effusæ nitidam per candida colla; Nesæe, Spioque, Thaliaque, Cymodoceque, Cydippeque, et flava Lycorias; altera virgo, Altera tum primos Lucinæ experta labores: Clioque, et Beroe soror, ambæ Oceanitides, ambæ incinctæ auro, ambæ incinctæ pictis pellibus; atque Ephyre, atque Opis, et Asia Deïopeia, et velox Arethusa, sagittis tandem positus. Inter quas Clymène sedens narrabat inanem curam Vulcani, doctusque Martis, et ejus dulcia furta: numerabatque densos amores Divûm usque a Chao. Quo carmine dum nymphæ captæ devolvunt mollia pensa fufis, luctus Aristæi iterum impulit maternas aures, omnesque sedentes vitreis sedilibus obstupuere: sed ante alias sorores Arethusa prospiciens, extulit flavum caput è summâ undâ; et procul dixit: O soror Cyrène, non frustra exterrita tanto gemitu, Aristæus ipse, tua maxima cura, tristis fiat lacrymans tibi, ad undam genitoris Penei, et dicit te crudelem nomine,

N O T E S.

335. Hyali colore. That is, a Sea-green or Glass Colour, from *υαλος*, which signifies Glass.

343. Asia Deïopeia. This Nymph is probably called *Asian*, because she belonged to the *Asian* Fenn.

345. Curæ

watchful Care of Flocks and Agriculture, I, after infinite Essays, with much ado atchieved. Why then go on, root up with thy own Hand my happy Groves; send hostile Flames into my Stalls, and kill my Harvests; burn up my * Plantations, and wield the sturdy Bill against my Vineyards; if you are seized with such strong Aversion to my Praise.

But his Mother heard the *piteous* Sound beneath the Chambers of the deep River: Her Nymphs around her were spinning the Milesian Fleeces, died with rich Sea-green Tincture: Drymo and Xantho, Ligea and Phyllodoce, their comely Hair flowing down their Snow-white Necks; Nefæe and Spio, Thalia and Cymodoce, Cydippe and golden Lycorias; the one a Virgin, the other just experienced in the first Labours of Lucina: Clio, and her Sister Beroe, both Daughters of the Ocean, both in Gold, both in parti-coloured Skins arrayed; Ephyre and Opis, and Asian Deïopeia; and swift Arethusa, having at length laid her Shafts aside. Among whom Clymene was relating Vulcan's unavailing Care, the Intrigues and pleasant Thefts of Mars; and recounted the frequent Amours of the Gods down from Chaos. Whilst the Nymphs, charmed with this Song, wind off their soft Tasks from the Spindles, the Laments of Aristæus struck once more his Mother's Ears, and all were amazed in their Crystal-beds: But Arethusa upreared her golden Head before her Sisters, darting her Eyes abroad; and afar *she cried*, O Sister Cyrene, not in vain alarmed with such piteous Moaning, thy own Aristæus overwhelmed with Sorrow, thy darling Care, stands weeping by the Water of Peneus thy Sire, and calls thee cruel
by

* Sata, *Either Plantations, as* Geor. II. 350. *or Corn Fields.*

NOTES.

344. *Positis Arethusa sagittis.* She had been first a Huntress, and one of Diana's Retinue; and was transformed by her into a River-nymph.

345. *Curam Clymene narrabat inanem Vulcani.* Venus, the Wife of Vulcan, was caught by her Husband in Adultery with Mars; in

this unseemly Posture Vulcan threw a Net over them, and exposed them to the Laughter of all the Gods. See the eighth Book of the Odyssey. The Poet calls *Vulcan's* Care *vain*, *inane* *curam*, either because it had no Effect to reclaim his Wife; or because it served only to propagate his own Infamy.

E e 2

364. *Spelun-*

Mater, percussa quoad mentem novâ formidine, ait, age, duc, duc illum ad nos: est fas illi tangere limina Divûm. Simul illa jubet alta flumina discedere latè, quâ juvenis inferret gressus. At unda, curvata in faciem montis, circumfletit illum, accepitque illum vasto sinu, nûsque illum sub amnem. Jamque ibat mirans domum genetricis, et ejus humida regna, lacusque clausos speluncis, sonantesque lucos, et stupefactus ingenti motu aquarum, spectabat omnia flumina labentia sub magnâ terrâ, diversa locis; Phasimque, Lycumque, et caput, unde Enipeus primum erumpit se, unde pater Tiberinus, et unde Aniena fluens, Hypanisque sonans saxosum, Mysisque Caicus, et Eridanus, cum taurino vultu, auratus quoad gemina cornua, quo Eridano non alius annis influit violentior per pingua culta arva in purpureum mare. Postquam est perventum in tecta thalami pendentia pumice, et mater Cyrenis cognovit inanes stertus nati: Germanæ dant liquidos fontes manibus ordine, feruntque mantilia consis villis. Pars earum onerant mensas epulis, et reponunt plena pocula. Aræ adolefcunt Panchæis ignibus. Et mater ait, Cape carchesia Mæonii Bacchi, libemus Oceano. Simul ipsa precatur Oceanumque, patrem rerum, sororesque nymphas, quæ servant centum silvas, quæ servant centum flumina. Ter perfudit ardentem Vestam liquido nectare; ter flamma subiecta ad summum tecti reluxit.

Huic, percussa novâ mentem formidine mater,
Duc age, duc ad nos: fas illi limina Divûm
Tangere, ait. Simul alta jubet discedere latè
Flumina, quâ juvenis gressus inferret. At illum 360
Curvata in montis faciem circumfletit unda,
Accepitque sinu vasto, misitque sub amnem.
Jamque domum mirans genetricis, et humida
regna,

Speluncisque lacus clausos, lucosque sonantes,
Ibat, et, ingenti motu stupefactus aquarum, 365
Omnia sub magnâ labentia flumina terrâ
Spectabat diversa locis; Phasimque, Lycumque,
Et caput, unde altus primum se erumpit Enipeus,
Unde pater Tiberinus, et unde Aniena fluens,
Saxosumque sonans Hypanis, Mysusque Caicus,
Et gemina auratus taurino cornua vultu 371
Eridanus; quo non alius per pingua culta
In mare purpureum violentior influit amnis.

Postquam est in thalami pendentia pumice tecta
Perventum, et nati fletus cognovit inanes 375
Cyrene; manibus liquidos dant ordine fontes
Germanæ, tonsisque ferunt mantilia villis.
Pars epulis onerant mensas, et plena reponunt
Pocula. Panchæis adolefcunt ignibus aræ.
Et mater, Cape Mæonii carchesia Bacchi, 380
Oceano libemus, ait. Simul ipsa precatur
Oceanumque patrem rerum, Nymphasque sorores,
Centum quæ silvas, centum quæ flumina fervant.
Ter liquido ardentem perfudit nectare Vestam;
Ter flamma ad summum tecti subiecta reluxit. 385
Omne

NOTES.

364. Speluncisque lacus clausos. Homer makes the Ocean to be the Source of all Rivers:

— Βαδύπειταο μέγα πένος Ωκεανός
ἔξ ὧν πάντες ποταμοί, &c.

Tb' eternal Ocean, from whose Fountains flow

The Seas, the Rivers, and the Springs below.
Pope.

And this is also the Opinion of Aristotle. But
Plato

by Name. To her the Mother, her Soul deep seized with unusual Concern, cries: Conduct, conduct him quick to us: To him it is permitted to tread the Courts of the Gods. At the same time she commands the deep Floods to divide on all Hands, that the Youth might make his Approach. And lo the Water, bent into the Shape of a Mountain, stood round about him, received him into its ample Bosom, and let him pass under the River. And now admiring his Mother's Palace, and humid Realms, the Lakes pent up in Caverns, and the sounding Groves, he passed along, and startling at the vast Motion of the Waters, surveyed all the Rivers gliding under the great Earth in different Places; Phasis, and Lycus, and the Source whence deep Enipeus first bursts forth, whence Father Tiberinus, and whence Anio's Streams, and Hypanis roaring down the Rocks, and Mysian Caicus, and Eridanus, his Bull-front decked with two gilded Horns, than whom no River pours along the fertile Fields with more Violence, into the empurpled Sea.

After he was arrived under the Roof of her Bed-chamber, hung with Pumice-stones, and Cyrene informed of the idle Laments of her Son; the Sisters in Order serve up the Crystal Streams for the Hands, and bring smooth Towels. Some load the Boards with Viands, and plant the full Cups. The Altars blaze with Panchæan Fires. Then the Mother: Take, says she, these Goblets of Mæonian Wine, let us offer a Libation to Ocean. At the same time she herself addresses Ocean, the Parent of Things, and the Sister Nymphs, who preside over an hundred Woods, over an hundred Rivers. Thrice she sprinkled glowing Vesta with the liquid Nectar; thrice the Flame, shot to the Top of the Roof, brightened.

With

N O T E S.

Plato, whom Virgil here follows, supposes the Receptacle of all the Rivers to be in a great Cavern, which passes through the whole Earth, and is called by the Poets *Baratrum* and *Tartarus*.

373. *In mare purpureum*. See the Note on G. III. 359.

375. *Inanes*. These Lamentations, says Servius, were vain, because they were moved by a Calamity easy to be repaired.

377. *Tonsisque ferunt mantilia villis*. Man-

tile, or, as others spell it, *Mantele*, signifies a *Towel*, and it seems to have been made of some woolly or nappy sort of Cloth, which the nicer sort of People had shorn or clipped, for the greater Smoothness and Delicacy.

379. *Panchæis ignibus*. With Panchæan Incense, so called from *Panchæa*, a Region of Arabia, that abounded with Frankincense, Geor. III. 139.

385. *Subjecta*. Ruæus interprets it *supposita*; Which hardly makes Sense, for the Wine

Quo omine firmans animum, ipsa sic incipit. In Carpathio gurgite Neptuni, est vates, cæruleus Proteus, qui metitur magnum æquor, invecus piscibus, et juncto curru bipedum equorum. Hic nunc revisit portus Emathiae, patriamque Pallenem: et nos nymphae, et grandævus Nereus ipse, veneramur hunc; namque ille vates novit omnia, quæ sint, quæ fuerint, et quæ trabantur mox ventura. Quippe ita est visum Neptuno; cuius immania armenta, et turpes phocas pascit sub gurgite. Nate, hic Proteus est prius capiendus tibi vinclis, ut expediat omnem causam morbi, secundetque eventus. Nam non dabit ulla præcepta sine vi, neque flectes illum orando: tende duram vim, et vincula illi capto: ejus doli circum hæc vincula inanes denum frangentur. Ego ipsa, cum sol accenderit medios æstus, cum herbæ sistant, et jam umbra est gratior pecori, ducam te in secreta latibula sedis, quò fessus recipit se ab undis; ut facili aggrediare illum jacentem somno. Verùm ubi tenebis illum correptum manibus, vinclisque; tum variæ species, atque ora ferarum illudent tibi. Enim subito fiet horridus sus, atraque tigris, squammosusque draco, et læna fulvâ cervice: aut dabit acrem sonitum flammæ, atque ita excidet vinclis; aut dilapsus in tenues aquas abibit.

Omine quo firmans animum, sic incipit ipsa: Est, in Carpathio Neptuni gurgite, vates, Cæruleus Proteus, magnum qui piscibus æquor, Et juncto bipedum curru metitur equorum. Hic nunc Emathiae portus patriamque revisit 390 Pallenem: hunc et Nymphae veneramur, et ipse Grandævus Nereus; novit namque omnia vates, Quæ sint, quæ fuerint, quæ mox ventura trahantur.

Quippe ita Neptuno visum est; immania cujus Armenta, et turpes pascit sub gurgite phocas. 395 Hic tibi, nate, prius vinclis capiendus, ut omnem Expediat morbi causam, eventusque secundet. Nam sine vi non ulla dabit præcepta, neque illum Orando flectes: vim duram et vincula capto Tende: doli circum hæc demum frangentur inanes. 400

Ipsa ego te, medios cum Sol accenderit æstus, Cum sitiunt herbæ, et pecori jam gratior umbra est,

In secreta senis ducam, quò fessus ab undis Se recipit; faciliè ut somno aggrediare jacentem. Verùm ubi correptum manibus vinclisque tenebis; Tum variæ illudent species, atque ora ferarum. Fiet enim subito sus horridus, atraque tigris, Squammosusque draco, et fulvâ cervice læna: Aut acrem flammæ sonitum dabit, atque ita vinclis

Excidet; aut in aquas tenues dilapsus abibit. 410 Sed

N O T E S.

Wine was poured upon the Fire, and consequently made it mount up into a Blaze. It must therefore signify thrown up, or mounting up, as *subjicio* does, *Ecl. X. 74.* and *Æn. XII. 288.*

387. *Carpathio gurgite.* Carpathus, now

called *Scarpanto*, is an Island of the *Mediterranean*, over against *Egypt*, from which the neighbouring Sea was called *Carpathian*.

388. *Proteus.* The Poets makes *Proteus* to have been a Sea-god, *Homer* makes him an *Egyptian*, and *Herodotus* a King of *Egypt*.
Sir

With which Omen encouraging her Soul, she thus begins: In Neptune's Carpathian Gulf there dwells a Seer, Cærulean Proteus, who measures the great Sea with *harnessed* Fishes, and in a Chariot yoked with two-legged Steeds. He now revisits the Ports of Emathia and his native Pallene: Him both we Nymphs, and old Nereus himself adore; for the Prophet knows all Things that are, that have been, and the whole Concatenation of future Events. For such is the Will of Neptune; whose unwieldy Drove, and unshapely Sea-calves, he feeds under the Deep. Him, my Son, you first must surprize with Chains, that he may explain to you the whole Cause of the Disease, and make the Issue prosperous. For no Instructions will he give without Compulsion, nor can you move him by Intreaty: Ply him, *when* taken, with rigid Force and Chains: *All* his Tricks to evade these proving vain will at length be quite baffled. I myself, so soon as the Sun has inflamed his Noon-tide Heats, when the Herbs thirst, and the Shade is now more grateful to the Cattle, I myself will conduct thee into the Senior's Recess, whither he retires from the Waves *when* fatigued; that you may easily assail him overpowered with Sleep. But when you shall hold him fast confined within your Arms and Chains, then various Forms and Features of wild Beasts will mock your Grasp. For on a sudden he will become a bristly Boar, a fell Tyger, a scaly Dragon, and Lioness with tawny Main: Or he will emit the *roaring* Sound of Flame, and *so* escape the Chain; or liquified into fluid Waters glide away. But

N O T E S.

Sir Isaac Newton finding him Cotemporary with Amenophis, or Memnon, takes him to have been only a Viceroy to that Prince, and to have governed some Part of the Lower Egypt in his Absence.

391. *Pallenen*. Pallene is a Peninsula of Macedon, whereof Virgil makes Proteus a Native.

393. *Quæ mox ventura trabantur*. There is a great Propriety here in the Word *trabantur*, which denotes the Concatenation of Causes and Effects, whereby one Event is drawn on after another in a fixed Series like the Links of a Chain. *Magno judicio Poeta trahendi verbum usurpat*, says the Pariorum; *est enim*

fatum, præcedentium causarum, subsequentiæque perplexio quædam, et catenæ more coherens. Trahi ergo dicuntur futuri rerum eventus, quia, in illa serie nexuque causarum ex æternitate penduntur, ita se consequuntur ut aliis aliis trabat.

394. *Lotos*. Mr. Martin takes it for the Water-lily, on the Credit of Prosper Alpinius.

399. *Fleßes*. The Medicæan and other Manuscripts read *vinces*.

406. *Illudent*. Heinſius and many old Editions read *eludent*. Pierius found *ludent* in the Roman Manuscript, *eludent* in the Lombard, Medicæan, and most of the ancient ones.

Sed quanto magis ille vertet se in omnes formas, tanto magis tu, nate, contende tenacia vincla: donec erit talis, corpore mutato, qualem videris, cum tegeret lumina, somno incepto. At hæc, et diffudit liquidum odorem ambrosiæ, quo perfudit totum corpus nati. At dulcis aura spiravit illi crinibus compositis, atque habilis vigor venit membris. Est ingens specus in latere exesi montis, quod plurima unda cogitur vento, scinditque sese in reductos sinus: fuit olim tutissima statio nautis deprensus procellâ. Hic Proteus tegit se objice vasti saxi. Hic nympha collocat juvenem aversum à lumine in latebris, et ipsa resistit procul obscura nebulis. Jam rapidus Sirius, torrens sitientes Indos, ardebat cœlo, et ingens sol hauserat medium orbem: herbæ arebant, et radii coquebant cava flumina tepefacta faucibus fœcis ad limum; cum Proteus ibat è fluctibus, petens consucta antra: humida gens vasti ponti, exultans circum eum, dispergit amarum rorem. Phocæ sternunt se diversæ in litore. Ipse, velut olim custos stabuli in montibus, ubi vesper reducit vitulos è pastu ad tecta, agnique acunt lupos balatibus auditis, confidit medius scopulo, recensetque numerum pecudum. Cujus capiendi quoniam facultas est oblata Aristæo; vix passus senem Protea componere defessa membra, ruit cum magno clamore, occupatque illum jacentem manicis.

Sed quanto ille magis formas se vertet in omnes, Tanto, nate, magis contende tenacia vincla: Donec talis erit, mutato corpore, qualem Videris, incepto tegeret cum lumina somno. Hæc ait, et liquidum ambrosiæ diffudit odorem; Quo totum nati corpus perfudit. At illi 416 Dulcis compositis spiravit crinibus aura, Atque habilis membris venit vigor. Est specus ingens

Exesi latere in montis, quod plurima vento Cogitur, inque sinus scindit sese unda reductos: 420 Deprensus olim statio tutissima nautis. Intus se vasti Proteus tegit objice saxi. Hic juvenem in latebris aversum à lumine Nympha

Collocat: ipsa procul nebulis obscura resistit. Jam rapidus torrens sitientes Sirius Indos, 425 Ardebat cœlo, et medium Sol igneus orbem Hauserat: arebant herbæ; cava flumina fœcis Faucibus ad limum radii tepefacta coquebant; Cum Proteus consucta petens è fluctibus antra Ibat: eum vasti circum gens humida Ponti 430 Exultans rorem latè dispergit amarum. Sternunt se somno diversæ in litore phocæ. Ipse, velut stabuli custos in montibus olim, Vesper ubi è pastu vitulos ad tecta reducit, Auditisque lupos acunt balatibus agni; 435 Confidit scopulo medius, numerumque recenset. Cujus Aristæo quoniam est oblata facultas; Vix defessa senem passus componere membra, Cum clamore ruit magno; manicisque jacentem Occupat. Ille, suæ contrâ non immemor artis, 440 Omnia

Contrâ ille, non immemor suæ artis,

NOTES.

415. *Ambrosiæ.* Ambrosia is the Food of the Gods; and Nectar their Drink. But the

two are often confounded, as here *liquidus odor* is said of *Ambrosia*.

416. *Perfudit.*

But the more he shall transform himself into all Shapes, still closer draw, my Son, the hampering Chains: Till, rechanged, he shall become such as you saw him when ushering in Sleep he closed his Eyes. She said, and shed around the liquid Odour of Ambrosia, wherewith she sprinkled over the whole Body of her Son. Now from his trimmed Locks a delicious Fragrance breathed, and active Vigour was infused into his Limbs. In the Side of a hollowed Mountain is a spacious Cave, whither the Waves in great Numbers are driven by the Wind, and divide themselves into winding Bays: At times a Station most secure for Weather-beaten Mariners. Within *this Cave* Proteus hides himself behind the Barrier of a huge Rock. Here the Nymph places the Youth in Ambush remote from View, she stays herself at a Distance shrouded in a misty Veil. Now the sultry Dog-star scorching the thirsty Indians blazed in the Sky, and the fiery Sun had finished Half his Course: The Herbs withered; and the Rays made the shallow overheated Rivers boil, their Channels being drained to the slimy Bottom; when Proteus, repairing to his accustomed Den, advanced from the Waves: The watery Race of the vast Ocean gamboling around him, scatters the briny Spray far and near. The Sea-calves apart lay them down to sleep along the Shore. He himself (as at times the Keeper of a Fold upon the Mountains, when Evening brings home the Bulls from the Pasture, and the Lambs with noisy Bleatings whet *the Hunger* of the Wolves) sits in the Centre on a Rock, and reviews their Numbers. Of *seizing* whom since so favourable an Opportunity offered itself to Aristæus; scarce suffering the aged God to compose his weary Limbs, he rushes upon him with a great Shout, and surprizes him with Chains as he lay. He, on the other hand, not forgetful of his Art, transforms himself into all the wondrous Shapes

N O T E S.

416. *Perfudit*. This is the Reading *Picrius* found in the Roman Manuscript.

421. *Deprensus*. See the Note on *Æn.* V. 52.

425. *Jam rapidus Sirius*. Sirius, a Star of the first Magnitude in the Mouth of the Dog, rises about the Time of the Sun's entering into

Leo, toward the latter End of July, making what we call *the Dog-days*.

435. *Auditisque*. Others read *auditique*; but the Sense would naturally lead one to *auditisque*, which is the Reading of the *Roman*, *Medicean*, and *Cambridge* Manuscripts.

transformat sese in omnia
miracula rerum; ignem-
que, horribilemque feram,
liquentemque fluvium. Ve-
rùm ubi nulla fallacia re-
perit fugam, victus redit
in sese, atque tandem est
locutus ore hominis: quif-
nam jussit te, confidentis-
sime juvenum, adire no-
stras domos? quidve pe-
tis hinc? sic inquit. At
ille Aristæus ait: Proteu,
scis, ipse scis; neque est
cuiquam fallere te: sed tu
desine velle fallere me.
Nos, secuti præcepta De-
um, venimus huc, quæ-
situm oracula lapsis rebus.
Est effatus hoc tantum.
Ad hæc denique vates in-
tor sit ardentes oculos glau-
co lumine; et frendens
graviter sic resolvit ora
fatis. Iræ non nullius nu-
minis exercent te: tuis
magna scelera commissa;
Orpheus, miserabilis sus-
citât tibi hæc pœnas, haud-
quaquam satis magnas ob
meritum, ni fata resi-
stant, et sævit gravi-
ter pro conjuge raptâ sibi.
Illa puella quidem mori-
tura, dum præceps fuge-
ret te per flumina, non
vidit, ante pedes in altâ
herbâ, immanem hydram
servantem ripas. At cho-
rus Dryadum, æqualis æ-
tate, implerunt supremos
montes clamore: Rhodo-
dopeiæ arces sterunt, alta-
que Pangæa, et Mavor-
tia tellus Rhesi, atque
Getæ, atque Hebrus, at-
que Orithyia Aëtias. Or-
pheus ipse, solans ægrum
amorem cavâ testudine,
canebat te, dulcis conjux,
canebat te secum in solo
litore, canebat te die ve-
niente, canebat te die de-
cedente. Ille, ingressus Tænarias fauces, alta ostia Ditis, et lucum caligantem nigrâ formidine,
adiit Manesque, tremendumque regem,

Omnia transformat sese in miracula rerum,
Ignemque, horribilemque feram, fluviumque li-
quentem.

Verùm, ubi nulla fugam reperit fallacia, victus
In sese redit, atque hominis tandem ore locutus:
Nam quis te, juvenum confidentissime, nostras
Jussit adire domos? quidve hinc petis? inquit.

At ille:

Scis, Proteu, scis ipse; neque est te fallere cuiquam:
Sed tu desine velle. Deum præcepta secuti
Venimus huc, lapsis quæsitum oracula rebus.
Tantum effatus. Ad hæc Vates vi denique multâ
Ardentes oculos intorsit lumine glauco, 450
Et graviter frendens, sic fatis ora resolvit.
Non te nullius exercent numinis iræ:
Magna tuis commissa: tibi has miserabilis Orpheus
Haudquaquam ob meritum pœnas, ni fata resi-
stant, 455

Suscitat; et raptâ graviter pro conjuge sævit.
Illa quidem, dum te sugeret per flumina præceps,
Immanem ante pedes hydram moritura puella
Servantem ripas altâ non vidit in herbâ.
At chorus æqualis Dryadum clamore supremos 460
Implerunt montes: sterunt Rhodopeiæ arces,
Altaque Pangæa, et Rhesi Mavortia tellus,
Atque Getæ, atque Hebrus, atque Aëtias Orithyia.
Ipse cavâ solans ægrum testudine amorem,
Te, dulcis conjux, te solo in litore secum, 465
Te veniente die, te decedente canebat.
Tænarias etiam fauces, alta ostia Ditis,
Et caligantem nigrâ formidine lucum
Ingressus, Manesque adiit, Regemque tremendum,
Nesciaque

NOTES.

447. Neque est te fallere cuiquam. This is a second Eclogue, *Nec sit mihi credere. So also*
Grecism for neque licet cuiquam: Thus in the *Horace, Quod versu dicere non est.*

454. Orpheus,

Shapes in Nature, Fire, and grimly Savage, and flowing River. But when no Shifts could find him an Escape, overpowered he returns to himself, and at length *thus* spoke in human Accent: Who, most presumptuous Youth, enjoined thee, he says, to approach my Habitation? Or what demandest thou here? But he: Thou knowest, O Proteus, thou knowest of thyself; nor is it in any one's Power to deceive thee: But do thou cease to try *thy Wiles on me*. For in Pursuance of divine Command I came hither to consult thy Oracle about my ruined Affairs. He said. Then the Prophet at length with mighty Force rolled his Eyes flashing with azure Light, and gnashing his Teeth fiercely, thus opened his Mouth to disclose the Fates. 'Tis the Vengeance of no mean Deity that pursues thee: Thou art making Attonement for thy heinous Crimes: These Sufferings, by no Means proportioned to thy Guilt, unhappy Orpheus, entails upon thee, unless the Fates oppose; and he sorely rages for his ravished Queen. And indeed it was, whilst she fled precipitantly from you along the River, that the Maid doomed to Death was so unhappy not to see the hideous Water-snake before her Feet, as it guarded the Banks in the tall Grass. But her coeval Choir of Dryads filled the highest Mountains with their Shrieks: The Rocks of Rhodope wept, so did lofty Pangæa, and the martial Land of Rhesus, the Getes, and Hebrus, and Attic Orithyia. Orpheus himself, soothing the Anguish of his Love with his concave Shell, sung thee, *his* sweet Eurydice, thee by himself on the lonely Shore, thee when the Day arose, thee when the Day declined *he* sung. He entering even the Jaws of Tænarus, Pluto's Gates profound, and the Grove overcast with gloomy Horror, visited the Manes, and their tremendous King,

N O T E S.

453. *Miserabilis Orpheus*, &c. Others understand the Words thus: *Orpheus unhappy for no Guilt or Demerit of his*.

454. *Orpheus*. He was the Son of *Oeagrus*, King of *Thrace*, by the Muse *Calliope*; highly celebrated for his extraordinary Skill in Music and Poetry, and was one of the *Argonauts*. The Hymns that go under his Name are with good Reason believed to be spurious.

464. *Cavæ testudine*. The Lyre is called

Testudo, because the ancient Lyres were made of the Shells of Tortoises. It was a received Story, that *Mercury* finding accidentally a dead Tortoise on the Banks of the Nile, made a Lyre of it: Whence *Horace* calls him *curvæ lyræ parentem*.

467. *Tænarias fauces*. Tænarus is a Promontory of the *Peloponnesus*, fabled to be the Entrance to the infernal Regions.

*cordaque nescia mansu-
cere, humanis precibus.
At tenues umbræ, com-
motæ cantu Orphei, si-
mulacraque carentum lu-
ce, ibant de imis sedibus
Erebi: quàm multa mil-
lia avium condant se in
silvis, ubi vesper, aut
hibernus imber agit eas
de montibus: matres at-
que viri, corporaque mag-
nanimùm heroum defuncta
vitâ, pueri, innuptæque
puellæ, juvenesque im-
positi rogis ante ora paren-
tum ibant. Quos niger li-
mus, et deformis arundo
Cocyti, inamabilisque pa-
lus cum tardâ undâ cir-
cum alligat, et Styx no-
vies interfusa coerctet.
Quin domus ipsæ, atque
intima Tartara leti, Eu-
menidesque implexæ quo-
ad cæruleos angues crini-
bus, obstupueræ; Cerberus-
que inhians, tenuit tria
ora; atque rota Ixionei
orbis constitit cantu. Jam-
que Orpheus referens pe-
dem, evaserat omnes ca-
sus; Eurydiceque reddita
veniebat ad superas au-
ras, sequens eum pondè;
namque Proserpina dede-
rat hanc legem: cum
bita dementia cepit in-
cautum amantem, de-
mentia ignoscenda qui-
dem, si Manes scirent
ignoscere. Restitit, im-
memorque, heu! victus-
que animi, respexit su-
am Eurydicen jam sub
luce ipsâ; ibi omnis labor
est effusus, atque fœdera
immitis tyranni rupta,
fragorque est ter auditus
Avernus stagnis. Illa in-
quit, quis perdidit et me
miseram, et te, Orpheu?
quis tantus furor est hic?*

En iterum crudelia fata vocant me retro, somnusque condit natantia lumina. Jamque vale: feror circumdata ingenti nocte, tendensque invalidas palmas tibi, heu! non amplius tua.

Nesciaque humanis precibus mansuescere corda.
At cantu commotæ Erebi de sedibus imis 471
Umbræ ibant tenues, simulacraque luce carentum:
Quàm multa in silvis avium se millia condunt,
Vesper ubi, aut hibernus agit de montibus imber:
Matres, atque viri, defunctæque corpora vitâ 475
Magnanimùm heroum, pueri, innuptæque puellæ,
Impositique rogis juvenes ante ora parentum;
Quos circum limus niger, et deformis arundo
Cocyti, tardæque palus inamabilis undâ
Alligat, et novies Styx interfusa coerctet. 480
Quin ipsæ stupuere domus, atque intima Lethi
Tartara, cæruleosque implexæ crinibus angues
Eumenides; tenuitque inhians tria Cerberus ora;
Atque Ixionei cantu rota constitit orbis.

Jamque pedem referens, casus evaserat omnes; 485
Redditaque Eurydice superas veniebat ad auras,
Pondè sequens; namque hanc dederat Proserpina
legem:

Cum subita incautum dementia cepit amantem,
Ignoscenda quidem, scirent si ignoscere Manes.
Restitit, Eurydicenque suam, jam luce sub ipsâ, 490
Immemor, heu! victusque animi, respexit: ibi
omnis

Effusus labor, atque immitis rupta tyranni
Fœdera; terque fragor stagnis auditus Avernus.
Illa, Quis et me, inquit, miseram, et te perdi-
dit Orpheu?

Quis tantus furor? en iterum crudelia retro 495
Fata vocant, conditque natantia lumina somnus.

Jamque vale: feror ingenti circumdata nocte,
Invalidasque tibi tendens, heu! non tua, palmas.
Dixit;

N O T E S.

471. Erebi. Erebus here, and in other Places, signifies the profoundest Mansion of Hell.

475. Defunctæque corpora vitâ magnanimùm heroum. Lifeless Bodies of gallant Heroes. Corpora

King, and Hearts incapable of relenting at human Prayers. But the airy Shades, and Phantoms of the Dead affected with his Song advanced from the deep Mansions of Erebus, in such Throngs as Birds that shelter themselves by thousands in the Woods when Evening, or a wintry Shower drives them from the Mountains: Matrons, and Men, and Ghosts of gallant Heroes deceased, Boys, and unmarried Virgins, and Youths laid on the Funeral Piles before the Faces of their Parents; whom the black Mud, and unsightly Reeds of Cocytus, and the unlovely Lake with sluggish Wave incloses round, and Styx nine times interfused confines. Nay, the very Habitations and deepest Dungeons of Death were astonished, and the Furies, with whose Hair blue Snakes were interwoven; and yawning Cerberus repressed his three Mouths; and the Circumrotation of Ixion's Orb was suspended by the Song. And now tracing back his Way, he had overpassed all Dangers; and restored Eurydice was just approaching the superior Regions, following behind; for Proserpina had given him that Law: When a sudden Frenzy seized the unwary Lover, pardonable indeed, if the Manes knew to pardon. He stopt, and just on the Verge of Light, ah! unmindful, and not Master of his Mind, looked back on his Eurydice: There was all his Labour lost, and the Law of the relentless Tyrant broke, and thrice a dismal Groan heard through the Avernian Lake. *Ah!* Orpheus, she says, who hath both unhappy me, and thee undone? What deep Infatuation this? See once more the cruel Fates call me back, and Sleep closes my swimming Eyes. And now farewell: I am snatched away, encompassed with thick *Shades of Night*, and stretching forth to thee my feeble Hands, ah! thine no more. She said;

N O T E S.

Corpora is likewise put for the airy Vehicle of departed Spirits, as *Æn.* VI. 303, 306.
484. *Cantu*. The usual Reading is *vento*, of which it is not easy to make Sense: Whereas *cantu*, which *Pierius* found in several Manuscripts, makes all easy.

493. *Fragor*. Servius understands *fragor* to mean an Exultation of the Shades at the

Return of *Eurydice*, and quotes a Passage of *Lucan* in Confirmation of his Opinion:

Gaudent à luce relictam

Eurydicen, iterum sperantes Orphea Manes.
But it is observed that *fragor* is never used by *Virgil* for a Sound of Joy, but for some great Crash, or horrid Noise. Therefore it seems rather to mean here some dismal Sound.

508. *Strymonis*.

*Dixit; et subito fugit
diversa ex oculis Orphei,
ceu fumus commissus in
tenuis auras: neque præ-
terea vidit illum, pren-
santem umbras nequie-
quam, et volentem dicere
multa; nec portitor orci
est passus eum amplius
transire objectam palu-
dem. Quid faceret? quò
ferret se, conjuge bis rap-
tâ? quo fletu moveret
Manes, quâ voce move-
ret numina? Illa quidem
jam frigida nabat Stygiâ
cymbâ. Perbivent, illum
flevisse septem totos men-
ses ex ordine sub æriâ
rupe, ad undam deserti
Strymonis, et evoluisse
hæc sub gelidis antris,
mulcentem tigres, et a-
gentem quereus carmine.
Qualis Philomela, mœrens
sub populeâ umbrâ, que-
ritur amissos fetus, quos
durus arator, observans
implumes nido, detraxit;
at illa flet noctem, se-
densque ramo, integrat
miserabile earmen, et im-
plet loca latè mœstis que-
stibus. Nulla Venus, nul-
lique Hymenæi flexere e-
jus animum. Solus lustra-
bat Hyperboreas glaciés,
nivalemque Tanaim, Ar-
vaque nunquam vidu-
ata Riphæis pruinis;
rens Eurydicen raptam,
atque dona Ditis irri-
ta. Quo nuptiali mu-
nere spreto, matres Ci-
conum, inter sacra De-
ûm, orgiaque nocturni
Bacchi, sparsere juvenem
discerptum per latos agros.*

*Tum quoque cum Oeagrius Hebrus, portans ejus caput, revulsam à
marmoreâ cervice, in medio gurgite,*

*Dixit; et ex oculis subito, ceu fumus in auras
Commisus tenues, fugit diversa: neque illum, 500
Prenfantem nequicquam umbras, et multa vo-
lentem*

*Dicere, præterea vidit; nec portitor Orci
Amplius objectam passus transire paludem.
Quid faceret? quò se raptâ bis conjuge ferret?
Quo fletu Manes, quâ numina voce moveret? 505
Illa quidem Stygiâ nabat jam frigida cymbâ.
Septem illum totos perhibent ex ordine menses,
Rupe sub æriâ, deserti ad Strymonis undam
Flevisse, et gelidis hæc evoluisse sub antris,
Mulcentem tigres, et agentem carmine quercus. 510
Qualis populeâ mœrens philomela sub umbrâ
Amissos queritur fetus, quos durus arator
Observans nido implumes detraxit: at illa
Flet noctem, ramoque sedens miserabile carmen
Integrat, et mœstis latè loca questibus implet. 515
Nulla Venus, nullique animum flexere Hymenæi.
Solut Hyperboreas glaciés, Tanaimque nivalem,
Arvaque Riphæis nunquam viduata pruinis
Lustrabat; raptam Eurydicen, atque irrita Ditis
Dona querens. Spreto Ciconum quo munere ma-
tres, 520*

*Inter sacra Deûm, nocturnique Orgia Bacchi,
Discerptum latos juvenem sparsere per agros.
Tum quoque marmoreâ caput à cervice revulsam,
Gurgite cum medio portans Oeagrius Hebrus
Volveret,*

N O T E S.

508. *Strymonis.* Strymon is a River of Macedonia, on the Borders of Thracia.

511. *Populea.* It is observed that the Poplar is judiciously chosen by the Poet on this Occasion, because the Leaves of this Tree, trembling with the least Breath of Air, make

a sort of melancholy Rustling.

520. *Spreto Ciconum quo munere matres.* Many Manuscripts and printed Editions of good Authority read *spretæ*. But the Sense seems to determine for *spreto*: For the Meaning is, *quo munere*, i. e. *quo nuptiali munere spreto*, for

said ; and on a sudden fled from his Sight a different Way, like Smoke blending with thin Air : * Nor more was seen by him grasping the Shades in vain, and in act to say a thousand Things ; nor did the Ferryman of Hell suffer him again to cross the intervening Lake. What should he do ? Whither should he turn him, his Love twice snatched away ? With what Tears assuage the Manes, with what Accents the *infernal* Powers ? She, already a cold *Shade*, was sailing in the Stygian Boat. For seven whole Months, 'tis said, he mourned beneath a *bleak* aerial Rock, by the Streams of desert Strymon, and revolved these Woes under the cold Caves, softening the *very* Tygers, and leading the Oaks with his Song. As mourning *Philomel* under a Poplar Shade bemoans her lost Young, which the hard-hearted Clown observing in the Nest, has stole unfledged : But she weeps through the Night, and, perched upon a Bough, renews her doleful Song, and fills the Places all around with piteous Wailings. No Loves, no Hymenæal Joys could bend his Soul. All alone he traversed the Hyperborean Tracts of Ice, the snowy Tanaïs, and Fields never free from the Riphæan Frosts, deploring his ravished Eurydice, and Pluto's bootless Presents. For which neglected *nuptial* Rite the Ciconian Matrons, amidst the sacred Service of the Gods, and nocturnal Orgies of Bacchus, having tore the Youth in Pieces, scattered his Limbs over the wide Fields. And even then, whilst Oenagrian Hebrus rolled down the Middle of its Tide, his Head torn from the Alabaster Neck, the Voice of itself, and

* *Nor saw him more.*

N O T E S.

for the Contempt of which *nuptial* Rite, mentioned Verse 516.

520. *Ciconum matres.* The Cicones were a People of *Thrace*, living near Mount *Ismarus*, and the Mouth of the River *Hebrus* : where the Bacchanals used to perform their Revels. *Ovid* has assigned a Cause of this Matron Fury not so honourable for *Orpheus* :

— *Omnem refugerat Orpheus
Femineam Venerem ; seu quod male cesserat
illi ;
Sive fidem dederat. Multas tamen ardor habebat*

Jungere se vati : multæ doluere repulsæ.

Ille etiam Thracum populis fuit auctor amoris

*In teneros transferre mares : citraque juven-
tam,*

Ætatis breve ver, et primos carpere flores.

But such a Guilt seems quite inconsistent with his extraordinary Passion for *Eurydice*.

524. *Oenagrus Hebrus.* The *Hebrus* is called *Oenagrian*, from *Oenagrus*, the *Thracian* King, mentioned before to have been the Father of *Orpheus*.

volveret illud, ejus vox ipsa, et frigida lingua, vocabat Eurydicen, ab! miseram Eurydicen, animâ fugiente: ripæ referebant Eurydicen toto flumine. Proteus ait hæc: et dedit se jactu in altum æquor; quaque dedit se, torfit spumantem undam sub vertice. At Cyrene non dedit se: namque est affata filium timentem ultro: nate, licet deponere tristes curas tuo animo. Hæc est omnis causa morbi; hinc nymphæ, cum quibus illa agitabat choros in altis lucis, misere miserabile exitium apibus. Tu supplex tende munera, petens pacem, et venerare faciles Napæas: namque dabunt veniam votis, remittentque iras. Sed dicam prius ordine, qui sit modus orandi eas. Delige quatuor eximios tauros præstanti corpore, qui nunc depascunt summa cacumina viridis Lycæi, et cum illis totidem juvenecas cervice intactâ jugo. Constitue quatuor aras his victimis, ad alta delubra Dearum, et demitte sacrum cruorem jugulis, desereque corpora ipsa boum frondoso luco. Post, ubi nona aurora ostenderit suos ortus, mites leibæa papavera inferias Orphei, venerabere placatam Eurydicen vitulâ cæsâ, et mactabis nigram ovem, revivesque lucum. Haud est mora: contigit accessit præcepta matris; venit ad delubra; excitat monstratas aras. Ducit quatuor eximios tauros præstanti corpore, et totidem juvenecas cervice intactâ jugo. Post, ubi nona aurora induxerat suos ortus, mittit inferias Orphei, revivesque lucum. Hic verò aspiciunt monstrum subitum, ac mirabile dictu; apes stridere toto utero per liquefacta viscera boum,

Vo' veret, Eurydicen vox ipsa, et frigida lingua, 525
Ah, miseram Eurydicen, animâ fugiente, vocabat:
Eurydicen toto referebant flumine ripæ.

Hæc Proteus: et se jactu dedit æquor in altum;
Quaque dedit, spumantem undam sub vortice torfit.

At non Cyrene: namque ultro affata timentem:
Nate, licet tristes animo deponere curas. 531

Hæc omnis morbi causa; hinc miserabile Nymphæ,

Cum quibus illa choros lucis agitabat in altis,
Exitium misere apibus: tu munera supplex 534

Tende, petens pacem, et faciles venerare Napæas:
Namque dabunt veniam votis, irasque remittent.

Sed modus orandi qui sit, prius ordine dicam.

Quatuor eximios præstanti corpore tauros,
Qui tibi nunc viridis depascunt summa Lycæi,

Delige, et intactâ totidem cervice juvenecas. 540

Quatuor his aras alta ad delubra Dearum

Constitue, et sacrum jugulis demitte cruorem;

Corporaque ipsa boum frondoso desere luco.

Post, ubi nona suos Aurora ostenderit ortus,

Inferias Orphei Lethæa papavera mittes, 545

Placatam Eurydicen vitulâ venerabere cæsâ,

Et nigram mactabis ovem, lucumque revives.

Haud mora: continuò matris præcepta facessit;

Ad delubra venit; monstratas excitat aras;

Quatuor eximios præstanti corpore tauros 550

Ducit, et intactâ totidem cervice juvenecas.

Post, ubi nona suos Aurora induxerat ortus,

Inferias Orphei mittit, lucumque revisit.

Hic verò subitum ac dictu mirabile monstrum

Aspiciunt; liquefacta boum per viscera toto 555

Stridere

NOTES.

535. *Napæas*. The *Napææ* were the Nymphs of the Groves, from *ναπη*, a Grove. offered to the *Manes*. For which see the Note *Æn*. III. 66.

545. *Inferias*. The *inferiæ* were Sacrifices

545. *Lethæa*

and his faltering Tongue, invoked Eurydice, Ah, unfortunate Eurydice, with his expiring Breath: The Banks reechoed Eurydice all along the River. Thus Proteus *said*: And plunged with a Bound into the deep Sea; and where he plunged, he tossed up the foaming Billows under the whirling Tide.

But not so Cyrene: For kindly she bespoke her trembling Son: My Son, you may ease your Mind of *all* vexatious Cares. This is the whole Cause of your Disaster; hence the Nymphs, with whom she celebrated the mingled Dances in the deep Groves, have sent this mournful Devastation on your Bees: Do thou humbly tender Offerings, supplicating Peace, and venerate the gentle Woodnymphs: For at thy Supplications they will grant Forgiveness, and mitigate their Wrath. But first will I shew you in Order what must be your Manner of Worship. Single out four choice Bulls of beautiful Form, which the Tops of green Lycæus now graze for thee, and as many Heifers, whose Necks are untouched by the Yoke. For these erect four Altars at the lofty Temples of the Goddesses, from their Throats emit the sacred Blood, and leave the Bodies of the Cattle in the leafy Grove. Afterwards, when the ninth Morn has displayed her rising Beams, you shall offer Lethæan Poppies by way of Funeral Rites to Orpheus, venerate appeased Eurydice with a slain Calf, sacrifice a black Ew, and revisit the Grove.

Without Delay, he instantly executes the Orders of his Mother; repairs to the Temple; raises the Altars as directed; leads up four chosen Bulls of surpassing Form, and as many Heifers, whose Necks were untouched by the Yoke. Thereafter, when the ninth Morning had ushered in her rising Beams, he offers the Funeral Rites to Orpheus, and revisits the Grove. But here they behold a sudden Prodigy, and wondrous to relate; Bees through all the Belly hum
amidst

N O T E S.

545. *Leibæa papavera*. The Poppy is called *Lethæan*, because it causes Sleep or Forgetfulness, from ληθην, *Oblivion*. Poppies were therefore offered to the Dead, especially to those whose Manes they designed to

appease; either because Sleep, which they procure, is a lively Emblem of Death, *con-sanguineus leti sopor*; or because they produce Oblivion of past Injuries.

et effervere costis ruptis ;
 immensasque nubes earum
 trahi : jamque confluere
 summâ arbore, et demitte-
 re quasi uvam lentis ra-
 mis. Canebam hæc super
 cultu arborum, pecorum-
 que, et super arboribus :
 dum magnus Cæsar ful-
 minat ad altum Euphra-
 tem bello, victorque dat
 jura per volentes populos,
 affectatque viam Olympo.
 Illo tempore dulcis Par-
 thenope alebat me Virgi-
 lium, florentem studiis ig-
 nobilis cœti : qui lusi car-
 mina pastorum ; audax-
 que juventâ cecini te, Ti-
 tyre, sub tegmine patulæ
 fugi.

Stridere apes utero, et ruptis effervere costis ;
 Immensasque trahi nubes : jamque arbore summâ
 Confluere, et lentis uvam demittere ramis.

Hæc super arborum cultu, pecorumque cane-
 bam,

Et super arboribus ; Cæsar dum magnus ad altum
 Fulminat Euphratem bello, victorque volentes
 Per populos dat jura, viamque affectat Olympo.
 Illo Virgilium me tempore dulcis alebat
 Parthenope, studiis florentem ignobilis cœti :
 Carmina qui lusi pastorum ; audaxque juventâ, 565
 Tityre, te patulæ cecini sub tegmine fagi.

P. VIRG.

NOTES.

560. Cæsar dum magnus, &c. From this
 an Argument is drawn that Virgil continued
 the Care of his Georgics, as long as he lived,
 for the Time here mentioned is the Year be-

fore his Death. It was then that Augustus was
 at the Head of the Roman Legions in Person,
 on the Banks of the Euphrates, and compelled
 Ptolemy to restore the Eagles which the Par-
 thians

GEORGICORUM FINIS.



amidst the putrid Bowels of the Cattle; pour forth with the fermenting Juices from the burst Sides, and in immense Clouds roll along. Then swarm together on the Top of a Tree, and hang down in a Cluster from the bending Boughs.

Thus of the Culture of Fields and Flocks, and of Trees I sung; whilst great Cæsar at the deep Euphrates thunders in War; victorious dispenses Laws among the willing Nations, and pursues the Way to Heaven. At that Time did I Virgil, nourished by sweet Parthenope, flourish in the Studies of inglorious Ease: Who warbled pastoral Songs; and, adventurous through Youth, sung thee, O Tityrus, under the Covert of a spreading Beech.

VIRGIL'S

NOTES.

thians had taken from *Crassus*, and drew the neighbouring Nations, and even the *Indians* to make a voluntary Submission to him.

the City *Naples*.

565. *Audaxque juvenâ*. According to *Servius*, *Virgil* was Twenty eight Years old when he wrote the *Eclogues*.

THE END OF THE GEORGICS.



VIRGIL's

ÆNEID

TRANSLATED into

ENGLISH PROSE.

P. VIRGILII MARONIS

ÆNEIDOS

LIBER PRIMUS.

O R D O.

*Cano arma, virumque
qui, profugus fato, pri-
mus venit ab oris Trojæ
in Italian litora que La-
vina: ille multum fuit
jactatus et terris et alto,
vi Superum, ob memorem
iram sævæ Junonis.*

A RMA, virumque cano, Trojæ qui pri-
mus ab oris
Italiam, fato profugus, Lavinaque venit
Littora: multum ille et terris jactatus et alto,
Vi superum, sævæ memorem Junonis ob iram:
Multa

N O T E S.

This first Book of the *Æneid* is reckoned by Commentators among the most finished, and particularly admired for the Harmony and Structure of its Verse, the Disposition of its Subject, the beautiful and sublime Prospect with which the Scene opens, and, above all, the Poet's Art in throwing so much Matter together in so few Words. The Proposition, the Invocation, the Reasons that kindled *Juno's* Resentment against the *Trojans*, the Discontent of that Goddess at seeing the Fleet of *Æneas* making towards *Italy*, her Address to *Æolus*, the Description of the Storm, the Anger of *Neptune*, his chiding the Winds, their Flight, and the Calm that immediately succeeded, being all contained in no more than 150 Lines. As Instances of particular Beauties, they mention that admirable Description of the Storm, which they say is capable of transporting the dullest, and warming the coldest Imagination; the Image of *Discord* bound up in Chains by *Peace*, and that fine Episode of the Pictures which *Æneas* surveys in the Temple of *Carthage*, where the Poet himself

appears pleased, as well as in the Song of *Iopas*. But it is to be observed, tho' these Passages have a particular Sublimity, this is not to be understood as if the rest were not of a Piece. *Virgil* is not like some Poets, who soar very high for a While, and afterwards sink as low: He flies always far above the Earth; sometimes his Flight is more rapid and daring, and sometimes, having mounted to Heaven, he reposes himself in the Sublimity of his Flight, but his Genius never flags, nor is unequal to his Subject.

1. *Arma virumque cano*, &c. *Fulvius Ursinus* is of Opinion that *Virgil*, in these first Lines of his Poem, had an Eye to the Beginning of the *Odyssey*: Of which the Reader may judge by comparing the two together,

Ἀνδρᾶ μοι ἐννεπτε Μῆσα πολυτρόπον, ὅς με-
λα πολλὰ

Πλαγχθῆν, ὅππῃ Τροίης ἱερὸν Πόλιεθρον ἐπερσε.
The Man, for Wisdom's various Arts re-
pos'd,

Long exercis'd in Woes, Ob Muse! resound.
Pope's *Odyssey*.

Thp

T H E
F I R S T B O O K
O F T H E
Æ N E I D
O F
V I R G I L.

ARMS I sing, and the Heroe, the first who, in Obedience to the Decree of Heaven, having fled from the Coasts of Troy, came to Italy, and the Lavinian Shore: Much was he tossed both on Sea and Land, † by the Powers above, to gratify cruel Juno's unrelenting Rage; much too he suffered in War, till he

† By the Power of the Gods.

N O T E S.

The third Line in particular,
-----multum ille et terris jactatus et alto,
comes very near to Homer's,

Πολλὰ δογ' ἐν πόντοις παθεῖν ἀλγέα.

On stormy Seas unnumber'd Toils be bore.

But Virgil always shews his Judgment in knowing what to take, and what to leave.

1. *Primus venit*, &c. The first who came, &c. Antenor arrived in Italy before Æneas, v. 246. but Æneas was the first who came from Troy to Lavinium.

2. *Fato profugus*. *Fato* may very well have a Reference to the whole Sentence: For as Æneas left his Country in Obedience to the Will of the Gods, so it was by the particular Appointment of Heaven that he came to Italy, and settled in Lavinium. A Circumstance which redounds to the Honour both of Æneas, and of the Romans, whom the Poet makes to be descended from him; and therefore he is careful to mention it in the Beginning of his Poem, as well as in several other Places. See v. 210 of this Book,

Tendimus in Latium; sedes ubi fata quietas ostendunt,----

And 386.

Phrygium conscendi----æquor, data fata secutus.

And B. IV. v. 340.

Me si fata meis, &c.

2. *Lavinique littora*. Lavinium stood about eight Miles from the Shore, according to Servius; but the neighbouring Coast might be distinguished by the Name of that City.

4. *Pi. superum*. By the Power of the Gods; or we may take the Expression to signify no more than simply *Superis*, by the Powers above; for so *vis* is used, Æn. VII. 432.

Cælestium vis magna jubet.

The awful Majesty of Heaven commands.

It is the same Idiom with the Greek; thus Homer says, *ὄν Ἡρακλῆσιν, ὡς Ἡρῶν, ὡς Ἡρῶν*, for Hercules, II. II. 658. And in the third Book of the Iliad, v. 105, *Ἀχίλλεος δὲ Πηλεΐδου*

B 2

ἄνιπ

Passus est quoque multa et in bello, dum conderet urbem, inferretque Deos Latio : unde est genus Latinum, Patresque Albani, atque mœnia altæ Romæ.

O *Musa*, memora mihi causas, quo numine læso, quidve Regina Deum dolens, impulerit virum insignem pietate volvere tot casus, adire tot labores. Tantæne iræ sunt animis cœlestibus ?

Urbs fuit antiqua, Tyrii coloni eam tenere, Carthago nomine, contra Italiam, ostiaque Tiberina longæ, dives opum, asperrimæque studiis belli : quam urbem unam Juno fertur coluisse magis terris omnibus, Samo etiam posthabitâ. Hic fuerunt illius arma, hic fuit illius currus : Dea Juno jam tum tenditque, fovetque spem hoc futurum esse regnum gentibus, si quæ fata id sinant.

Multa quoque et bello passus, dum conderet urbem, Inferretque Deos Latio : genus unde Latinum, Albanique patres, atque altæ mœnia Romæ.

Musa, mihi causas memora, quo numine læso, Quidve dolens Regina Deum, tot volvere casus Insignem pietate virum, tot adire labores 10 Impulerit. tantæne animis cœlestibus iræ ?

Urbs antiqua fuit, Tyrii tenuere coloni, Carthago, Italiam contra, Tiberinaque longè Ostia, dives opum, studiisque asperrima belli : Quam Juno fertur terris magis omnibus unam 15 Posthabitâ coluisse Samo. hîc illius arma, Hîc currus fuit : hoc regnum Dea gentibus esse, Si quæ fata sinant, jam tum tenditque, fovetque.

Pro-

NOTES.

Primus, adducite vim Priami, i. e. bring Priam ; or, as we would say in English, bring the King's Majesty. In like Manner Virgil, *Æn.* XI. 376. *ufes violentia Turni*, for Turnus himself.

6. *Genus unde Latinum.* Æneas found the Latins in Italy, how then could they be derived from him ? Some solve the Difficulty by referring *unde* to *Latio*, from which Country sprung the Latin Race ; but, because *unde* seems better referred to the Action of Æneas, Servius offers another Solution, that Æneas, who, instead of using a Conqueror's Right to change or abolish the Latin Name, incorporated them and his Trojans into one Body, under the common Name of Latins, may justly be called the Founder of a Race he thus saved from Ruin and Extinction.

7. *Albanique patres.* Ascanius, the Son of Æneas, after the Death of his Father, quitted Lavinium, and having built Alba, made that the Seat of his Kingdom. It was here that Romulus, the Founder of the Roman Empire, was born. Thus the Albans were the Fathers or Ancestors of the Romans.

8. *Musa mihi causas memora.* Virgil differs a little from Homer in putting the Invocation after the Proposition of his Subject, which shews it to be indifferent which of them is first. Homer again invokes the Muse for the Subject of his Poem in general, Virgil only

mentions a particular Part,---*Causas memora.* As the Causes of his pious Heroe's Sufferings were the Secrets of Heaven, to be known only by Inspiration, he therefore prays the Muse to inform him as to these ; but that this is not to be understood exclusive of her general Assistance thro' the whole Poem, appears from his using the Word *canto* at the Beginning, which was properly applied to Prophets, Oracles and those that spoke by Inspiration.

Gallos in limine adesse caneabat,

Æn. VIII. 656.

Atque hæc deinde canit divino ex ore sacerdos,

Æn. III. 373.

Extemplo tentanda fuga canit æquora Calchas,

Æn. II. 176.

8. *Quo numine.* Some read *quo numine læsa*, in what Particular Juno had been offended.

9. *Tot volvere casus.* The Commentators would have *volvère casus* to be for *volvi casibus*, and *volvi* again for *involvei*, which they own to be exceeding harsh, and think to justify Virgil by the Authority of Statius, who uses a parallel Expression. But is it not more natural, as well as more poetical, to take it in the active Sense ? *Volvère casus veluti molem quandam*, says H. Stephen : To struggle with a Load of Misfortunes. For *volvère* is a Word that imports Labour and Difficulty, like that of a Person straining to roll forward a ponderous Stone, as,

Saxa

he raised the City Lavinium, and introduced his Gods into Latium: from whom sprung the Latin Progeny, the Alban Fathers, and the Walls of lofty Rome.

Declare, O Muse! the Causes *why he suffered*, what Deity had he offended, and why was the Queen of Heaven provoked to doom a Man of such distinguished Piety to struggle with a Series of Calamities, to encounter so many Hardships: Dwells such Resentment in heavenly Minds?

An ancient City there was *named* Carthage, inhabited by a Colony of Tyrians, fronting Italy, and the Mouth of the Tyber, *but* far remote; a City of vast Riches, and *yet* extremely hardy by warlike Exercises; which City Juno is said to have honoured more than any other Place of her Residence, preferably *even* to Samos. Here lay her Arms, here stood her Chariot: Here the Goddess even then designs, and fondly hopes to establish the Seat of universal Empire, would the Fates permit. But she had heard of a Race

to

N O T E S.

Saxa quoque infesto voluebant pondere,

ÆN. IX. 512.

Or, a River bearing down opposing Bodies, Geor. IV. 525: And at the same Time it implies Duration and Continuance in struggling: Hence it is applied to a Beech, that stands thro' a Revolution of Ages, in spite of Storms and Injuries of Weather;

-----*innota manet, multosque per annos
Multa virum volvens durando secula vincit;*

Geor. II. 295.

Volvere casus then differs from *volvi casibus*, as *to push*, and to be *pushed or driven along*; the last would shew Æneas quite vanquished and subdued by his Misfortunes, the other shews him in great Labour, but still superior to his Sufferings, and in Prospect of Victory.

10. *Tot adire labores.* *Labores* is a much stronger Word than *Casus*, and therefore this other Expression shews the Rise and Gradation of Æneas's Sufferings. Besides, *volvere casus* may possibly refer to the long Series of Dangers which Æneas underwent in his seven Years Voyage. *Adire labores*, again may denote the Toils and Hardships of War which he came to in Italy. But whatever be in that, the Word *adire* has a great Propriety, and implies the Fortitude and Resolution with which Æneas bore his Trials; for it signifies properly to brave Danger, to look an Enemy in the Face, or advance boldly to the Encoun-

ter. Thus Virgil, speaking of Dares the redoubted Champion in the boxing Match, says,

-----*nec quisquam ex agmine tanto*

Audet adire virum,

ÆN. V. 379.

And to the same Purpose in the eleventh Book, v. 936.

*Orsiloebus Remuli, quando ipsum horrebat adire,
Hastam intorsit equo.*---

14. *Dives opum.* Answers to ἀφειός Βιοτοιο in Homer, Il. V. 544.

14. *Studiisque asperissima belli.* Tho' Carthage was a wealthy City, yet her Riches had not debauched the Minds of her Citizens, and rendered them effeminate; they were rough and warlike as well as rich; unless we choose to understand by *opum* not Riches, but Power, as the Word may signify.

16. *Posthabitâ coluisse Samo.* Samos, an Island in the Icarian Sea, where Juno had her Education, or, according to some, her Birth, and where she was married to Jupiter; and for that Reason she had a magnificent Temple at Samos, with a Statue representing her in the Habit of a Bride; and there nuptial Ceremonies were solemnized in her Honour. Yet so great was her Regard to Carthage, that she preferred it to Samos.

17. *Hic curvus fuit.* Juno had two Kinds of Chariots, one wherein she was wafted thro' the Air by Peacocks, another for Battle, drawn by Horses of celestial Breed, which

Homer

Sed enim audierat progeniem duci a Trojano sanguine, quæ olim verteret arces Tyrias : audierat populum latè regem superbumque bello venturum esse hinc excidia Libyæ : Parcas sic volvere. Saturnia metuens id, memorque veteris belli, quod prima gesserat ad Trojam pro Argis sibi caris ; nec dum etiam causæ irarum, sævique suæ dolores exciderant animo ; iudicium Paridis manet repositum in altâ sua mente, injuriæque formæ suæ spretæ, et genus Trojanorum sibi irrisum, et bonores Ganymedis rapti : accensa super his, arcebat longè a Latio Troas jactatos toto æquore, reliquias Danaum atque Achillei innuitis : errabantque per multos annos ætî fatis circum omnia maria : condere gentem Romanam erat res tantæ molis, Vix dabant vela latè è conspectu telluris Siculæ in altum mare,

Progeniem sed enim Trojano à sanguine duci
Audierat, Tyrias olim quæ verteret arces : 20
Hinc populum latè regem belloque superbum
Venturum excidio Libyæ : sic volvere Parcas.
Id metuens, veterisque memor Saturnia belli,
Prima quod ad Trojam pro caris gesserat Argis ;
Nec dum etiam causæ irarum sævique dolores 25
Exciderant animo ; manet altâ mente repositum
Judicium Paridis, spretæque injuria formæ ;
Et genus invisum, et rapti Ganymedis honores :
His accensa super, jactatos æquore toto
Troas, reliquias Danaum atque immitis Achillei,
Arcebat longè Latio ; multosque per annos 31
Errabant ætî fatis maria omnia circum :
Tantæ molis erat Romanam condere gentem.
Vix è conspectu Siculæ telluris in altum

Vela

NOTES.

Homer describes, Iliad V. It is the Chariot of the last Kind that is here meant.

21. *Latè regem.* So Horace, *late tyrannus*, both of them from Homer's *εὐρυπύκτων*, Il. I. 102.

22. *Sic volvere Parcas.* Fortunas, or vices is understood, as Æn. III. 375.

-----*sic fata Deum rex*
Sortitur, volvitque vices :-----

In this Place there is an Allusion to the Office of the Destinies, who were the Ministers of Jove, to spin or measure out the Fates of Men, which they rolled or wound up in Clews, to image the Dependence that all Events have upon the first Cause, and with what close Connection things are linked together. The *Parcæ*, the Poets tell us, were three in Number, *Clotho*, *Lachesis*, and *Atropos* ; the first held the Distaf, the second spun, the third cut the Thread of Life.

23. *Id metuens.* Dr. Trapp explains this as if it were *id metuens erat*, which, besides that he brings no Authority to support such an odd Way of speaking, would make this a detached, disjointed Sentence ; whereas it stands in close Connection both with what goes before and after, it being assigned as one of the Causes, and indeed the principal one, of Juno's

persecuting Æneas, and therefore seems necessarily to refer to *arcebat longè Latio* ; as if the Poet had said, *Junò's Concern for Carthage*, and the Fear of another long War with the Trojans, like that which she had waged with them before for Argos, were the principal Causes of her barring the Trojans out of Italy. And the four Lines, from *Nec dum etiam causæ irarum*, to *His accensa super*, containing the Causes of her personal Resentment, are thrown in by way of Parenthesis, and but cursorily mentioned, to shew how much the Poet hastens to the Action of his Poem, according to Horace's Rule,

Semper ad euentum festinat ; et in medias res-----auditiorem rapit.

23. *Veterisque belli.* May either signify the late or former War, as *Dido* calls her former Love,

-----*veteris vestigia flammæ*, Æn. IV. 23. or rather the War which had lasted so long, and which cost Juno so much Trouble to finish.

23. *Veterisque memor belli.* This it is plain cannot be understood as one of the Causes of Juno's Anger against the Trojans, but it is a very just Ground of her Fear and Jealousy for Carthage, and a good Reason for barring the Access.

to be descended from Trojan Blood, that was one Day to overturn the Tyrian Towers: That hence a People of extensive regal Sway, and renowned in War, was to come to the Destruction of Libya: So the destinies ordained. This the Daughter of Saturn dreading, and bearing still in mind the long continued War which she had the principal Hand in carrying on before Troy in behalf of her beloved Argos; nor as yet were the Causes of her Rage and keen Repentment worn out of her Mind; the Judgment of Paris dwells deeply rooted in her Soul, the Affront offered to her neglected Beauty, the detested Trojan Race, and the Honours conferred on ravished Ganymede; she, by these Incentives fired, having tossed on the whole Ocean the Trojans, whom the Greeks and merciless Achilles had left, drove them far from Latium; and thus for many Years, they were forced by Fate to roam round every Sea: So vast a Work it was to found the Roman State.

Scarce had the Trojans, losing Sight of Sicily, with Joy launched out

N O T E S.

Access of the Trojans from Italy: For she remembered that long War which had cost her so many Anxieties, so many Quarrels with Jupiter and the Gods of the opposite Faction, such hard Struggles, and therefore was afraid lest she should be involved in such another War with the Trojans, or their Race, in Defence of Carthage. This seems to be the plain Sense of the Passage; for Virgil mentions first Juno's Fears for Carthage, *Id metuens, veterisque*, &c. and then he mentions, as distinct from these, the Causes of her Anger and personal Repentment against the Trojans, *Nec dum etiam causæ irarum*; and then both her Fears and personal Repentments, as the concurring Causes of her afflicting Æneas, and endeavouring to exclude him from Italy; *His accensa super*---Troas arcebat longe Latio.

24. *Prima*---*gesserat*. Either taking *prima* adverbially, which she had before carried on, or rather, *prima* for *princeps*, whereof she was the principal Manager. For Homer represents Jupiter neuter in the War, or rather favourably inclined to the Trojans, and acting against them only by Juno's Instigation. See his Speech to Juno, Iliad IV. 30. So that the War was chiefly conducted by Juno and Pallas, Juno still having the leading and Direction.

24. *Caris*---*Argis*. Argos was one of the Cities where Juno had her particular Residence; whence she has the Name of Ἐρη Αργείη,

II. IV. 8. and Juno Argiva, Æn. III. 547. And in the same Book of the Iliad, v. 52. she names Argos among her favourite Cities.

27. *Judicium Paridis*. This refers to the known Story of the Dispute for the Prize of Beauty, between the three Goddesses, Juno, Minerva, and Venus, the Decision whereof was left to Paris, who gave it in favour of Venus.

28. *Et genus invisum*. Juno hated the whole Trojan Race from the Beginning, upon account of their Original; for Dardanus, the Founder of the Race, was the Son of Jupiter by Eletra. And it is well known what irreconcilable Enmity Juno bore to all the Offspring of her Husband's stolen Embraces.

28. *Rapti Ganymedis*. The Office of Cup-bearer to the Gods was transferred from Hebe, Juno's Daughter, to Ganymede, the Son of Troas, a beautiful Boy, who was carried up to Heaven by an Eagle.

34. *Vix è conspectu*, &c. I shall here transcribe a Note that relates to this Place, from Mr. Addison's Criticism on *Milton*, Spect. Vol. IV. No. 267. After he has shewn how Homer, to preserve the Unity of his Action, hastens into the Midst of Things, and opens his Poem with the Dissension of his Princes, artfully interweaving, in the several succeeding Parts of it, an Account of every Thing material which relates to them, and had passed before

et ruebant spumas salis æ-
re; cum Juno, servans vul-
nus æternum sub pectore,
Hæc secum volvebat :
Mene victam desistere in-
cepto, nec posse avertere
regem Teucrorum ab Ita-
lia ? quippe vector fatis !
Pallasne potuit exurere
classim Argivum, atque
submergere ipsos ponto, ob
noxam unius, et furias A-
jæcis Oilei ? Ipsa jaculata
è nubibus rapidum ignem
Jovis, disjecitque rates,
evertitque æquora ventis :
Turbine corripuit illum,
(Ajacem) expirantem
flammas è transfixo pecto-
re, infixitque illum sco-
pulo acuto. Ast ego, quæ
incedo Regina Divum, Jo-
rorque et conjux Jovis,
gero bella tot annos cum
unâ gente : et quisquam
præterea adoret numen Ju-
nonis, aut supplex impo-
nat honorem ipsius altari-
bus ? Dea volutans talia
secum corde flammato, ve-
nit in Æliam patriam
nimborum, loca foeta aus-
tris furentibus. Hic rex
Æolus in vasto antro pre-
mit imperio, ac frænât
vinclis et carcere ventos
luctantes, tempestatque
sonoras. Illi indignantes
fremunt circum sua claustra cum magno murmure montis.

Vela dabant læti, et spumas salis ære ruebant, 35
Cum Juno æternum servans sub pectore vulnus,
Hæc secum : Mene incepto desistere victam ?
Nec posse Italiâ Teucrorum avertere regem ?
Quippe vector fatis ! Pallasne exurere classem
Argivum, atque ipsos potuit submergere ponto, 40
Unius ob noxam, et furias Ajæcis Oilei ?
Ipsa, Jovis rapidum jaculata è nubibus ignem,
Disjecitque rates, evertitque æquora ventis :
Illum expirantem transfixo pectore flammas
Turbine corripuit, scopuloque infixit acuto. 45
Ast ego, quæ Divum incedo Regina, Jovisque
Et soror, et conjux, unâ cum gente tot annos
Bella gero. et quisquam numen Junonis adoret
Præterea, aut supplex aris imponat honorem ?

Talia flammato secum Dea corde volutans, 50
Nimborum in patriam, loca foeta furentibus

Austris,

Æliam venit. hic vasto rex Æolus antro
Luctantes ventos, tempestatque sonoras
Imperio premit, ac vinclis et carcere frænât.

Illi indignantes magno cum murmure montis 55
Circum claustra fremunt. celsâ sedet Æolus arce,
Sceptra

NOTES.

before that fatal Dissension, he adds ; “ Af-
ter the same Manner Æneas makes his first
Appearance in the Tyrrhene Seas, and with-
in Sight of Italy, because the Action pro-
posed to be celebrated was that of his set-
tling himself in Latium. But because it
was necessary for the Reader to know what
had happened to him in the taking of Troy,
and in the preceding Parts of his Voyage,
Virgil makes his Heroe relate it by way of
Episode in the second and third Books of
the Æneid. The Contents of both which
Books come before those of the first Book
in the Thread of the Story, tho’, for pre-
serving of this Unity of Action, they follow
them in the Disposition of the Poem.”

35. *Ære. i. e. æratis proris*, with their bra-
zen Prows, as *Æn. IX. 122.*

Quot prius æratæ steterant ad littora proræ.

40. *Argivum.* Not the Greeks in general,
but the Locrians, who, in their return Home,
after the Destruction of Troy, were shipwreck-
ed. *Ajax* himself was thunderstruck by *Pal-
las* for ravishing *Cassandra* in her Temple. *Ho-
mer* however makes him to have been drowned
by *Neptune*, for impiously boasting he would
make his Escape even in spite of the Gods,
Odyss. I. IV.

46. *Incedo*, Move majestic. *Servius* ob-
serves that the Word *incedo* is properly applied
to Persons of Rank and distinguished Characters,
and that it signifies to walk with Dignity and
in State, *cum dignitate aliqua ambulare*. Hence
it is again made use of in describing Queen *Di-
do* advancing to the Temple in graceful Ma-
jesty ; *Regina ad templum forma pulcherrima*
Dido.

out into the Deep, and begun to plough the foaming Billows with their brazen Prows; when Juno, harbouring everlasting Rancour in her Breast, thus *argues* with herself: Shall I then, baffled *thus*, desist from my Purpose, nor have it in my Power to avert the Trojan King from Italy. And why, because I am restrained by Fate! Was Pallas able to burn the Grecian Ships, and bury themselves in the Ocean, and for the Offence of one, even the Frenzy of Ajax, Oileus' Son? She herself, darting from the Clouds Jove's rapid Fire, both scattered their Ships, and upturned the Sea with the Winds: Him too she snatched away in a Whirlwind, expiring Flames from his transfix'd Breast, and dashed *him* against the pointed Rock. But I, who move majestic the Queen of Heaven, both Sister and Wife of Jove, must maintain a Series of Wars with one *poor* Race for so many Years. And who will henceforth adore Juno's Deity, or humbly offer Victims on her Altars?

The Goddess by herself revolving such Thoughts in her inflamed Breast, repairs to Æolia, the native Land of Storms, Regions pregnant with boisterous Winds. Here, in a capacious Cave, King Æolus controuls with imperial Sway the reluctant Winds and blustering Tempests, and confines them with Chains to *their* Prison.

They

NOTES.

Dido, incessit. Juno was believed to have a very remarkable majestic Gait; hence we read in *Athenæus*, Ἡραὸν βαδίζει: i. e. *She walks with Juno's Gait.* And in like Manner *Propertius*, Lib. II. El. 2.

Et incedit vel Jove digna soror.

She walks with all the Dignity of the Sister of Jove.

49. *Honorem.* This Word is used by *Virgil* to denote the Sacrifices and other Ceremonies of Religion that were performed in honour of the Gods. See v. 636.

----- *Divum templis indicit honorem.*

And 740.

----- *in mensâ laticum libavit honorem.*

52. *Eoliam.* The Æolian Islands, situated between Italy and Sicily, which were seven in Number. Here Æolus, the Son of *Hippotas*, reigned, reputed King of the Winds, because, from a Course of Observations, he had acquired some Knowledge of the Weather,

and was capable of foretelling at Times what Wind would blow for some Days together, as we learn from *Diodorus* and *Pliny*.

52. ----- *hic vasto rex Æolus antro*

LuEtantes ventos tempestatesque sonoras.

The Sound of these Verses is remarkably adapted to the Sense. They labour, move slowly, and are incumbered with Spondees, to shew the Restraint which Æolus lays on his imprisoned Winds, and their Impatience under it. On the other Hand, when their Prison is opened to give them vent, their Eruption and impetuous Career is represented in the Structure of the Verse, that runs away in a Flood of Dactyls,

Una Euræque Notusque ruunt, creberque procellis, v. 89.

Virgil abounds with Instances of this Kind, for which the curious Reader may consult Dr. *Clarke's* Note on the *Iliad*, L. III. v. 363.

C

61. *Molemque*

tenens sceptrâ : mollique eorum animos, et temperat iras. Quippe ni faciat id, illi rapidi ferant secum maria ac terras cœlumque profundum, verrantque ea per auras. Sed pater omnipotens metuens hoc abdidit cos speluncis atris : insuperque imposuit molem et montes ; deditque iis regem, qui iussus sciret et premere illos certo fœdere, et dare illis laxas habenas. Ad quem Juno supplex tum usa est bis vocibus : Æole (namque pater Divûm atque rex hominum dedit tibi et mulcere fluctus, et tollere eos vento) gens inimica mihi Tyrrenum navigat æquor, Ilium in Italiam portans, victosque Penates. Incute vim ventis, submersasque obrue puppes ; Aut age diversas : et disjice corpora ponto. 70 Sunt mihi bis septem præstanti corpore Nymphæ ; Quarum, quæ formâ pulcherrima, Deïopeiam Connubio jungam stabili, propriamque dicabo : Omnes ut tecum meritis pro talibus annos Exigat, et pulchrâ faciat te prole parentem. 75 Æolus hæc contra : Tuus, ô Regina, quid optes Explorare labor : mihi iussa capeßere fas est. Tu mihi quodcunque hoc regni, tu sceptrâ, Jovemque Concilias, tu das epulis accumbere Divûm, Nimborumque facis tempestatumque potentem. 80 Hæc ubi dicta, cavum conversâ cuspide montem Impulit sceptrâ Jovemque : tu das mihi accumbere epulis Divûm, facisque me potentem nimborum tempestatumque. Ubi hæc dicta sunt, impulit cavum montem in latus cuspide conversâ :

Sceptrâ tenens, mollique animos, et temperat iras.
Ni faciat, maria, ac terras, cœlumque profundum
Quippe ferant rapidi secum, verrantque per auras.
Sed pater omnipotens speluncis abdidit atris, 60
Hoc metuens ; molemque et montes insuper altos
Imposuit ; regemque dedit, qui fœdere certo
Et premere, et laxas sciret dare jussus habenas.
Ad quem tum Juno supplex his vocibus usa est :
Æole, (namque tibi Divûm pater atque hominum
rex 65

Et mulcere dedit fluctus, et tollere vento)
Gens inimica mihi Tyrrenum navigat æquor,
Ilium in Italiam portans, victosque Penates.
Incute vim ventis, submersasque obrue puppes ;
Aut age diversas : et disjice corpora ponto. 70
Sunt mihi bis septem præstanti corpore Nymphæ ;
Quarum, quæ formâ pulcherrima, Deïopeiam
Connubio jungam stabili, propriamque dicabo :
Omnes ut tecum meritis pro talibus annos
Exigat, et pulchrâ faciat te prole parentem. 75
Æolus hæc contra : Tuus, ô Regina, quid optes
Explorare labor : mihi iussa capeßere fas est.
Tu mihi quodcunque hoc regni, tu sceptrâ, Jo-
vemque
Concilias, tu das epulis accumbere Divûm,
Nimborumque facis tempestatumque potentem. 80
Hæc ubi dicta, cavum conversâ cuspide montem.

Impulit

NOTES.

61. *Molemque et montes.* Instead of *molem montium*, a Figure which *Virgil* often uses.

71. *Sunt mihi bis septem.* This Passage is in Imitation of *Homer*, who makes the same Goddesses intice the God of Sleep to grant her a Favour, by promising him the Marriage of one of the Graces ;

Αλλ' ἐγὼ δὲ καὶ τοὶ χαρίων μίαν ὀπλοῦραων
Δωτῶ ὀπνιμεναι καὶ ἄν κεκλησθῶαι ἀκοίῃ
Πασιδενῇ, ἧς αἰὲν ἐελθεαὶ ἡμέλα πάντα.
*Hear, and obey the Mistress of the Skies,
Nor for the Deed expect a vulgar Prize :
For know, thy lov'd one shall be ever thine,
The youngest Grace, Pasithea the divine.*

Iliad XIV. 301.

78. Tu

They roar indignant round their Barriers, filling the hollow Mountain with loud Murmurs. Æolus is seated on a lofty Throne, wielding a Scepter, and *therewith* asswages their Fury, and moderates their Rage. For unless he did so, they in their rapid Career would hurl away Sea and Earth, and Heaven sublime, and sweep them through the Air. But almighty Father *Jove*, guarding against this, hath pent them in gloomy Caves, and thrown over them the ponderous Weight of Mountains, appointing them a King, who, by fixed Laws, and at Command, knows both *when* to curb *them*, and when to relax their Reins; whom Juno then in suppliant Words thus addressed: Great Æolus (for the Sire of Gods and King of Men hath given thee Power both to smooth the Waves, and raise them with the Wind) a Race by me detested sails the Tufcan Sea, transporting Ilium and its conquered Gods into Italy: Add Impulse to thy Winds, overset and sink their Ships; Or drive them different Ways, and strow the Ocean with floating Carcases. I have twice seven lovely Nymphs, the fairest of whom, *Deiopeia*, I will join to thee in firm Wedlock, and assign to be thy own for ever; that with thee she may spend all her Years for this Service, and make thee Father of a beautiful Offspring.

To whom Æolus replies: To you, *illustrious* Queen, it belongs to consider what you would have done: On me it is incumbent to execute *your* Commands. To thee I owe whatever of Power I have, to thee my Scepter, and *the Smiles of Jove*. You give me to sit at the Tables of the Gods, and make me Lord of Storms and Tempests.

Thus having said, whirling the Point of his Spear, he struck the hollow Mountain's Side: The Winds, as in a formed Battalion, rush

N O T E S.

78. *Tu mihi.* This *Servius* understands in an allegorical Sense, and thinks no more is meant by Æolus's receiving his Kingdom and Scepter from *Juno*, but that the Winds are formed by the Motion of the Air or *Juno*. But such allegorizing would quite destroy the poetical Beauty.

79. *Epulis accumbere Divum.* The Word *accumbere*, to lie, or recline, refers to the ancient Manner of lying or reclining on Couches at Table. And to be admitted to the Table of

the Gods imports Deification. Hence an Expression of the same Import is used by *Horace* to denote *Hercules's* Divinity, Lib. IV. Ode VIII. 29.

-----*sic Jovis interest*

Optatis epulis impiger Hercules.

81. *Hæc ubi dicta.* Those who are curious may consult *Scaliger's* Poetics, Lib. V. where this Description of the Storm is particularly examined, and compared with that of *Homer* in the fifth of the *Odysey*.

ac venti, velut agmine facto, ruunt quâ porta est data, et perflant terras turbine. Incubere mari, Eurûsque Notusque, Africusque creber procellis una ruunt totum mare à sedibus imis: et volunt vastos fluctus ad littora. Clamorque virum stridorque rudentum insequitur. Subito nubes eripiunt cœlumque diemque ex oculis Teucrorum: atra nox incubat ponto. Poli intonare, et æther micat crebris ignibus: omniaque intentant viris præsentem mortem. Extemplo membra Æneæ solvuntur frigore. Ingemit, et tendens duplices palmas ad sidera, refert talia voce: O illi terque quaterque beati, queis contigit oppetere ante ora patrum, sub altis mœnibus Trojæ! ô Tydide fortissime gentis Danaum, mœne non potuisse occumbere Iliacis campis? effundereque hanc animam tua dextra? ubi sævus Hector jacet telo Æacidæ, ubi ingens Sarpedon jacet: ubi Simois voluit sub undis tot scuta virum correpta, galeæque et fortia corpora.

Procella stridens ab Aquilone aduersa illi jac-tanti talia ferit velum, tollitque fluctus ad sidera. Remi franguntur; tum prora avertit, et dat latus undis; mons aquæ præruptus cumulo insequitur.

Impulit in latus: ac venti, velut agmine facto, Quâ data porta, ruunt, et terras turbine perflant. Incubere mari, totumque à sedibus imis Unâ Eurûsque Notusque ruunt, creberque procellis Africus, et vastos volvunt ad littora fluctus. 86 Insequitur clamorque virum stridorque rudentum. Eripiunt subito nubes cœlumque diemque Teucrorum ex oculis: ponto nox incubat atra. Intonare poli, et crebris micat ignibus æther: 90 Præsentemque viris intentant omnia mortem. Extemplo Æneæ solvuntur frigore membra. Ingemit, et, duplices tendens ad sidera palmas, Talia voce refert: O terque quaterque beati, Queis ante ora patrum Trojæ sub mœnibus altis 95 Contigit oppetere: ô Danaum fortissime gentis Tydide, mœne Iliacis occumbere campis Non potuisse, tuâque animam hanc effundere dextrâ?

Sævus ubi Æacidæ telo jacet Hector, ubi ingens Sarpedon: ubi tot Simois correpta sub undis 100 Scuta virum galeæque et fortia corpora volvit.

Talia jactanti, stridens Aquilone procella Velum aduersa ferit, fluctusque ad sidera tollit. Franguntur remi; tum prora avertit, et undis Dat latus; insequitur cumulo præruptus aquæ mons.

Hi

Remi franguntur; tum prora avertit, et dat latus undis; mons aquæ

N O T E S.

92. *Extemplo Æneæ solvuntur.* To those who here arraign Æneas of Cowardice and Puffillanimity, it is sufficient to observe, that his Fear arises not from a View of Death, but only from the Apprehension of dying in an inglorious Manner. He laments that he had not died like a brave Man in the Bed of Honour,

(---pulebrumque mori succurrit in armis) fighting for his Friends and Country, rather than to be reserved for so ignoble, not to say an accursed Death; for so drowning was reckoned by the Ancients, not only as it deprived their Bodies of the Rites of Sepulture, but

also because, as it is in *Servius*, this Kind of Death was thought as contrary to the Principle of the human Soul, as Water is to Fire; as *Æn. VI. 730.*

Ignis est illis vigor, &c.

94. *O terque quaterque beati.* It may be rendered *thrice happy ye*, by way of Apostrophe, which is surely more animated and poetical.

94. *O terque quaterque beati.* Macrobius, in his Dissertation upon the Number seven, alleges that *Virgil* makes Æneas call them *terque quaterque beati*, or seven times happy,

rush forth at every Vent, and scour over the Lands in giddy Whirls. They ply the Ocean furiously, and at once East and South, and stormy Southwest plough up the whole *Deep* from its lowest Bottom, and roll vast Billows to the Shores. The Cries of the Seamen succeed, and the Cracking of the Cordage. In a Trice Clouds snatch the Heavens and Day from the Eyes of the Trojans. Sable Night sits brooding on the Sea. Thunder roars from Pole to Pole, the Sky glares with repeated Flashes, and all Nature threatens them with immediate Death. Forthwith Æneas' Limbs are relaxed with cold shuddering Fear. He groans, and spreading out both his Hands to Heaven, thus expostulates: O thrice happy they, who had the good Fortune to die before their Parents Eyes under the high Ramparts of Troy! O thou, the bravest of the Grecian Race, great Tydeus' Son, why was I not destined to fall on the Trojan Plains, and pour out this Soul by thy Right-hand? *Even there* where stern Hector lies *slain* by the Sword of Achilles; where mighty Sarpedon lies; where, in impetuous Whirls, Simois, *my native River*, rolls along, with its Stream, the Shields and Helmets, and Bodies of so many gallant Heroes.

Thus while he mourns in vain, a Tempest roaring from the North strikes across his Sails, and heaves the Billows to the Stars. The Oars are shattered; then the Prow inclines, and exposes the Side of the Ship to the Waves, which now swell up, one after another, into broken, *hanging* Mountains. These hang *trembling* on the towering

N O T E S.

to express the most full and consummate Felicity, *plene et per omnia beatos exprimere volens*, seven, according to the Doctrine of the Pythagoreans, being a perfect Number, *numerus rerum omnium fere nodus*, as Cicero calls it. Which Mystery those who would see more fully explained, may consult Macrob. in *Sonn. Scip.* Lib. I. Cap. 6.

99. *Æacidæ*. Achilles, the Grandson of Æacus.

102. *Jactanti*. Signifies while he is throwing away his Words; that is, mourning or complaining in vain. See *Virgil*, second Eclogue, v. 5.

-----ibi hæc incondita solus

Montibus, et sylvis studio jactabat inani.

Hence it comes that *jactô* signifies to boast or

bluster, which is but throwing away Words.

105. *Insequitur cumulo*, &c. The same Image is represented, *Geor.* III. 237.

Fluctus ut, in medio cœpit cum albescere ponto, Longius ex altoque sinum trahit; utque volutus Ad terras, immane sonat per saxa, nec ipso Monte minor procumbit.

Insequitur may signify, The next Scene is, *cumulo præruptus aquæ mons*; i. e. Wave on Wave, *cumulo*, tumbling along, and still gathering Bulk, till it grows to *præruptus aquæ mons*; i. e. a broken, overhanging Mountain of Water. The Structure and Sound of the Verse shew the Image, *cumulo* expresses the tumbling of the Waves, *præruptus* their Ruggedness and threatening Aspect, and *mons* the Weight and Noise with which they break.

107. *Terram*

Hi pendent in summo fluctu, unda debescens aperit terram bis inter fluctus : æstus furit arenis. Notus torquet tres abreptas in saxa latentia ; quæ saxa in mediis fluctibus Itali vocant aras, immane dorsum in summo mari. Eururus urget tres ab alto in brevia et Syrtes, miserabile visu ; illiditque eas vadis, atque cingit aggere arenæ. Ingens pontus ante ipsius oculos ferit à vertice in puppim unam quæ vehebat Lycios fidumque Orontem : magister excutitur pronusque voluitur in caput : ast fluctus ter circum agens illam ibidem torquet, et rapidus vortex vorat æquore. Apparent rari nantes in vasto gurgite : arma virum apparent, tabulæque et Troia gaza per undas. Jam hiems vicit validam navem Ilioi, jam navem fortis Achatæ, jam navem quâ Abas est vectus, et quâ grandævus Alethes : omnes naves accipiunt imbrem inimicum, compagibus laterum laxis, fatiscuntque rimis.

Interea Neptuneus sensit pontum misceri magno murmure, hiememque esse emissam, et signa esse refusa ab imis vadis : graviter commotus, et prospiciens alto, extulit placidum caput summâ undâ. *Videt classem Æneæ disjectam toto æquore, Troas oppressos fluctibus, ruinâque cæli. Nec doli et iræ Junonis latuere fratrem :*

Hi summo in fluctu pendent: his unda dehiscens 106
Terram inter fluctus aperit. furit æstus arenis.
Tres Notus abreptas in saxa latentia torquet :
Saxa, vocant Itali mediis quæ in fluctibus Aras,
Dorsum immane mari summo. tres Eururus ab alto
In brevia et Syrtes urget, (miserabile visu) 111
Illiditque vadis, atque aggere cingit arenæ.
Unam, quæ Lycios fidumque vehebat Orontem,
Ipsius ante oculos ingens à vertice pontus
In puppim ferit: excutitur pronusque magister 115
Volvitur in caput. ast illam ter fluctus ibidem
Torquet agens circum, et rapidus vorat æquore
vortex.

Apparent rari nantes in gurgite vasto ;
Arma virum tabulæque, et Troia gaza per undas.
Jam validam Ilioi navem, jam fortis Achatæ, 120
Et quâ vectus Abas, et quâ grandævus Alethes,
Vicit hiems: laxis laterum compagibus omnes
Accipiunt inimicum imbrem, rimisque fatiscunt.
Interea magno misceri murmure pontum,
Emissamque hiemem sensit Neptuneus, et imis 125
Stagna refusa vadis: graviter commotus, et alto
Prospiciens, summâ placidum caput extulit undâ.
Disjectam Æneæ toto videt æquore classem ;
Fluctibus oppressos Troas, cœlique ruinâ.
Nec latuere doli fratrem Junonis, et iræ: 130
Eurum

N O T E S.

107. *Terram inter, &c.* It will appear that there is nothing exaggerated in this Circumstance of the Description, if we consider that the Fleet was near Shoals and Sandbanks, v. 115. where there was no great Depth of Water.

109. *Aras.* These Rocks are thought to be the Islands *Ægates*, between *Africa*, *Italy*, and *Sicily*, where the *Romans* and *Carthaginians* struck up a Treaty of Peace, which put

an End to the first *Punic War*. Hence they got the Name of the *Altars*, because of the mutual Oaths which the two Nations had there taken after the Defeat of the *Carthaginian Army* by *Lutatius Catulus*, A. U. C. 512.

114. *Pontus.* As if a whole Sea had been breaking upon the Ship at once.

114. *A vertice.* According to *Servius* is from the North, taking vertex for the North-pole. *Rugus* and others explain it the Prow, Head,

towering Surge; to those the wide yawning Deep discloses the Earth between two Waves: The whirling Tide rages with mingled Sand. Three other Ships, the South-wind hurrying away, throws on latent Rocks; Rocks in the Midst of the Ocean, which the Italians call the Altars, whose huge Back just rises to the Surface of the Sea. Three from the Deep the East-wind drives on Sholes and Flats, a piteous Spectacle! and dashing on the Shelves, incloses them with Mounds of Sand. A mighty Billow falling from the Heighth of the Ship before the Heroe's Eyes, dashes against the Stern of one which bore the Lycian Crew, and their faithful Leader Orontes: The Pilot is tossed from his Seat, and precipitantly tumbled headlong into the Flood; there fixed, the Galley thrice, by the working Waves, is whirled around; and by the rapid Eddie swallowed up in the Deep. Then floating here and there on the Face of the vast Abyss, are seen Men, their Arms and Planks, and the Trojan Wealth among the Waves. Now the Storm overpowered the stout Vessel of Ilioneus, now that of brave Achates, and that which Abas, and that which old Alethes bore. All, at their loosened and disjointed Sides, receive the hostile Stream, and gape into Chinks.

Mean while Neptune felt the Sea in vast Uproar and Confusion, a Storm sent forth into his Domain, and the Depths overturned from their lowest Channels. He, in violent Commotion, and concerned for his watery Empire, reared his serene Aspect above the Waves; sees Æneas's Fleet scattered over the Ocean, the Trojans oppressed with the conflicting Waves below, and the convulsive Ruins of Heaven above. Nor were Juno's Wiles and Hate unknown to her Brother. He

N O T E S.

Head, or Fore-part of the Ship. But the most natural Sense seems to be that of *La Cerda*, who understands by it *from above*, or *from the Top* of the Ship. And in like Manner he interprets the same Expression in the second Georgic, 310.

Præsertim si tempestas a vertice sylvis Incubuit.

119. *Gaza*: Originally a Persian Word, which signifies any Kind of rich Furniture, as well as Treasures of Silver and Gold.

123. *Imbrem*. Signifies sometimes Water in general, as in *Lucretius*, Lib. I. 715.

Ex igni, atque anima procrefcere, et imbri.

127. *Placidum caput*. How is this consistent with his being *graviter commotus*, put in violent Commotion? In answer to this, *placidus* is an Epithet that denotes Neptune's natural Character, the other only an occasional Commotion and Disturbance: Or, he was peaceful and mild with respect to the Trojans, however offended he was at the Winds: Or, lastly, *placidum* may denote the Effect which his Aspect had to still the Sea, and produce a Calm.

132. *Generis*

vocat ad se Eurum Zephyrumque : dehinc fatur talia ; tantane fiducia vestri generis tenuit vos ? Jam audetis, o venti, miscere cœlum terramque, sine meo numine, et tollere tantas moles ? Quos ego puniam : Sed præstat componere motos fluctus. Post luetis mihi commissa pœna non simili. Maturate fugam, diciteque hæc vestro regi : imperium pelagi sævumque tridentem, non datum illi forte sed mihi : ille tenet saxa immania, vestras domos, o Eure : Æolus jacet in illâ aulâ, et regnet in clauso carcere ventorum. Sic ait, et placat tumida æquora citius dicto, fugatque nubes collectas, reducitque solem. Simul Cymothoe et Triton adnixus detrudunt nubes acuto scopulo : ipse levat eas tridenti ; et aperit vastas Syrtes, et temperat æquor, atque pellabitur summas undas levibus rotis. Ac veluti sæpe cum seditio coorta est in magno populo, vulgusque ignobile sævit animis ; jamque faces et saxa volant, furor ministrat arma : tum, si quem virum forte conspexere gravem pietate ac meritis, silent, adstantque arrectis auribus : ille regit animos, et mulcet horum pectora dictis. Sic cunctus fragor pelagi cecidit : postquam Genitor prospiciens æquora, invectusque cœlo aperto, flectit equos, volansque secundo curru dat lora.

Eurum ad se Zephyrumque vocat : dehinc talia fatur :
Tantane vos generis tenuit fiducia vestri ?
Jam cœlum terramque, meo sine nomine, venti,
Miscere, et tantas audetis tollere moles ?
Quos ego : sed motos præstat componere fluctus.
Post mihi non simili pœnâ commissa luetis. 136
Maturate fugam, Regique hæc dicite vestro :
Non illi imperium pelagi, sævumque tridentem,
Sed mihi forte datum. tenet ille immania saxa,
Vestras, Eure, domos : illâ se jacet in aulâ 140
Æolus, et clauso ventorum carcere regnet.
Sic ait, et dicto citius tumida æquora placat :
Collectasque fugat nubes, Solemque reducit.
Cymothoe simul et Triton adnixus, acuto
Detrudunt naves scopulo : levat ipse tridenti, 145
Et vastas aperit Syrtes, et temperat æquor :
Atque rotis summas levibus pellabitur undas.
Ac, veluti magno in populo cum sæpe coorta est
Seditio, sævitque animis ignobile vulgus ; 149
Jamque faces, et saxa volant ; furor arma ministrat :
Tum pietate gravem ac meritis si forte virum quem
Conspexere, silent ; arrectisque auribus adstant :
Ille regit dictis animos, et pectora mulcet.
Sic cunctus pelagi cecidit fragor ; æquora postquam
Prospiciens Genitor, cœloque invectus aperto 155
Flectit equos, curruque volans dat lora secundo.

Defessi

N O T E S.

132. *Generis fiducia.* The Winds, according to Hesiod, were the Offspring of *Aurora* and *Astræus*, one of the *Titans*. *Neptune* therefore by this Reproof insinuates, that if they imitated the Rebellion of the Giants their Ancestors, they might expect also to share their Doom.

138. *Non illi imperium.* Dr. Trapp alledges here that *Virgil* makes *Neptune* say what is not good Sense, since *Æolus* pretended not to go-

vern the Sea, but to embroil it. But in this very Thing *Æolus* was to blame ; he ought to have had Permission from *Neptune* before he sent forth the Winds to embroil his Realms. For it is to be considered that *Neptune* was a God of the first Class, as absolute as *Jove* himself in his own Dominions ; for the World had been shared by equal Lot between the three Brothers, and as *Jupiter* had the Earth to his Lot, so *Neptune* had the Sea, *Imperium pelagi*

He calls to him the East and West-winds, then thus in *Wrath* bespeaks them: And do you thus presume upon your Birth? Dare you, *audacious* Winds! without my sovereign Leave, to embroil Heaven and Earth, and raise such Mountains on the Sea? Whom I——But first it is fit to assuage the tumultuous Waves. A Chastisement of another Nature from me awaits your next Offence. Fly apace, and bear this *Message* to your King: That not to him the Empire of the Sea, and the awful Trident, but to me by Lot are given: His Dominions are *wild*, enormous Rocks, your proper Mansions *Eurus*: In that Palace let King Æolus proudly boast, and reign in the close Prison of the Winds.

So speaks *the God*, and swifter than Speech smooths the swelling Seas, disperses the collected Clouds, and brings back the Day. With him Cymothoe and Triton, with exerted Might, heave the Ships from the pointed Rock. He himself raises them with his Trident; Lays open the vast Sand-banks, and calms the Sea; and in his light Chariot glides along the Surface of the Waves. And as when a Sedition has arisen amongst a mighty Multitude, as often *happens*, and the Minds of the ignoble Vulgar are *all* on Fire; now Stones, now Firebrands fly, their Fury supplies them with Arms: if then by Chance they spy a Man revered for Piety and Worth, *all* are hushed, and stand with listening Ears: He, by *persuasive* Eloquence, rules their Passions, and calms their Breasts. Thus all the raging Tumult of the Ocean subsided, so soon as the Parent of the Floods, surveying the Seas, and wafted through the open Sky, manages his Steeds, and throws up the Reins, flying in his easy Chariot.

In

N O T E S.

pelagi mihi forte datum. Whereas Æolus was only a subordinate Deity, who was to act under the Command and Direction of his Superior; he was to loose and restrain the Winds, only *certo fœdere*, according to a fixed Order and Contract, *et jussus*, as he was commanded.

144. *Cymothoe.* One of the Sea-nymphs; the Name is very proper to an Inhabitant of the Sea, who glides nimbly along the Waves, being compounded of *κύμα*, a Wave, and *αἶν*, to run.

148. *Ac veluti.* This Simile is exceeding natural, just, and particularly exact. What more proper to represent the Disorder and Havock produced by a violent Hurricane, than the Fury and Desolation of an incensed Mob? As, on the other hand, the Suddenness with which the noisy Waves subside, and sink into a perfect Calm, so soon as Neptune appears, is finely marked by the Awe and Silence with which the seditious Multitude are immediately struck, at the Sight of a Person of superior Merit and Authority.

D

159. *Effe*

Æneadæ defessi, contendunt petere cursu littora quæ sunt proxima, et vertuntur ad oras Libyæ. Est locus in longo secessu; Insula efficit eum portum, objectu laterum; quibus omnis unda ab alto frangitur, scinditque sese in sinus reductos. Hinc atque hinc vastæ rupes, geminique scopuli minantur in cælum; sub quorum vertice æquora silent latè tuta: tum scena sylvis coruscis, nemusque atrum horrenti umbra desuper imminet. Sub adversâ fronte est antrum in scopulis pendentibus: intus sunt aquæ dulces, sediliaque è vivo saxo, domus Nympharum: hic non ulla vincula tenent fessas naves, non ulla ancora alligat eas unco morsu. Æneas subit huc septem navibus collectis ex omni numero: ac Troes egressi cum magno amore telluris, potiuntur arena optata, et ponunt in littore artus tabentes sale. Ac primùm Achates excudit scintillam filici, suscepitque ignem foliis, atque dedit arida nutrimenta circum, rapuitque flammam in fomite. Tum fessi rerum expediunt Cererem corruptam undis, armaque Cerealia: parantque et torrore flammis, et frangere saxo fruges receptas. Interea Æneas conscendit scopulum, et petit omnem prospectum latè in pelago, si quâ videat Anthea jactatum vento, Phrygiaeque biremes, aut Capyn, aut arma Caiici in celsis puppibus. Prospicit nullam navem in conspectu, tres vero cervos errantes in littore: tota armenta sequuntur bos à tergo; et longum agmen pascitur per valles.

Defessi Æneadæ, quæ proxima, littora cursu
 Contendunt petere, et Libyæ vertuntur ad oras.
 Est in secessu longo locus; insula portum
 Efficit, objectu laterum, quibus omnis ab alto 160
 Frangitur, inque sinus scindit sese unda reductos.
 Hinc atque hinc vastæ rupes, geminique minantur
 In cælum scopuli; quorum sub vertice latè
 Æquora tuta silent. tum sylvis scena coruscis 164
 Desuper, horrentique atrum nemus imminet umbrâ.
 Fronte sub adversâ scopulis pendentibus antrum:
 Intus aquæ dulces, vivoque sedilia saxo,
 Nympharum domus. hîc fessas non vincula naves
 Ulla tenent: unco non alligat ancora morsu.
 Huc septem Æneas collectis navibus omni 170
 Ex numero subit: ac magno telluris amore
 Egressi, optatâ potiuntur Troes arenâ,
 Et sale tabentes artus in littore ponunt.
 Ac primùm filici scintillam excudit Achates,
 Suscepitque ignem foliis, atque arida circum 175
 Nutrimenta dedit, rapuitque in fomite flammam.
 Tum Cererem corruptam undis, Cerealiaque arma
 Expediunt, fessi rerum; frugesque receptas
 Et torrore parant flammis, et frangere saxo.
 Æneas scopulum interea conscendit, et omnem 180
 Prospectum latè pelago petit; Anthea si quâ
 Jactatum vento videat Phrygiaeque biremes;
 Aut Capyn, aut celsis in puppibus arma Caiici.
 Navem in conspectu nullam; tres littore cervos
 Prospicit errantes: hos tota armenta sequuntur 185
 A tergo; et longum per valles pascitur agmen.

Constitit

NOTES.

159. *Est in secessu, &c.* This Description is very beautiful in itself, and seasonably introduced to relieve the Reader, and compose his Mind into an agreeable Tranquillity, after having dwelt on the former Images of Horror

and Distress. *Livy* gives Account of a Port in Spain belonging to New-Carthage, very like to this which *Virgil* here describes. *Sinus est maris media fere Hispaniæ ora, maxime Africo vento oppositus, et quingentos passus introrsus*

In the mean time the weary Trojans direct their Course towards the nearest Shores, and make the Coasts of Libya. *Here* in a long Recess a Station lies; an Island forms it into a Harbour by her jutting Sides, against which every Wave from the Ocean is broke, and divided runs into a remote, winding Bay. On either Side vast Cliffs *arise*, and two Twin-like Rocks *towering above the rest*, threaten Heaven: Under whose Summit the Waters all around are calm and still. Above, a Silvan Scene, with waving Woods, and a dark Grove, with awful Shade, hangs over *the Flood*. Under the opposite Front a Cave *is formed* of pendant Rocks, within *which are* fresh Springs, and Seats of living Stone, the *cool* Recess of Nymphs. Here Tempest-beaten Ships *ride safe*, tho' neither Cables hold, nor biting Anchors moor them. To this Retreat Æneas brings seven Ships, collected from all his Fleet: And the Trojans, longing much for Land, *now* disembark, enjoy the wished-for Shore, and stretch their *brine* drenched Limbs upon the Beach. Then first Achates struck *the latent* Spark from a Flint, received the Fire in Leaves, round it applied dry combustible Matter, and instant blew up the Fuel into Flame. Then, spent with Toil and Hunger, they produce their Grain damnified with the Brine, and the Instruments of Ceres; and prepare *first* to dry over the Fire, and *then* to grind with Stones their Corn saved *from the Wreck*. Mean while Æneas climbs a Rock, and takes a Prospect of the wide Ocean all around, if, by any Means, he can descry Antheus tossed by the Wind, and the Phrygian Gallies, or Capys, or the Arms of Caicus on the lofty Deck. He sees no Ship in View, but three Stags straying on the Shore: These the whole Herd follows, and is feeding through the Valley in a long extended Train. Here he stopped short, and snatch-

ing

N O T E S.

rus retractus, paululo plus passuum in latitudinem patens. Hujus in ostio sinus, parva insula objecta ab alto, portum ab omnibus ventis, præter Africum, tutum facit.

178. *Effsi rerum.* Virgil uses the Word *rerum* to signify Distresses, as in the four hundred and sixty second Verse,

Sunt lacrymæ rerum, et mentem mortalia tangunt.

185. *Sequuntur à tergo.* Tho' *à tergo* here may seem superfluous, and mere tautology, it is agreeable to the Genius of the purest *La-*

tin, and is used the same Way by Cicero, 1. Tullul. *Adolescentes in cursu à tergo. insequens, nec opinantes affecuta est senectus.* Besides, *à tergo* signifies their following close behind, as is the Manner of those timorous Animals to ad-

here close to their Leaders.

186. *Agmen.* This Word signifies a moving Body, as an Army marching; a Circumstance that makes the Prospect more delightful and picturesque, to see a Herd of Deer extended through a long Valley, and in Motion.

Constitit hic, corripuit-
que manu arcum celere-
que sagittas, quæ tela
fidus Achates gerebat: pri-
mumque sternit ipsos Du-
ctores ferentes capitâ al-
ta arboreis cornibus, tum
vulgus, et agens telis in-
ter frondea nemora miscet
omnem turbam. Nec ab-
sistit priusquam victor
fundat humi septem in-
gentia corpora, et æquet
numerus cum navibus.
Hinc petit portum, et par-
titur eos in omnes socios.
Deinde dividit vina quæ
bonus Acestes onerarat ca-
dis in Trinacrio littore,
herosque dederat abeunti-
bus, et mulcet bis dictis
eorum mœrentia pectora:
O socii (neque enim igna-
ri sumus ante malorum)
O vos passi graviora!
Deus dabit finem bis quo-
que. Vos accessis ei ad
Scyllæam rabiem, scopu-
losque penitus sonantes;
vos experti estis et Cyclo-
pæa saxa: revocate ani-
mos, mittiteque mœstum
timorem; forsitan olim ju-
vabit meminisse et hæc.
Tendimus in Latium per
casus varios, per tot dis-
crimina rerum; ubi fata
offendunt nobis quietas se-
des: illic fas est regna
Trojæ resurgere. Dura-
te et servate vosmet se-
cundis rebus. Refert ta-
lia voce, ægerque ingen-
tibus curis, simulat spem
vultu, premit altum dolo-
rem corde. Illi accingunt se prædæ dapibusque futuris;
pars secant in frustra, figuræque ea trementia verubus:

Constitit hic, arcumque manu, celeresque sagittas
Corripuit; fidus quæ tela gerebat Achates:
Ductoresque ipsos primùm, capita alta ferentes
Cornibus arboreis, sternit, tum vulgus; et omnem
Miscet agens telis nemora inter frondea turbam. 191
Nec prius absistit, quàm septem ingentia victor
Corpora fundat humi, et numerum cum navibus
æquet.

Hinc portum petit, et socios partitur in omnes.
Vina, bonus quæ deinde cadis onerarat Acestes 195
Littore Trinacrio, dederatque abeuntibus, heros
Dividit, et dictis mœrentia pectora mulcet:
O socii, (neque enim ignari sumus ante malorum)
O passi graviora! dabit Deus his quoque finem.
Vos, et Scyllæam rabiem, penitusque sonantes 200
Accēstis scopulos; vos et Cyclopea saxa
Experti: revocate animos, mœstumque timorem.
Mittite; forsitan et hæc olim meminisse juvabit.
Per varios casus, per tot discrimina rerum
Tendimus in Latium; sedes ubi fata quietas 205
Ostendunt: illic fas regna resurgere Trojæ.
Durate, et vosmet rebus servate secundis.
Talia voce refert, curisque ingentibus æger,
Spem vultu simulat: premit altum corde dolorem.
Illi se prædæ accingunt, dapibusque futuris; 210
Tergora diripiunt costis, et viscera nudant.
Pars in frustra secant, verubusque trementia figunt:

Littore

N O T E S.

190. *Cornibus arboreis.* This finely marks the *Ductores* or *Leaders* from the rest, on whose lofty Heads tall branching Horns shoot up like Trees.

190. *Et omnem miscet.* Miscere here signifies to make them fly before him in the utmost Fear and Disorder, as *Æn.* X. 721.

Hunc ubi miscentem longe media agmina vidit.
It answers to Homer's ἀλατίζοντα σιχαῖς ἀν-
δρῶν.

196. *Littore Trinacrio.* Sicily was denomi-
nated *Trinacria* from its triangular Form;
the three Promontories in which its Angles
terminated were called *Pachinus*, *Pelorus*, and
Lilybæum.

198. *Ante malorum.* i. e. *Malorum* quæ
ante fuerunt, former or past Ills.

199. *O socii;—O passi graviora.*
O fortes pejoraque passi. *Hor.* *Ode* I. 7.
And both of them are from *Homer*, *Odys.* XII:
200. *Scyllæam*

ing his Bow and winged Arrows, Weapons which the faithful Achaes bore; first overthrows the Leaders, bearing their Heads high with branching Horns; next the vulgar Throng, and disperses the whole Herd, persecuting them with Darts through the leafy Woods. Nor desists he *from the Chace*, till his conquering Arm stretches seven huge Deer on the Ground, and equals their Number with his Ships. Hence he returns to the Port, and shares *the Spoil* amongst all his Crew. Then the Heroe divides the Wine which the good Accetes had stowed in Casks on the Sicilian Shore, and given them at parting, and with these Words cheers their disconsolate Hearts: O Friends and Fellow-sufferers, who have sustained severer Ills than these (for we are not Strangers to former Days of Adversity) to these too God will grant a *happy* Period; you have seen both Scylla's furious Coast, and those hideous roaring Rocks; you are acquainted even with the Dens of the Cyclops: Resume then your Courage, and dismish your desponding Fears; perhaps the Day may come when even these *Misfortunes* shall be remembered with Joy. Through various *Scenes of Woe*, through many perilous Adventures we steer *our Course* to Latium, where the Fates give us the Prospect of peaceful Settlements. There Troy's Kingdom is allowed once more to rise. *With Patience* persevere, and reserve yourselves for prosperous Days. So spoke *the Chief*; and *tho'* oppressed with *a thousand* heavy Cares, yet wears the Looks of well dissembled Hope, while he buries deep Anguish in his Breast.

Now they address themselves to the Spoil and future Feast; tear the Skin from off the Ribs, and lay the Entrails bare. Some divide *the Flesh* into Parts, and fix on Spits the quivering Limbs: Others

N O T E S.

200. *Scyllæam rabiem*. Scylla was a Rock in the western Part of Italy, adjoining to the Promontory of *Cænys*, now *Capo di Passolo*. The Violence of the Waves, and the whirling Eddies in that narrow Sea, having often proved fatal to Ships, gave the Poets a Handle to transform it into a hideous Monster, the upper Parts of whose Body resembled a beautiful Virgin; the middle that of a Wolf, and which terminated in a Fish's Tail. As in that Description *Virgil* gives of it in the third Book, v. 424.

*At Scyllam cæcis cobibet spelunca latebris;
Ora exsertantem, et nares in saxa trahentem.*

*Prima hominis facies, et pulchro pectore virgo,
Pube tenus; postrema immani corpore Prifis,
Dolphinum caudas utero commissa luporum.*

201. *Cyclopea saxa*. The Cyclops were the primitive Inhabitants of Sicily, and had their chief Residence near Mount *Ætna*. They were reputed to be savage and inhospitable. Hence the Poets fabled that they were a Race of monstrous Giants, who had but one Eye, which was in their Forehead, and that they fed upon human Flesh; and, from their Vicinity to Mount *Ætna*, they were given out to be *Vulcan's* Servants, who employed them in forging *Jupiter's* Thunderbolts.

*Alii locant athena in lit-
tore, ministrantque flam-
mas. Tum revocant vi-
res suas victu, fustique
per herbam implentur ve-
teris Bacchi, ferinaque
pinguis. Postquam fa-
mes eorum est exempta
epulis, mensaque sunt re-
motæ, requirunt longo ser-
mone socios amissos, du-
bii inter spemque metum-
que; seu credant eos vi-
vere, siue pati extrema,
nec vocatos jam exaudire.
Pius Æneas præcipue,
gemit secum casum nunc
acris Orontei, nunc Amy-
ci, et crudelia fata Ly-
ci, fortemque Gyan, for-
temque Cloanthum.*

*Et jam erat finis, cum
Jupiter è summo æthere
despiciens mare velivolum,
terrasque jacentes, litto-
raque, et latos populos, sic
constitit in vertice cæli,
et defixit lumina regnis
Libyæ. Venus autem tristior, et suffusa nitentes oculos lacrymis, alloquitur illum jactantem tales
curas in pectore;*

Littore athena locant alii, flammæque ministrant.
Tum victu revocant vires, fustique per herbam,
Implentur veteris Bacchi, pinguisque ferina. 215
Postquam exempta fames epulis, mensæque remotæ,
Amissos longo socios sermone requirunt;
Spemque metumque inter dubii; seu vivere credant,
Sive extrema pati, nec jam exaudire vocatos.
Præcipue pius Æneas, nunc acris Orontei, 220
Nunc Amyci casum gemit, et crudelia secum
Fata Lyci, fortemque Gyan, fortemque Cloanthum.

Et jam finis erat, cum Jupiter æthere summo
Despiciens mare velivolum, terrasque jacentes,
Littoraque, et latos populos; sic vertice cæli 225
Constitit, et Libyæ defixit lumina regnis.
Atque illum tales jactantem pectore curas,
Tristior, et lacrymis oculos suffusa nitentes,

Alloquitur

NOTES.

219. *Siue extrema pati.* The Romans had a Shyness and Aversion to hear, or pronounce in direct Words that a Person was dead; and therefore chose to make use of some Word that implied as much, as *fuit, vixit*; or to express it by a Circumlocution, as in the Instance before us. *Pati* here hath the Signification of the Preteritè, as in this same Book *Dido* says, *Teucrum memini venire for-venisse*, v. 619.

219. *Nec jam exaudire vocatos.* This is in Allusion to the ancient Custom of calling upon the Dead, which was the last Ceremony performed in Funeral Obsequies, as appears from several Passages in the Æneid, particularly in the Description of *Polydorus's* Sepulture, B. III. 67.

animamque sepulcro

Condimus, et magna supremum voce ciemus.

After the Body was interred, the Friends three times called aloud upon the deceased by his Name, and after thrice repeating the Word *vale*, as the last Farewel, they departed. The same Ceremony of invoking the Dead was also performed towards those who perished in Shipwreck, and whose Bodies could not be recovered in order to their Interment. To

them a Cenotaphy, or *tumulus inanis* was raised, and their departed Ghosts were three times solemnly called;

*Tunc egomet tumulum Rhetco in litore inanem
Constitit, et magna Manes ter voce vocavi.*

ÆN. VI. 505.

Pliny derives the Origin of this Custom from a just Precaution against burying Persons alive. For it having been observed that some were reputed dead who were only in a Swoon or Delirium, it was thought proper to preserve the Body for seven Days, during which Time, the Friends used to call upon the deceased at certain Intervals, and after the last Invocation the Body was carried out to be buried, or laid on the Funeral Pile. Hence the Phrase *conclamatum est* came to signify, *It is given up for lost, it is past all Hope*; as in *Terence*, *Eun. Ac. II. Sc. III. 56.*

220. *Præcipue pius Æneas.* The most exalted and heroic Minds are most susceptible of Humanity and Compassion. Therefore *Virgil* says, *Præcipue pius Æneas*; he was moved with generous Concern, especially for the Fate of those of distinguished Valour;

—fortemque Gyan, fortemque Cloanthum.

But at the same Time he conducts his Grief with

Others place the brazen Caldrons on the Shore, and prepare the Fires. Then they repair their Strength with Food, and stretched along the Grass, regale themselves with *generous* old Wine and choice Venison. After the Rage of Hunger was appeased, and the Tables removed, in long Discourse they explore the Fate of their Companions lost, hovering in Suspense between Hope and Fear, whether to believe them yet alive, or that they had finished their Destiny, and were now deaf to the *last solemn* Invocation of *departed Ghosts*. Above the rest the pious Heroe with himself bemoans now the Loss of active Orontes, now of Amycus, and then the cruel Fate of Lycus, with valiant Gyas, and *no less* valiant Cloanthus.

And now *the Day and Discourse* were ended; when Jove, from the lofty Sky, looking down upon the navigable Sea, and the Lands lying at rest, with the Shores and the Nations dispersed abroad; thus *surveying all*, stood on the Battlements of Heaven, and fixed his Eyes on Libya's Realms. To whom, revolving such Cares in his Mind, Venus, in mournful Mood, her starry Eyes bedimmed with Tears,

N O T E S.

with Prudence, carefully avoids what might dispirit the rest, and therefore *gemit secum*, he keeps his Anxiety to himself; shewing his Men an Example only of Fortitude and Resolution, which rises superior to Dangers and Misfortunes. This is evident from the whole Strain of his Speech aforementioned, and particularly from what is said, Verse 209.

Spem vultu simulat: premit altum corde dolorem.

224. *Mare velivolum*. In this beautiful Epithet *Velivolum* the Poet considers the Sails of a Ship under the Notion of Wings, where-with it flies upon the Sea. Sailing and flying have indeed so great a Resemblance to one another, that *Virgil*, the justest Copier of Nature, uses them interchangeably. Thus *Æn.* III. 520. *Velorum pandimus alas*; We expand the Wings of our Sails. And speaking of *Dædalus*'s Flight, he says, *Gelidas enavit ad arctos*; He sailed through the Air to the frozen North. And the ballanced Motion of his Wings, whereby he had sped his Flight, is called *Remigium Alarum*, the Steerage of his Wings.

224. *Terrasque jacentes*. The Earth or Lands are said to be *jacentes*, lying still, dead,

and at Rest, in Opposition to the Sea, which is restless, *velivolum*, always in Motion, agitated by sailing Ships, Winds and Tides. Or *jacentes* may signify *low lying*; for the Ancients were not ignorant that the Sea rises above the Level of the Land; thus the Word is used, *Æn.* III. 689.

Tapsunque jacentem.

228. *Tristior, &c.* This is the first Time *Venus* is introduced, and a very Charming Appearance she makes. That Air of Melancholy with which her Looks are clouded, the Tears that dim the Lustre of her Eyes, together with her tender Anxiety for her Son, shew her in a fine Situation, and cannot but heighten her Charms in the Reader's Eye. So *Heleen* is drawn in Tears the first Time she appears in the *Iliad* III. 142. where her Charms extort even from the venerable Fathers of *Troy* one of the highest Encomiums that ever was pronounced on Beauty. We have also another admirable Picture of Beauty in Distress drawn by *Milton*, towards the Beginning of the fifth Book of his *Paradise Lost*, where he describes *Eve* sorrowful and dejected for having dreamed of eating the forbidden Fruit. There are several parallel Circumstances in that Description which

O tu, qui regis res hominumque Deique æternis imperiis, et terras fulmine; Quid tantum potuit meus Æneas, quid Troes potuere committere in te? quibus passis tot funera cunctus orbis terrarum clauditur ob Italiam? Certè pollicitus es Romanos olim, annis volventibus, ductores fore hinc, à revocato sanguine Teucris, qui tenerent mare, qui tenerent terras omni dititione: O Genitor quæ sententia vocit te? equidem hoc solabar occasum tristisque ruinas Trojæ, rependens his fatis contraria fata. Nunc eadem fortuna insequitur viros actos tot casibus: O magne Rex, quem finem laborum das? Antenor, elapsus mediis Achivis, potuit tutus penetrare Illyricos sinus, atque intima regna Liburnorum, et superare fontem Timavi; unde per novem ora it mare proruptum cum vasto murmure montis, et premit arva sonanti pelago.

Alloquitur Venus: O, qui res hominumque Deumque
 Æternis regis imperiis, et fulmine terras, 230
 Quid meus Æneas in te committere tantum,
 Quid Troes potuere? quibus tot funera passis,
 Cunctus ob Italiam terrarum clauditur orbis?
 Certè hinc Romanos olim, volventibus annis,
 Hinc fore ductores, revocato à sanguine Teucris,
 Qui mare, qui terras omni dititione tenerent, 236
 Pollicitus: quæ te, Genitor, sententia vertit?
 Hoc equidem occasum Trojæ, tristisque ruinas
 Solabar, fatis contraria fata rependens.
 Nunc eadem fortuna viros tot casibus actos 240
 Insequitur. quem das finem, Rex magne, laborum?
 Antenor potuit, mediis elapsus Achivis,
 Illyricos penetrare sinus, atque intima tutus
 Regna Liburnorum, et fontem superare Timavi;
 Unde per ora novem vasto cum murmure montis
 It mare proruptum, et pelago premit arva sonanti.
 Hic

NOTES.

which makes it probable Milton had this Passage in his Eye. I shall only transcribe those Lines where *Eve* is seen in Tears;

So cheer'd he his fair Spouse, and she was cheer'd,

But silently a gentle Tear let fall

From either Eye, and wip'd them with her Hair;

Two other precious Drops, that ready stood,
 Each in their chrystal Juice, be, e'er they fell,
Kiss'd, &c.

That fine Circumstance in the fourth and fifth Line, is almost a literal Translation of *Virgil's* *Lacrymis oculos suffusa nitentes.*

235. *Revocato à sanguine Teucris.* The Commentators are puzzled in explaining this Passage, because *Teucer* was not originally from *Italy*. *La Cerda's* Solution, taken from *Corradus*, appears the easiest and most natural. By the *sanguine Teucris revocato*, he understands the *Trojans*, *Teucer's* Offspring, restored to their pristine Liberty, Power and Grandeur, in the same Sense with what *Venus* says in the End of her Speech, *Sic nos in sceptra reponis?*

239. *Fatis contraria, &c.* If *Venus* knew that *Æneas's* future Settlement in *Italy* was promised by *Jupiter*, and destined by Fate, why was she afraid of its not being accomplished? The Answer is, That the Opposition which that Event met with from *Juno*, made her waver and doubtful of her having been mistaken. For *Jupiter* alone had a perfect Insight into Futurity, and the other Deities knew no more of it than he was pleased to reveal to them;

Quæ Phæbo pater omnipotens, vixi Phæbus Apollo

Prædixit. Æn. III. 251.

I shall here take Occasion to remark, that they do *Virgil* Injustice, who alledge he makes *Jupiter* dependent on Fate or Destiny. Whereas it appears plain, from a Variety of Passages, that his Notion of Fate is strictly just and philosophical: For he makes Fate to be nothing else but the Counsels or Decrees pronounced by the Mouth of *Jove*, as the very Etymology of the Word implies, *Fatum à fari*. Thus he is represented as the great Dispenser

Tears, *thus* addresses herself: O *thou* who, with eternal Sway, rulest the Affairs of both Gods and Men, and with *thy* Thunder overawest *the World*, what so high Offence against thee could my Æneas or the Trojans be guilty of, that, after having suffered so many Deaths, they must be shut out from all the wide World upon account of Italy? Yet sure you promised, that in some future Age, after a *Series* of circling Years, the Romans should *descend* from them, powerful Leaders spring *even* from the Blood of Teucer restored, who should be Masters of the Sea, who should rule the Nations with absolute Sway. *Almighty* Father! whence is thy Purpose changed? I indeed was solacing *myself* with this *Promise* under Troy's Fall and sad Catastrophe, with adverse Fates ballancing Fates *more prosperous*. But now the same *hard* Fortune *still* pursues them after they have been tossed and *afflicted* with such Variety of Woes. Great Sovereign of *the World*, what End to their Labours wilt thou *vouchsafe* to give? Antenor, escaped from amidst the Greeks, could pierce the Illyrian Gulph, and in Safety *reach* the inmost Realms of Liburnia, and overpass the Springs of Timavus: Whence, through nine Mouths, with loud echoing from the Mountain, it bursts away *like* a Sea impetuous, and sweeps the Fields with a roaring Deluge. Yet *even* there he built the City Padua,

N O T E S.

fer of Fate in the third Book of the Æneid,

sic fata Deum rex

Sortitur, volvitque vices: is vertitur ordo.

Hence we see in this very Passage *Jupiter's* Promise, and Fate, are mentioned as synonymous Phrases: *Certe hinc—pollicitus.*—And therefore, says *Venus*,

Me solabar fatis contraria fata rependens.

And *Jupiter* in his Answer opens to her more plainly the Fate of her Race, and assures her it was unalterably fixed and certain,

—manent immota tuorum fata tibi.

For his Purpose was not changed, *Neque me sententia vertit?* And he concludes, *Sic placitum*, such is my Will, these are my Decrees. To make this still more evident, *Virgil* often calls Destiny *fata Divum*, which can signify nothing but the divine Counsels or Decrees; and if he gives Fate the Epithets of *inexpugnabile*, *inexorable*, he must mean, that the Laws and Order of Nature, in a Word, all Events whatever are fixed and immutable, as being the Result of consummate Wisdom and

Foresight, and having their Foundation in the divine Mind, which is subject to none of those Changes that affect impotent and injudicious Mortals. As to that Passage in the tenth Book of the Æneid, where *Jove*, to comfort *Hercules* for the Death of *Pallas*, tells him

—Trojæ sub mœnibus altis

Tot nati occidere Deum; quin occidit una

Sarpedon mea progenies: etiam sua Turnum

Fata vocant, metasque dati pervenit ad ævi.

Whence Mr. *Dryden* infers, that the King of the Gods himself acknowledges he could not alter Fate, nor save his own Son, and prevent the Death which he foresaw, Mr. *Pope* has given a satisfactory Answer, that this Passage amounts to no more than that *Jupiter* gave Way to Destiny.

246. *It mare proruptum.* Monsieur *Catrou* contends that this should be understood literally, but in that Opinion he is, and, I think, always will be singular. Tho' the *Timavus* is now but a pitiful Rivulet, yet *Servius* assures

Ille tamen locavit hic urbem Patavi sedesque Teucrorum, et dedit nomen genti, fixitque Troia arma nunc quiescit compositus in placida pace. Nos, tua progenies, quibus annuis arcem cœli, navibus amissis, infandùm! prodimur ob iram unius, atque disjungimur longè ab oris Italis. Hicne est bonus pietatis? Sicne reponis nos in sceptrâ?

Sator hominum atque Deorum subridens olli, vultu quo seruat cœlum tempestatesque, libavit oscula natæ: dehinc fatur talia: O Cytherea, parce metu; fata tuorum manent tibi immota; cernes urbem et promissa mœnia Lavini, feresque magnanimum Æneam sublimem ad sidera cœli: neque sententia vertit me. Hic geret ingens bellum in Italiâ (ego enim fabor tibi quando hæc cura remordet te, et movebo arcana fatorum, quibus ea longius) contundetque feroces populos, ponetque mores et mœnia viris, dum tertia æstas viderit eum regnantem in Latio, ternaue hiberna tempora transierint, Rutulis subactis. At puer Ascanius, cui cognomen additur Iulo (Iulus erat, dum Iliæ res stetit regno) explebit imperio triginta magnos orbes, mensibus volvendis, transferetque regnum ab sede Lavini, et muniet Albani longam multâ vi.

Hic tamen ille urbem Patavi, sedesque locavit Teucrorum, et genti nomen dedit, armaque fixit Troia: nunc placidâ compositus pace quiescit.

Nos, tua progenies, cœli quibus annuis arcem, 250 Navibus (infandùm) amissis, unius ob iram Prodimur, atque Italis longè disjungimur oris.

Hic pietatis honos? sic nos in sceptrâ reponis?

Olli subridens hominum sator atque Deorum, Vultu quo cœlum tempestatesque seremat, 255 Oscula libavit natæ: dehinc talia fatur:

Parce metu Cytherea; manent immota tuorum Fata tibi; cernes urbem et promissa Lavini Mœnia, sublimemque feres ad sidera cœli Magnanimum Æneam: neque me sententia vertit.

Hic (tibi fabor enim, quando hæc te cura remordet, Longiùs et volvens fatorum arcana movebo)

Bellum ingens geret Italiâ, populosque feroces Contundet; moresque viris et mœnia ponet, Tertia dum Latio regnantem viderit æstas, 265

Ternaue transierint Rutulis hiberna subactis.

At puer Ascanius, cui nunc cognomen Iulo Additur, (Iulus erat, dum res stetit Iliæ regno)

Triginta magnos, volvendis mensibus, orbes Imperio explebit, regnumque a sede Lavini 270 Transferet, et longam multâ vi muniet Albam.

Hic

N O T E S.

us, from Varro, it was formerly so large a River, as actually to get the Name of a Sea from the neighbouring Inhabitants. The French Translator's Criticism would destroy all the Beauty of two of the finest Lines in Virgil. They bring to my Mind the Description of a River swelled over all its Banks by Torrents of Rain in Mr. Thomson's Winter;

*At last th'ous'd up River pours along,
Resistless, roaring; dreadful down it comes
From the chapt Mountain, and the mossy Wild,
'Tumbling thro' Rocks abrupt, and sounding
far;*

*Then o'er the sand'd Valley floating spreads,
Calm, sluggish, silent; till again constrain'd,
Betwixt two meeting Hills it bursts away,
Where Rocks and Woods o'erhang the turbid
Stream;*

*There gathering triple Force, rapid, and deep,
It boils, and wheels, and foams, and thunders thro'.*

248. *Genti nomen dedit.* Livy tells us he called the Place Troy where they first landed.

250. *Nos.* Venus speaks in the Name of Æneas, to shew how nearly she had his Interest at Heart.

250. *Annuis.*

Padua, and established a Trojan Settlement, gave the Nation a *new* Name, and set up the Arms of Troy. Now in calm Peace composed he rests: *But* we, thy *own* Progeny, whom thou, by thy unalterable *Nod*, ordainest to sit inthroned in Heaven, *even we*, (*Oh Woe* unutterable!) having lost our Ships, are given up to *endless Dangers*, driven hither and thither far from the Italian Coast, and all to gratify the Spight of one. Are these the Honours wherewith thou crownest our Piety? Is it thus thou replacest us on the Throne?

The Sire of Gods and Men smiling upon her with that *serene* Aspect wherewith he clears the tempestuous Sky, gently kissed his Daughter's Lips, then thus replies: *My* Cytherea, cease from Fear: Immoveable to thee remain thy Peoples Fates. You shall see the City and promised Walls of Lavinium, and shalt raise magnanimous Æneas aloft to the Stars of Heaven; nor is my Purpose changed. In Italy he (for I will speak to thee *without Reserve*, since this Care lies gnawing at thy Heart, and, tracing farther back, I will reveal the Secrets of Fate) shall wage a mighty War, crush a stubborn Nation, and establish Laws and Cities to his People, till the third Summer shall see him reigning in Latium, and three Winters pass after he has subdued the Rutulians. But the Boy Ascanius, who has now the additional Sirname of Iulus (Iulus he was while the Empire of Ilium flourished) shall measure with his Reign full thirty great *solar* Circles of *twelve* revolving Months, transfer the Seat of his Empire from Lavinium, and strongly fortify Alba Longa.

N O T E S.

250. *Annus*. Has a particular Propriety in this Place, as expressed in the Translation.

251. *Infandum*. This Word is thrown in like an interposing Sigh, when he comes to the most moving Part of her Complaint; and the artful Pauses in this and the two following Lines, together with the abrupt Manner in which the Speech breaks off, shew her quite overpowered by the Tide of her Grief.

255. *Cælum tempestatesque*. For *tempestates cæli*, as above *molemque et montes* for *molem montium*.

262. *Movebo*. Reveal, or remove them from their Obscurity. *Moveo* implies the Greatness of the Undertaking.

263. *Bellum ingens geret*. The Poet, by putting these Predictions in the Mouth of

Jove himself, gives his Readers a very exalted Idea of his Heroe, and of the Dignity of the Romans; while at the same Time it furnishes him with a fine Opportunity of celebrating the more remarkable Periods of their History, particularly the Victories of *Cesar*, and the Glories of *Augustus's* peaceful Reign, which he considers as a second golden Age, in those noted Lines,

Aspera tum positis mitescent sæcula bellis, &c.

266. *Hiberna*. Tempora is understood.

267. *Cui nunc cognomen Iulo*. This Circumstance is thrown in to shew the Origin of the *Julian* Family, and the important Occasion of changing its Founder's Name from *Iulus* to *Julus* or *Julius*.

Hic jam regnabitur ter-
centum totos annos sub
Hectoreâ gente, donec Ili-
lia, Regina sacerdos, gra-
vis ex Marte, dabit
geminam prolem partu.
Inde Romulus, lætus sul-
vo tegmine lupæ suæ nu-
triciis, excipiet gentem, et
condet Mavortia mœnia,
dicetque Romanos de suo
nomine. Ego pono his
nec metas rerum nec tem-
pora : dedi illis imperium
sine fine. Quin aspera
Juno, quæ nunc metu
fatigat mare terrasque cœ-
lumque, reseret consilia in
melius, fovebitque mecum
Romanos dominos rerum,
gentemque togatam. Sic
placitum est. Ætas ve-
niet, lustris labentibus,
cum domus Assaraci ser-
vitiio premet Phthiam My-
cenæque claras, ac domi-
nabitur victis Argis. Cæ-
sar nascetur, Trojani
pulchrâ origine, qui ter-
minet suum imperium O-
ceano, qui terminet fa-
mam astris, Julius dictus,
nomen demissum à magno
Iulo. Tu secura olim
accipies hunc cœlo onustum
spoliis Orientis : Hic quo-
que vocabitur votis. Tum
aspera sæcula mitescent,
bellis positis. Cana fides,
et Vesta, Quirinus cum
fratre Remo, dabunt ju-
ra : diræ portæ belli clau-
dentur ferro et arctis com-
pagibus : impius furor
sedens intus super sæva
arma, et vincetus post ter-
gum centum abenis nodis,
fremet horridus ore cruento.

Ait hæc, et ab alto
cœlo demittit genitum Ma-
ia, ut terræ, utque arces novæ Carthaginis pateant hospitio Teucris ; ne Dido nescia fati arceret eos
a suis finibus. Ille remigio alarum volat per magnum aëra, ac citus adstitit oris Libyæ.

Hic jam tercentum totos regnabitur annos
Gente sub Hectoreâ ; donec regina sacerdos
Marte gravis geminam partu dabit Iliæ prolem.
Inde lupæ fulvo nutricis tegmine lætus 275
Romulus excipiet gentem, et Mavortia condet
Mœnia, Romanosque suo de nomine dicet.
His ego nec metas rerum, nec tempora pono ;
Imperium sine fine dedi. quin aspera Juno,
Quæ mare nunc terrasque metu cœlumque fatigat,
Consilia in melius referet, mecumque fovebit 281
Romanos rerum dominos, gentemque togatam.
Sic placitum. veniet lustris labentibus ætas,
Cui domus Assaraci Phthiam clarasque Mycenæ
Servitiio premet, ac victis dominabitur Argis. 285
Nascetur pulchrâ Troianus origine Cæsar,
Imperium Oceano, famam qui terminet astris,
Julius, à magno demissum nomen Iulo.
Hunc tu olim cœlo, spoliis Orientis onustum,
Accipies secura : vocabitur hic quoque votis. 290
Aspera tum positis mitescent secula bellis :
Cana fides, et Vesta, Remo cum fratre Quirinus
Jura dabunt : diræ ferro et compagibus arctis
Claudentur belli portæ : Furor impius intus
Sæva sedens super arma, et centum vinctus ahenis
Post tergum nodis, fremet horridus ore cruento. 295
Hæc ait, et Maiâ genitum demittit ab alto,
Ut terræ, utque novæ pateant Carthaginis arces
Hospitio Teucris ; ne, fati nescia, Dido
Finibus arceret. volat ille per aëra magnum 300
Remigio alarum, ac Libyæ citus adstitit oris.

Et

N O T E S.

278. Metas rerum. Virgil uses the Word
res for Dominion or Empire, both here, and
in many other Places. See above, Verse 268.
and Æneid III. 1.

Postquam res Asiæ, &c.

282. Gentemque togatam. The Toga, or
Down, was the distinguishing Dress of the

Romans, as the Pallium was of the Greeks.

284. Domus Assaraci. The Romans de-
scended from Assaracus by Æneas, who was
his Great-grandson. Phthia and Mycenæ were
the royal Seats of Achilles and Agamemnon.
This Prophecy Servius refers to Mummius, who
conquered Achaia ; Others to Paulus Æmilius, the
who

ga. Here again, for full three hundred Years, the Scepter shall be swayed by Hector's Line, until Ilia, a royal Priestess, impregnated by Mars, shall bear two Infants at a Birth. Then Romulus, exulting in the tawny Hide of the Wolf his Nurse, shall take upon him the Rule of the Nation, build a City sacred to Mars, and from his own Name call *the People* Romans. To them I fix neither Limits nor Duration of Empire: Dominion have I given *them* without End. Nay more, *even* fullen Juno, who now, through jealous Fear, creates endless Disturbance to Sea and Earth, and Heaven, *even she* shall change her Counsels for the better, and join with me in befriending the Romans, *those* Lords of the World, and the Nation of the Gown. Such is my Pleasure. An Age shall come, after a Course of Years, when the Race of Assaracus shall bring under Subjection Phthia and renowned Mycenæ, and reign over vanquished Argos. A Trojan shall be born of illustrious Race, Cesar, whose Empire the Ocean, whose Fame the Stars shall bound, Julius his Name, from great Iulus derived. Him, loaded with the Spoils of the East, you shall receive to Heaven at length, having seen an End of all your Cares: He too shall be invoked by Vows and Prayers. Then, Wars having ceased, fiercer Nations shall soften into Peace. Faith *with her* hoary *reverend* Locks, Vesta, and Quirinus, with his Brother Remus, shall *then* administer Justice. The dreadful Gates of War shall be shut with close Bolts and Bars of Iron. Within *the Temple* impious Fury, sitting on horrid Arms, and his Hands bound behind his Back with a hundred Brazen Chains, in hideous Rage shall gnash his bloody Jaws.

He said, and from on high sent down Maia's Son, that the Coasts of Libya, and the new-built Towers of Carthage might be open hospitably to receive the Trojans; lest Dido, ignorant of Heaven's Decree, should shut them out from her Ports. He, on the Steerage of his Wings, shoots away through the expanded Sky, and speedily lighted on the Coasts of Libya. And now he puts his Orders

N O T E S.

who subdued *Macedonia*, by which Means *Thessaly*, the Country of *Achilles*, became subject to the Romans.

292. *Cana fides*. Alluding to the Figure of Faith, which was represented with hoary Locks, to signify that this was the peculiar Virtue of ancient Times. Hence that Ex-

clamation, *Heu pietas, heu prisca fides!*

294. *Claudentur*. The Gates of the Temple of *Janus* were opened in Time of War, and shut in Time of Peace.

294. *Furor impius*. Pliny tells us that the Image of warlike Rage was drawn in this Manner by *Apelles*, and dedicated by *Augustus* in

Hic jam regnabitur tercentum totos annos sub Hectoreâ gente, donec Ilia, Regina sacerdos, gravis ex Marte, dabit geminam prolem partu. Inde Romulus, lætus fulvo tegmine lupæ suæ nutricis, excipiet gentem, et condet Mavortia mænia, dicetque Romanos de suo nomine. Ego pono his nec metas rerum nec tempora: dedi illis imperium sine fine. Quin aspera Juno, quæ nunc metu fatigat mare terrasque cælumque, referet consilia in melius, fovebitque mecum Romanos dominos rerum, gentemque togatam. Sic placitum est. Ætas veniet, lustris labentibus, cum domus Assaraci servitio premet Phthiam Mycenæque claras, ac dominabitur victis Argis. Cæsar nascetur, Trojanus pulchrâ origine, qui terminet suum imperium Oceano, qui terminet famam astris, Julius dictus, nomen demissum à magno Iulo. Tu secura olim accipies hunc cælo onustum spoliis Orientis: Hic quoque vocabitur votis. Tum aspera sæcula mitescent, bellis positis. Cana fides, et Vesta, Quirinus cum fratre Remo, dabunt jura: diræ portæ belli claudentur ferro et arctis compagibus: impius furor sedens intus super sæva arma, et vincetus post tergum centum abenis nodis, fremet horridus ore cruento.

Ait hæc, et ab alto cælo demittit genitum Mænia, ut terræ, utque arces novæ Carthaginis pateant hospitio Teucris; ne Dido nescia fati arceret eos a suis finibus. Ille remigio alarum volat per magnum aëra, ac citus adstitit oris Libyæ.

Hic jam tercentum totos regnabitur annos Gente sub Hectoreâ; donec regina sacerdos Marte gravis geminam partu dabit Ilia prolem. Inde lupæ fulvo nutricis tegmine lætus 275 Romulus excipiet gentem, et Mavortia condet Mœnia, Romanosque suo de nomine dicet. His ego nec metas rerum, nec tempora pono; Imperium sine fine dedi. quin aspera Juno, Quæ mare nunc terrasque metu cælumque fatigat, Consilia in melius referet, mecumque fovebit 281 Romanos rerum dominos, gentemque togatam. Sic placitum. veniet lustris labentibus ætas, Cui domus Assaraci Phthiam clarasque Mycenæ Servitio premet, ac victis dominabitur Argis. 285 Nascetur pulchrâ Troianus origine Cæsar, Imperium Oceano, famam qui terminet astris, Julius, à magno demissum nomen Iulo. Hunc tu olim cælo, spoliis Orientis onustum, Accipies secura: vocabitur hic quoque votis. 290 Aspera tum positis mitescent secula bellis: Cana fides, et Vesta, Remo cum fratre Quirinus Jura dabunt: diræ ferro et compagibus arctis Claudentur belli portæ: Furor impius intus Sæva sedens super arma, et centum vincetus ahenis Post tergum nodis, fremet horridus ore cruento. 295

Hæc ait, et Maiâ genitum demittit ab alto, Ut terræ, utque novæ pateant Carthaginis arces Hospitio Teucris; ne, fati nescia, Dido Finibus arceret. volat ille per aëra magnum 300 Remigio alarum, ac Libyæ citus adstitit oris.

Et

N O T E S.

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Romans, as the *Pallium* was of the Greeks.

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294. *Furor impius*. Pliny tells us that the Image of warlike Rage was drawn in this Manner by *Apelles*, and dedicated by *Augustus* in

Et jam facit iussa: Pœ-nique ponunt sua ferocia corda, Deo volente: imprimis Regina Dido accipit in Teucros animum quietum mentemque benignam.

At pius Æneas volvens plurima per noctem, ut primùm alma lux est data, constituit exire, explorareque locos novos, quærere in quas oras accesserit vento, qui teneant eas, hominesne feræne, nam videt loca inculta, referreque sociis exacta. Occulit classem in convexo nemorum, sub cavatâ rupe, clausam circum arboribus atque umbris borrentibus. Ipse graditur comitatus Achate uno, crispans manu bina hastilia lato ferro.

Cui mater obvia tulit sese in mediâ sylvâ, gerens os habitumque virginis, et arma virginis Spartanæ; vel talis qualis Threïssa Harpalyce fatigat equos, fugâque prævertitur volucrum Hebrum. Namque venatrix humeris suspenderatabilem arcum de more, dederatque suam comam ventis diffundere, nuda genu, collectaque fluentes sinus nodo. Ac prior inquit: heus juvenes, monstrate si quam mearum sororum forte vidistis hic errantem, succinctam pharetrâ et tegmine maculosæ lyncis, aut clamore prementem cursum apri spumantis. Sic Venus locuta est: at filius Veneris contra orsus est loqui sic: nulla tuarum sororum audita est neque visa mihi.

Et jam iussa facit: ponuntque ferocia Pœni Corda, volente Deo. in primis Regina quietum Accipit in Teucros animum mentemque benignam.

At pius Æneas per noctem plurima volvens, 305 Ut primùm lux alma data est, exire, locosque Explorare novos, quas vento accesserit oras; Qui teneant (nam inculta videt) hominesne, feræne, Quærere constituit, sociisque exacta referre. Classem in convexo nemorum, sub rupe cavatâ, 310 Arboribus clausam circum atque horrentibus umbris

Occulit. ipse uno graditur comitatus Achate, Bina manu lato crispans hastilia ferro.

Cui Mater mediâ sese tulit obvia silvâ, Virginis os habitumque gerens, et virginis arma Spartanæ; vel qualis equos Threïssa fatigat 316 Harpalyce, volucrumque fugâ prævertitur Hebrum. Namque humeris, de more, habilem suspenderat arcum

Venatrix, dederatque comas diffundere ventis; Nuda genu, nodoque sinus collecta fluentes. 320 Ac prior, Heus, inquit, juvenes, monstrate mearum Vidistis si quam hic errantem forte sororum, Succinctam pharetrâ et maculosæ tegmine lyncis, Aut spumantis apri cursum clamore prementem. Sic Venus; at Veneris contra sic filius orsus: 325 Nulla tuarum audita mihi neque visa sororum.

O, quam

contra orsus est loqui sic: nulla tuarum sororum audita est neque visa mihi.

N O T E S.

in his *Forum*: But because that *Forum* was not then dedicated, others refer it to the Statue of *Mars*, which the Spartans had in their City bound with Chains of Brass, as *Virgil* here describes, and as *Mars* is represented in *Homer*, Il. V. 386.

305. *At pius Æneas.* This is the Idea of a good Prince, Il. II. v. 25.

Οὐ χρεὶ παννυχίον εὐδεῖν βέλῃφορον ἀνδρα,
ὅτι λαοὶ τ' ἐπιστρεφάται, καὶ τὸς τὰ μέγ' ἔλπει.

Ill fits a Chief who mighty Nations guides, Directs in Council, and in War presides, To whom its Safety a whole People owes, To waste long Nights in indolent Repose.

Pope's Il. II. 27.

In like Manner *Homer* represents *Agamemnon* awake, and solicitous for the common Interest, while the rest of the *Grecian* Princes are enjoying soft Repose, Il. X.

Orders in Execution; and, at the Will of the God, the Carthaginians lay aside the Fiercenefs of their Hearts. The Queen especially entertains Thoughts of Peace, and a benevolent Disposition towards the Trojans.

But the pious Æneas, by Night revolving a thousand *Cares*, resolved, so soon as chearful Day arose, to set out in order to view the unknown Country, to *examine* on what Coasts he was driven by the Wind, who are the Inhabitants, whether Men or wild Beasts (for he sees nothing but *waste*, uncultivated Grounds) and inform his Friends of what Discoveries he makes. Within *the Shelter* of a winding Grove, under a hollow Rock, he secretly disposed his Fleet, fenced round with Trees and gloomy Shades: Himself marches forth, attended with Achates alone, brandishing in his Hand two Javelins of broad pointed Steel.

To whom, in the midst of a Wood, his Mother presents herself, wearing the Mien and Attire of a Virgin, and the Arms of a Spartan Maid: Or resembling Thracian Harpalyce, when she tires her Steeds, and in her Course outflies the swift Hebrus. For, Huntress like, she had hung from her Shoulders a commodious Bow, and gave her Hair to wanton in the Wind; bare to the Knee, with her flowing Skirts gathered in a Knot. Then first *addressing them*, pray, *gentle* Youths, she says, inform me, if by Chance ye have seen any of my Sisters wandering this Way, equipped with a Quiver, and the Skin of a spotted Lynx, or with full Cry urging the Chace of a foaming Boar? Thus Venus *spoke*, and thus her Son replied: None of your Sisters has been heard of or seen by me. O Virgin

N O T E S.

Ἄλλοι μὲν παρὰ νηυσὶν ἀρίστους παναχαιοὺν
Εὐδὸν πανηγυρίοι, μαλακῶ δεδμημένοι ὑπνοῶ
Ἄλλ' ἢν Ἀτρεΐδην Ἀγαμέμνονα ποιεμένα λαῶν
ῥ' ἔπ' ἔπειθε· εἶχε γλῦκερος, πολλὰ φρεσὶν ὀρμαίνοντα

316. *Spartanæ*. The Lacedemonian Virgins, according to *Lycurgus's* Institution, were trained up to all Sorts of manly Exercises, such as running, wrestling, throwing the Coit; or Javelin, but especially to riding and hunting. See *Plutarch* in the Life of *Lycurgus*.

317. *Hebrum*. It is easy for a Rider to outstrip the Course of the most rapid River; therefore some Commentators ingeniously con-

jecture that it ought to be read *Eurum*, the East-wind; which is also in *Virgil's* *Stile*, who says of *Camilla*, she was able to outrun the Winds;

—*cursumque pedum prævertere ventos*. Besides, *volucrum* is not a very proper Epithet for a River, but is very applicable to the Wind, which is usually drawn by the Poets with Winds.

323. *Maculose tegmine Lynceis*. It was the Custom in ancient Times for Hunters to wear the Skins of the Animals they had killed in the Chace.

O *Virgo*, quam memorem te ! namque haud est tibi mortalis visus, nec vox tua sonat hominem. O *Dea* certe ! an soror es *Phœbi*, an una es sanguinis *Nympharum* ? quæcunque es sis felix nobis, leveque nostrum laborem, et doceas sub quo cælo, in quibus oris orbis tandem jaſtemur : erramus ignari hominumque locorumque, acti huc vento et vastis fluctibus. Multa hostia cadet tibi ante aras nostrâ dextrâ. Tunc *Venus* respondit : haud equidem dignor me tali honore. Mos est *Tyriis* virginibus gestare pharetram, vincere furas altè purpureo cothurno. Vides *Punica* regna, *Tyrios* et urbem *Agenoris* ; sed fines sunt *Libyci*, genus intractabile bello. *Dido* regit imperium, quæ profecta est *Tyriâ* urbe fugiens fratrem germanum : injuria est longa, longæ sunt ambages ; sed sequar summa fastigia rerum. Conjux erat huic *Sichæus*, ditissimus *Phœnicum* agri, et dilectus magno amore miseræ *Didonis* ; cui pater dederat eam intactam, jugaratque primis omnibus : sed *Pygmalion* frater germanus habebat regna *Tyri*, immanior scelere ante alios omnes. Inter quos furor venit medius : ille impius, atque cæcus amore auri clam superat ferro *Sichæum* incautum ante aras, securus amorum sororis suæ germanæ : diuque celavit factum ; et malus simulans multa lufit ægram amantem vanâ spe. Sed ipsa imago conjugis inhumati venit ad eam in somnis, attollens ora pallida miris modis :

O, quam te memorem, virgo ! namque haud tibi vultus

Mortalis, nec vox hominem sonat. O *Dea*, certè ! An *Phœbi* soror, an *Nympharum* sanguinis una ?

Sis felix, nostrumque leves quæcunque laborem, Et quo sub cælo tandem, quibus orbis in oris 331

Jaſtemur, doceas : ignari hominumque locorumque Erramus, vento huc vastis et fluctibus acti.

Multa tibi ante aras nostrâ cadet hostia dextrâ.

Tunc *Venus* : Haud equidem tali me dignor honore.

Virginibus Tyriis mos est gestare pharetram, 336

Purpureoque altè furas vincere cothurno.

Punica regna vides, *Tyrios*, et *Agenoris* urbem ;

Sed fines *Libyci*, genus intractabile bello.

Imperium *Dido* *Tyriâ* regit urbè profecta, 340

Germanum fugiens. longa est injuria, longæ

Ambages : sed summa sequar fastigia rerum.

Huic conjux *Sichæus* erat, ditissimus agri

Phœnicum, et magno miseræ dilectus amore ;

Cui pater intactam dederat, primisque jugarat 345

Omnibus. sed regna *Tyri* germanus habebat

Pygmalion, scelere ante alios immanior omnes.

Quos inter medius venit furor. ille *Sichæum*

Impius ante aras, atque auri cæcus amore,

Clam ferro incautum superat, securus amorum 350

Germanæ : factumque diu celavit ; et ægram,

Multa malus simulans, vanâ spe lufit amantem.

Ipsa sed in somnis inhumati venit imago

Conjugis, ora modis attollens pallida miris :

Crudeles

amorum sororis suæ germanæ : diuque celavit factum ; et malus simulans multa lufit ægram amantem vanâ spe. Sed ipsa imago conjugis inhumati venit ad eam in somnis, attollens ora pallida miris modis :

N O T E S.

329. An *Phœbi* soror. *Diana*.

338. *Agenoris* urbem. *Agenor* was one of *Dido*'s Ancestors, her Great-grandfather, say some.

346. *Primusque jugarat omnibus*. As in most other Actions of Life, so particularly in Marriages, the Romans consulted Omens and Pre-

fages, to know whether they would prove happy or unfortunate.

348. *Quos inter medius venit furor*. Virgil seems to ascribe *Pygmalion*'s bloody Deed not to the Instigation of a furious Passion, but to the Covetousness of his wicked Heart,

Impius—atque auri cæcus amore.

Servius

Virgin fair, by what Name shall I address thee! for thou wearest not the Looks of a Mortal, nor sounds thy Voice mere human Accents. A Goddess sure! Are you the Sister of Phœbus, or one of the Race of the Nymphs? Oh! be propitious, and, whoever you are, ease our anxious Minds, and inform us under what Climate, on what Region of the Globe we at length are thrown. For here we wander Strangers both to the Country and the Inhabitants, driven upon this Coast by furious Winds and swelling Seas. So shall many a Victim fall a Sacrifice at thine Altars by our Right-hand. Then Venus replies: I indeed deem not myself worthy of such Honour: It is the Custom for us, Tyrian Virgins, to wear a Quiver, and bind the Leg thus high with a Purple Buskin. Before you lies the Kingdom of Carthage, a Tyrian People, and Agenor's City. But the Country is that of Libya, and the Natives a Race invincibly fierce in War. The Kingdom is ruled by Dido, who fled hither from Tyre to shun her Brother's Hate. Tedious is the Relation of her Wrongs, and intricate the Circumstances of her Story. But I shall trace the principal Heads. Her Husband was Sichæus, the richest of the Phœnicians in Land, and passionately beloved by his unhappy Spouse. Her Father gave her to him in her Virgin Bloom, and joined her in Wedlock with the first connubial Rites. But her Brother Pygmalion then possessed the Throne of Tyre, monstrously wicked beyond all Mortals. Between them two an implacable Hatred arose. He, impiously inhuman, and blinded with the Love of Gold, having taken Sichæus at a Surprise, secretly assassinated him before the Altar, regardless of his Sister's Love. Long he kept the horrid Deed concealed, and forging many wicked Lies, amused the love-sick Queen with vain Hope. But the Ghost of her unburied Husband appeared to her in a Dream, lifting up his Visage amazingly pale and ghastly: He opened to her

View

NOTES.

Servius therefore, and others, join the *quos inter medius venit furor* with the former Verse; which makes the Sense turn out, that Pygmalion had deliberately committed a more horrid and atrocious Crime, than any had ever been prompted to by the sudden Impulse of furious Enmity or outrageous Passion.

350. *Securus amorum*. Regardless of his

Sister's Love; so Horace, 2 Ep. II. 17.

Ille ferat pretium poenæ securus.

354. *Ora modis attollens pallida miris*. Not *attollens miris modis*, as Ruæus explains it, but *miris modis pallida*; as in Lucretius, from whom Virgil had borrowed the Expression, *Sed quædam simulacra modis pallentia miris*.

Lib. I. 124.

F

355. *Crudeles*

nudavit aras crudeles, pectoraque trajecta ferro, retexitque omne cæcum scelus domûs. Tum suadet ei celerare fugam, excedereque patriâ; recluditque in tellure veteres thesauros auxilium viæ, ignotum pondus argenti et auri. Dido commota his parabat fugam sociosque. Conveniunt omnes quibus erat aut crudele odium aut acer metus tyranni: eorripiunt naves quæ forte erant paratæ, onerantque eas auro: opes avari Pygmalionis portantur pelago: femina erat dux facti. Devenere ad locos, ubi nunc cernes ingentia moenia, arcemque surgentem novæ Carthagini; mercatique sunt solum Byrsam dictam de nomine facti, tantum quantum possent circumdare taurino tergo. Sed qui tandem estis vos? aut ab quibus oris venistis? quidve tenetis iter? Ille suspirans; trahensque vocem ab insano pectore respondit huic quærenti talibus verbis: O Dea, si ego repetens ab primâ origine pergam, et si vacet tibi audire annales nostrorum laborum, vesper ante componet diem, Olympo elatso. Tempestas forte suâ appulit Libycis oris nos vectos per diversa æquora ab antiquâ Trojâ (si forte nomen Trojæ iit per vestras aures) Ego sum pius Æneas, qui vobis mecum in classe Penates raptos ex hoste, notus famâ super æthera. Quæro Italiam patriam, et genus est mihi à summo Jove,

Crudeles aras, trajectaque pectora ferro 355
Nudavit, cæcumque domûs scelus omne retexit.
Tum celerare fugam, patriâque excedere suadet;
Auxiliumque viæ veteres tellure recludit
Thesauros, ignotum argenti pondus et auri.
His commota, fugam Dido sociosque parabat. 360
Conveniunt, quibus aut odium crudele tyranni,
Aut metus acer erat: naves, quæ forte paratæ,
Corripiunt, onerantque auro. portantur avari
Pygmalionis opes pelago: dux femina facti.
Devenere locos, ubi nunc ingentia cernes 365
Mœnia, surgentemque novæ Carthagini arcem;
Mercatique solum, facti de nomine Byrsam,
Taurino quantum possent circumdare tergo.
Sed vos qui tandem? quibus aut venistis ab oris?
Quidve tenetis iter? Quærenti talibus, ille 370
Suspirans, imoque trahens à pectore vocem:
O Dea, si primâ repētens ab origine pergam,
Et vacet annales nostrorum audire laborum;
Ante diem clauso componet vesper Olympo.
Nos Trojâ antiquâ (si vestras forte per aures 375
Trojæ nomen iit) diversa per æquora vectos,
Forte suâ Libycis tempestas appulit oris.
Sum pius Æneas, raptos qui ex hoste Penates
Classe veho mecum; famâ super æthera notus.
Italiam quæro patriam, et genus ab Jove summo.

Bis

N O T E S.

355. *Crudeles aras.* The Altar where the cruel Deed had been acted. *Sichæus*, whom *Justin* calls *Acerbas*, was Priest of *Hereules*, and was murdered when serving the Altar.

359. *Ignotum, &c.* This is illustrated by what we read in the same Author; *Huic (Acerbæ sive Sichæo) magnæ, sed dissimulatæ opes erant: aurumque metu regis non tectis, sed terræ crediderat; quam rem essi homines ignorabant, fama tamen loquebatur*, Lib. XVIII. Cap. 4. The other Particulars of the Histo-

ry are also related in the Place here referred to, and in the following Chapter.

374.—*diem clauso componet vesper Olympo.* The Night was supposed by the Ancients to have the Charge of shutting up the Gates of Heaven, and the Day of opening them; of which many Examples occur in the Poets. This then is the Meaning of *clauso Olympo*, *Componet diem* again, shall bury, or seal up the Day, alludes to the poetical Way of conceiving the Morning as the Birth of a new Day, and

View the bloody Altars, and his Breast transfix'd with the Sword, and detected all the hidden Villainy of the Family. Then exhorts her to fly with Speed, and quit her native Country; and, to aid her Flight, reveals a Treasure that had been long *hid* in the Earth, an unknown Mass of Gold and Silver. Dido, roused by this awful Message, provided Friends, and prepared to fly. *A select Band* assembles, *consisting of those* who either mortally hated, or violently dreaded the Tyrant: What Ships by Chance lay ready they seize in haste, and load with Gold. The Wealth of the covetous Pygmalion is conveyed over Sea. A Woman guides the whole Exploit. Thither they came, where now you will see the stately Walls and rising Towers of new-built Carthage, and bought as much Ground as they could inclose with a Bull's Hide, *thence called* Byrsa, in Commemoration of the Action. But, *say* now, who are you? Or from what Coasts ye came, or whither are ye bound? To these her Demands the Heroe, with heavy Sighs, and slow raising his Words from the Bottom of his Breast, *thus replies*: If I, O Goddess! tracing from their early Source, shall pursue, and you have Leisure to hear the Annals of our Woes, the Evening-star will shut Heaven's Gates upon the expiring Day before *my Tale be finished*. Driven over a Length of Seas from ancient Troy (if the Name of Troy hath casually reached your Ears) a Tempest, by its *usual* Chance, threw us on *this* Libyan Coast. I am Æneas the Pious, renowned by Fame above the Skies, who carry with me in my Fleet the Gods I snatched away from the Enemy. For Italy my Course is bent, and my Descendants sprung from Jove supreme.

With

NOTES.

and the Evening as its Death: *Dies quidem jam ad umbilicum dimidiatus est mortuus*, says Plautus in *Menæch*. *Componere diem* therefore is to *seal*, or *close up* the expired Day, *ut reliquias in urna*, as the Bones and Ashes of the Dead use to be shut up in an Urn.

378. *Sum pius Æneas, famâ super æthere notus*. Pius may be considered as a Title or Name commonly given to Æneas, as expressive of his Character, and that Name by which he was best known. Just as *Aristides* was styled *Justus*, and *Antoninus*, *Pius*. In this Sense there is no Vanity in his taking that Appellation to himself. Besides, he was then in a strange Country, and addressing himself to

one whom he took for a Tyrian Lady of the first Distinction, which made it necessary for him to make her acquainted with his personal Merit and exalted Character, that she might treat him and his Followers with the greater Regard. After all, it must be acknowledged, that the Manners of the Age wherein Æneas lived, were not near so delicate in this Respect as those of modern Times. Homer's Heroes are every where forward to commend themselves, and set their Virtues to Show. See particularly the ninth Book of the *Odyssey*, Verse 20. where *Ulysses* speaks in the same Strain of Self-commendation.

Conscendi Phrygium æ-
quor bis denis navibus,
matre Deâ monstrante mi-
hi viam, secutus fata
mihi data : septem con-
vulsæ undis Euroque vix
superfuit. Ego ipse ig-
notus, egens, peragro de-
serta Libyæ, pulsus ex
Europâ atque Asiâ. Nec
Venus passa cum queren-
tem piura dicere, sic in-
terfata est in medio dolo-
re : quisquis es, carpis
vitales auras haud, er-
do, invisus cœlestibus Di-
is, qui adveneris urbem
Tyriam. Perge modò, at-
que perfer te hinc ad li-
mina Reginæ : namque
nuntio tibi socios esse re-
duces classenque relatam,
et ætam in tutum locum
Aquilonibus versis ; ni va-
ni parentes docuere me au-
gurium frustra. Aspice
bis senos cygnos lætantes
agmine, quos ales Jovis
lapsa ab ætheriâ plagâ
turbabat in aperto cœlo ;
nunc videntur aut capere
terras longo ordine, aut
despectare eas jam captas :
Ut illi reduces ludunt stri-
dentibus alis, et cinxere
polum cœtu, dedereque can-
tus ; haud aliter puppes-
que tuæ, pubesque tuorum
aut tenet portum, aut su-
bit ostia pleno velo. Per-
ge modò, et dirige gres-
sum quâ via ducit te.

Dixit, et avertens refulit roseâ cervice, comæque illius ambrosiæ spiravere
divinum odorem : vestis ejus defluxit ad imos pedes,

N O T E S.

382. *Matre Deâ monstrante viam.* This
perhaps is only a poetical Embellishment of an
historical Circumstance related by Varro, Lib.
II. Rer. Div. Ex quo de Troja est egressus
Æneas, Veneris cum per diem quotidie stellam
vidisset, donec ad agrum Laurentum veniret, in
quo eam non vidisset ulterius : qua re cognovit ter-
ras esse fatales.

392. *Vani.* i. e. *Qui res inanes docent, as*
we have rendered it ; or it may signify ig-
norant, as Æn. X. 630.

—aut ego ver:

Vana feror.
Or deluding, as Æn. II. 80.

—vanum etiam mendacemque improba finget.

Bis denis Phrygium conscendi navibus æquor ; 382
Matre Deâ monstrante viam, data fata secutus :
Vix septem convulsæ undis Euroque superfuit.
Ipse ignotus, egens, Libyæ deserta peragro ;
Europâ atque Asiâ pulsus. Nec plura querentem
Passa Venus, medio sic interfata dolore est : 386
Quisquis es, haud (credo) invisus cœlestibus auras
Vitales carpis, Tyriam qui adveneris urbem.
Perge modò, atque hinc te Reginæ ad limina perfer :
Namque tibi reduces socios, classemque relatam 390
Nuntio, et in tutum versis Aquilonibus ætam ;
Ni frustra augurium vani docuere parentes.
Aspice bis senos lætantes agmine cygnos,
Ætheriâ quos lapsa plagâ Jovis ales aperto
Turbabat cœlo ; nunc terras ordine longo 395
Aut capere, aut captas jam despectare videntur :
Ut reduces illi ludunt stridentibus alis,
Et cœtu cinxere polum, cantusque dedere ;
Haud aliter puppesque tuæ pubesque tuorum,
Aut portum tenet, aut pleno subit ostia velo. 400
Perge modò, et quâ te ducit via, dirige gressum.

Dixit, et avertens roseâ cervice refulsit,
Ambrosiæque comæ divinum vertice odorem
Spiravere : pedes vestis defluxit ad imos,

Et

402. *Roseâ cervice.* Answers to Homer's
—θεας περιμαλλέα δειρνύ.

The Goddess's beauteous Neck, II. III. 396.

The Poets giving the Epithet of *rosy* to almost
every beautiful Object or Feature. Apuleius
describes *Venus*, totum revincta corpus roseis mi-
cantibus. And Anacreon, in his Ode, to the
Rose, has these Lines,

Ροδοδακτύλος μὲν ἦτορ,
The rosy-fingered Morn,
Ροδοπνεχέες δὲ νυμφαί,
The Nymphs with rosy Arms,
Ροδοχρὺς δ' Ἀφροδίτη,
The rosy coloured Venus.

But I see no Reason why it may not be taken
here

With twice ten Ships I embarked on the Phrygian Sea in quest of a Settlement reserved for me by Heaven's Decree, my Goddess Mother pointing out the Way. Seven, with much ado, are saved, *and these too* torn and shattered by Waves and Wind. Myself, a Stranger, poor and destitute, wander through the Deserts of Africa, banished from Europe and from Asia. Venus, unable to bear his further Complaints, thus interrupted *him* in the midst of his Grief: Whoever you be, I trust you live not unbefriended by the Powers of Heaven, who have arrived at a Tyrian City. *Fear nothing*, but forthwith bend your Course directly to the Palace of the Queen: For, that your Friends have escaped the Dangers of the Main, your Fleet saved, and, by a *favourable* Turn of the North-wind, wafted into a safe Harbour, I pronounce to thee with Assurance; unless my Parents, fond of a lying Art, have taught me Divination to no Purpose. See *these* twelve Swans *now* triumphing in a Body; whom the Bird of Jove shooting from the ethereal Region, had chased through the open Air: Now, in a long Train, they seem either to choose their Ground, or to hover over the Place where they have already chose to rest. As they, now out of Danger, sportive clap their rustling Wings, wheel about the Heavens in a *joyful* Troop, and raise their melodious Notes; just so your Ships and youthful Crew either are *already* possessed of the Harbour, or enter the Port with full Sail. Proceed then, without further Concern, and pursue your Way where this Path directs.

She said, and, turning about, gave a bright Display of her rosy Neck, and from her Head the ambrosial Locks breathed divine Fragrance: Her Robe hung waving down to the Ground, and by her Gait

N O T E S.

here literally, as expressive of that particular Ruddiness and Blushing, which approaches near to the Colour of the Rose.

403. *Ambrosiæque comæ.* Thus Homer gives *Jove* ambrosial Locks;

Ἀμβροσίαι δ' ἀρα χαίται ἐπερρώσαντο Ἀ-
νακτορ.

He spoke, and awful bends his sable Brows,
Shakes his ambrosial Curls, and gives the Nod.

Pope's *Iliad*, I. 684.

And, describing *Juno's* Dress, he represents her pouring Ambrosia and other Perfumes all over her Body;

Ἀλειψάτο δὲ λιπὲς ἔλαιω,
Ἀμβροσίω.

— and round her Body pours
Soft Oils of Fragrance, and ambrosial
Sbow'rs.

II. XII. 197.

Ambrosial Locks therefore may either signify immortal and divine, or perfumed with Ambrosia.

404. *Pedes vestis, &c.* This, they tell us, is one of the poetical Characteristics of Divinity, a long sweeping Train; and therefore *Venus*, while she chose to appear in Dis-
guise,

et ex incessu patuit vera Dea. Ille, ubi agnovit matrem, secutus est eam fugientem tali voce: quid tu quocumque crudelis toties ludis tum falsis imaginibus? cur non datur mihi jungere dextram dextræ, ac audire et reddere veras voces? incusat eam talibus verbis, tenditque gressum ad mœnia. At Venus obscuro aëre sepsit eos gradientes, et Dea circumfudit eos multo amictu nebulae; ne quis posset cernere eos, neu quis posset contingere, ve moliri moram, aut poscere eos causas veniendi. Ipsa sublimis abit Paphum, lætaque revisit suas sedes; ubi templum est illi, centumque aræ calent Sabæo thure, halantque recentibus fœtis.

Interea illi corripuere viam, quâ semita monstrat: jamque ascendebant collem, qui plurimus imminet urbi, desuperque aspiciat arces adversas. Æneas miratur molem, quondam magalia: miratur portas, strepitumque, et strata viarum. Tyrii ardentes instant; pars instat ducere muros, molirique arcem, et subvolvere saxa manibus; pars aptare locum tecto, et concludere eum sulco. Legunt jura magistratusque, senatumque sanctum. Hic alii effodiunt portus: hic alii locant alta fundamenta theatris, exciduntque rupibus immanes columnas, alta decora futuris scenis. Talis est eorum labor qualis exercet opes in novâ æstate per florea rura;

Et vera incessu patuit Dea. ille, ubi matrem agnovit, tali fugientem est voce secutus: Quid natum toties crudelis tu quoque falsis Ludis imaginibus? cur dextræ jungere dextram Non datur, ac veras audire et reddere voces? Talibus incusat, gressumque ad mœnia tendit. 405 At Venus obscuro gradientes aëre sepsit, Et multo nebulae circum Dea fudit amictu; Cernere ne quis eos, neu quis contingere posset, Molirive moram, aut veniendi poscere causas. Ipsa Paphum sublimis abit, sedesque revisit 415 Læta suas; ubi templum illi, centumque Sabæo Thure calent aræ, fertisque recentibus halant.

Corripuere viam interea, quâ semita monstrat: Jamque ascendebant collem, qui plurimus urbi Imminet, adversasque aspectat desuper arces. 420 Miratur molem Æneas, magalia quondam; Miratur portas, strepitumque, et strata viarum. Instant ardentes Tyrii: pars ducere muros, Molirique arcem, et manibus subvolvere saxa: Pars aptare locum tecto, et concludere sulco. 425 Jura, magistratusque legunt, sanctumque senatum. Hic portus alii effodiunt: hic alta theatris Fundamenta locant alii; immanesque columnas Rupibus excidunt, scenis decora alta futuris. Qualis apes æstate novâ per florea rura 430

Exercet

NOTES.

guise, had concealed it, by tucking up the Skirts of her Robe,

Nuda genu, nadoque sinus collecta fluentes.

405. *Incessu patuit.* It was a current Opinion among the Heathens, that their Divinities did not walk upon the Ground like Mortals, but skimmed along the Surface with a gentle gliding Motion like that in *Milton*;

*So saying, by the Hand he took me rais'd,
And over Fields and Waters, as in Air
Smooth sliding without Step—*

Paradise Lost, VIII. 300.

411. *At Venus obscuro.* This is borrowed from *Homer, Odyss. VII.* near the Beginning, where *Pallas* spreads a Veil of Air around *Ulysses*, and renders him invisible, as *Venus Æneas*. If the Reader would see the two compared, he may consult *Scaliger* in the fifth Book of his Poetics.

417. *Thure calent aræ.* Incense, Flowers, and Perfumes were the only Offerings presented to *Venus*, as we learn from *Tacitus, 2 Hist. 2. Hestiz, ut quisque vorisset, mares deliquit, Certissima fides hædorum fibris. Sanguis*

Gait the Goddesses flood confessed. The Heroe, soon as he knew his Mother, with these Accents pursued her as she fled: *Ab, why so oft dost thou too cruelly mock thy Son with borrowed Shapes? Why am I not indulged to join my Hand to thine, and to hear and answer thee by Turns in Words sincere and undissembled?* Thus he expostulates with her, and directs his Course to the Town. But Venus skreened them in their Way with dark Clouds, and the Goddesses spread around them a thick Veil of Mist; that none might see, or touch, or give them Interruption, or enquire into the Reasons of their coming. She herself wings her Way sublime to Paphos, and with Joy revisits her happy Seats; where, sacred to her Honour, a Temple rises, and a hundred Altars smoke with Sabean Incense, and with fresh Garlands perfume the Air.

Mean while they urged their Way where the Path directs. And now they ascended the Hill, which hangs over a great Part of the Town, and from above surveys its opposite Towers. *Here Æneas admires the stately Buildings, where Cottages once stood: He admires the lofty Gates, the Hurry and Bustle of the Town, and the Magnificence of the Streets.* The Tyrians warmly ply the Work: Some are extending the Walls, and raising a Tower, or pushing along unwieldy Stones: Some mark out the Ground for a private Building, and inclose it with a Trench: Some choose a Place for the Courts of Justice, for the Magistrates Halls, and the venerable Senate. Here some are digging Ports: There others are laying the Foundations of lofty Theatres, and hewing huge Columns from the Rocks, the lofty Decorations of future Scenes. Such their Toil as in Summer's Prime employs the Bees amidst the flowery Fields under

N O T E S.

nem aræ affundere vetitum; precibus et igne puro altaria adolemur. From which Passage it appears, that tho' Victims were slain by her Votaries, particularly in order to consult the Entrails, yet they were neither allowed to burn any Part of the Sacrifice upon her Altars, nor sprinkle them with the Blood. Hence *Catullus* calls *Venus* the Goddess whose Altars were never stained with Blood;

—*Divam*

Sanguinis expertem. De com. Ber.

430. *Qualis apes.* The first Simile in *Homer's Iliad* is taken from Bees; to which *Ma-*

crobius compares this in *Virgil*, and allows it to have the Preference.

HOTE *Æneid.*, &c. II. II. 87.

—*The following Host*

Pour'd forth by thousands, darkens all the Coast.

As from some rocky Cleft the Shepherd sees Clust'ring in Heaps on Heaps the driving Bees, Rolling, and black'ning, Swarms succeeding Swarms,

With deeper Murmurs and more hoarse Alarms; Dusky they spread, a close embody'd Croud, And o'er the Vale descends the living Cloud.
So, &c. Pope.

But

cum educunt adultos foetus gentis, aut cum stipant liquentia mella, et distendunt cellas dulci nectare, aut accipiunt onera venientum, aut, agmine facto, arcent à præsepibus fucos pecus ignavum: Opus fervet, mellaque fragrantia thymo redolent. O vos fortunati, Æneas ait, quorum mœnia jam surgunt! et suspicit fastigia urbis. Infert se per medios, septus nebula, quod est mirabile dictu, miscetque se cum viris, neque cernitur ulli. Lucus fuit in mediâ urbe, lætissimus umbrâ; quo in loco Pœni, jactati undis et turbine, primùm effodere signum quod regia Juno monstrârat, caput nempe acris equi: nam sic monstrârat gentem fore egregiam bello, et facilem victu per sæcula. Hic Sidonia Dido condebat Junoni ingens templum, opulentum donis et numine Divæ: cui ærea limina surgebant gradibus, trabesque erant nexæque, cardo stridebat ahenis foribus. In hoc luco nova res oblata primùm leniit timorem: hic Æneas primùm ausus est sperare salutem, et meliùs confidere rebus suis afflictis. Namque, dum lustrat singula sub ingenti templo, opperiens Reginam; dum miratur quæ fortuna sit urbi, manusque artificum laboremque operum inter se; videt Iliacas pugnas ex ordine, bellaque jam vulgata fama per totum orbem;

Exercet sub Sole labor, cum gentis adultos Educunt fetus; aut cum liquentia mella Stipant, et dulci distendunt nectare cellas; Aut onera accipiunt venientum; aut agmine, facto, Ignavum fucos pecus à præsepibus arcent: 435 Fervet opus, redolentque thymo fragrantia mella. O fortunati, quorum jam mœnia surgunt! Æneas ait; et fastigia suspicit urbis. Infert se septus nebula, mirabile dictu, Per medios, miscetque viris, neque cernitur ulli. 440 Lucus in urbe fuit mediâ, lætissimus umbrâ; Quo primùm jactati undis et turbine Pœni Effodere loco signum, quod regia Juno Monstrârat, caput acris equi: sic nam fore bello Egregiam, et facilem victu per secula gentem. 445 Hic templum Junoni ingens Sidonia Dido Condebat, donis opulentum et numine Divæ: Ærea cui gradibus surgebant limina, nexæque Ære trabes, foribus cardo stridebat ahenis. Hoc primùm in luco nova res oblata timorem 450 Leniit: hic primùm Æneas sperare salutem Ausus, et afflictis meliùs confidere rebus. Namque, sub ingenti lustrat dum singula templo, Reginam opperiens; dum quæ fortuna sit urbi, Artificumque manus inter se operumque laborem Miratur; videt Iliacas ex ordine pugnas, 456 Bellaque jam famâ totum vulgata per orbem;

Atridas,

N O T E S.

But it is evident these two Comparisons are applied to quite different Purposes, and agree in nothing, but that they are both taken from Bees. Homer designed to image the Numbers, the Tumult, and the perpetual Egression of the Grecian Troops issuing from their Tents and Ships, by a Swarm of Bees pouring out of a Rock. Virgil again intended to represent the Labour, Skill, and Assiduity of the Carthaginian Builders, by the Industry and Art

with which those curious Animals carry on their Works. Thus both the Similies are equally just, but cannot properly be compared together, since their Designs are so different.

445. *Facilem victu.* It would be tedious to repeat here what the Commentators have offered for explaining this Passage. The Translation takes *facilem victu* to signify the same as *facilem victum*; for there are not wanting Examples where the Supines in *u*, as they are called,

under the *warm* Sun, when they lead forth their full grown Swarms; or when they lay up the liquid Honey, and distend the Cells with sweet Nectar; or when they disburthen those that come home loaded, or, in formed Battalions, drive the inactive Drones from the Hives. The Work is hotly plied, and the fragrant Honey smells strong of Thyme. O happy ye, Æneas says, whose Walls now rise! and lifts his Eyes to the Turrets of the City. *Then*, shrowded in a Cloud, an amazing Story, he passes through the Crouds, and mingles with the Throng, nor is seen by any. In the Center of the City was a Grove, which yielded a most delightful Shade, where first the Carthaginians, driven by Wind and Wave, dug up the Head of a sprightly Courser, an Omen which royal Juno shewed. For by this *she signified*, that the Nation was to 'be renowned for War, brave and victorious through Ages. Here Sidonian Dido built to Juno a stately Temple, enriched with Gifts and the Presence of the Goddess; whose brazen Threshold rose on Steps, the Beams were bound with Brass, and brazen Gates turn on the creaking Hinge. Within this Grove the View of an unexpected Scene first abated their Fear: Here Æneas first dared to promise himself Redress, and to conceive better Hopes of his afflicted State: For while he surveys every Object in the spacious Temple, waiting the Queen's Arrival; while he is musing with Wonder on the *happy* Fortune of the City; while he compares the Hands of the Artists, and their elaborate Works, he sees the Trojan Battles *delineated* in Order, and the War of *Troy* now blazed by Fame over all the World;

he

N O T E S.

called, have an active as well as a passive Sense. And this is what agrees best to the Design of the Text, and the Nature of the Prefage.

447. *Numine Divæ*. Probably refers to some rich Statue of the Goddess *Juno* that was set up in the Temple, for so *numen* is used, Æn. II. 178. where that Word is applied to the Palladium,

Omina ni repetant Argis, numenque reducant.

449. *Trabes*. Seems to mean the Doorposts and Threshold, since the Poet is only describing the Entry and Gates of the Temple.

455. *Artificumque manus*. La Cerda un-

derstands by these Words, not literally the Hands of the Workmen all busily employed together in cutting, polishing, or laying the Stones of the Temple; but what we call the Stile and Art of the several Masters in painting, with whose Works the Temple was adorned. Which Sense raises, and gives a Dignity to the Expression, that would otherwise appear but mean. Mr. Straban is the only *English* Translator, as I know, who has taken it in this Sense;

*And now compares the Hands
Of famous Artists, now admires their Works.*
G 458. *Ambobus*.

videat Atridas, Priamumque, et Achillem sævum ambobus. Constat, et lacrymans inquit: O Acheate, quis jam locus, quæve regio in terris non plena est nostri laboris? En Priamus est! etiam hic sua præmia sunt laudi: lacrymæ rerum sunt hic, et mortalia tangunt mentem. Solve metus; hæc fama feret tibi aliquam salutem. Sic ait: atque pascit animum suum inani picturâ, gemens multa, humectatque vultum largo flumine. Namque videbat, uti Graii bellantes circum Pergama fugerent hac parte, dum Trojana juvenis premeret eos: hac parte Phryges fugerent, dum Achilles cristatus instaret iis e curru. Nec procul hinc lacrymans agnoscit ex niveis velis tentoria Rhesi: quæ prodita in primo somno cruentus Tydides vastabat multâ cæde, avertitque ardentis equos in castra, priusquam gustassent pabula Trojæ, bibissentque Xanthum. Aliâ parte Troilus fugiens, armis amissis, infelix puer, atque congressus Achilli impar! fertur equis, resupinusque hæret in inani curru, tenens lora tamen: cervixque comæque huic erabuntur per terram, et pubis inscribitur versâ hastâ. Interea Iliades, passis crinibus, ibant ad templum Palladis non æquæ iis, ferebantque pepum suppliciter tristes, et unæ pectora palmis.

Atridas, Priamumque, et sævum ambobus Achillem.

Constat, et lacrymans, Quis jam locus, inquit, Acheate,

Quæ regio in terris nostri non plena laboris? 460

En Priamus! sunt hic etiam sua præmia laudi:

Sunt lacrymæ rerum, et mentem mortalia tangunt.

Solve metus: feret hæc aliquam tibi fama salutem.

Sic ait: atque animum picturâ pascit inani,

Multa gemens, largoque humectat flumine vultum:

Namque videbat, uti bellantes Pergama circum 466

Hac fugerent Graii; premeret Trojana juvenis:

Hac Phryges; instaret curru cristatus Achilles.

Nec procul hinc Rhesi niveis tentoria velis

Agnoscit lacrymans; primo quæ prodita somno

Tydides multâ vastabat cæde cruentus, 471

Ardentesque avertit equos in castra, prius quam

Pabula gustassent Trojæ, Xanthumque bibissent.

Parte aliâ, fugiens amissis Troilus armis,

Infelix puer, atque impar congressus Achilli! 475

Fertur equis, curruque hæret resupinus inani,

Lora tenens tamen: huic cervixque comæque

trahuntur

Per terram, et versâ pulvis inscribitur hastâ.

Interea ad templum non æquæ Palladis ibant

Crinibus Iliades passis, pepumque ferebant 480

Suppliciter tristes, et unæ pectora palmis.

Diva

N O T E S.

458. Ambobus. There is Mention here of three, Agamemnon, Menelaus, and Priam, but they may be considered only as two, the Cause, the Interests of the two Brothers, being one and the same; or ambobus may refer to both Armies. La Cerda however reads Atridem.

462. Sunt lacrymæ rerum. Here res is to be taken in the same Sense as above, Verse 178. Fessi rerum, and 204. Discrimina rerum.

470. Primo somno. Dr. Trapp translates

this,—In the first Repose by Night betray'd, and Mr. Straban,—Betray'd in their first Sleep. But this gives one an Idea of the Beginning of the Night; whereas Homer says it was towards the Approach of the Morning, —εγγυσι δ' ἡώς, Il. X. 251. And that Virgil was not forgetful of this Circumstance, appears from the Episode of Nisus and Euryalus, which is plainly an Imitation of that of Diomed and Ulysses in Homer, where he particularly marks the Time of their Adventure to have

he sees the Sons of Atreus, Priam, and Achilles implacable to both. Amazed he stood! and, with Tears in his Eyes, says, What Place, Achates, what Country on the Globe is not now full of our Disaster? See *where* Priam *stands*! Even here praise-worthy Deeds are crowned with due Reward: Here Tears of Compassion flow, and *their* Breasts are touched with human Misery. Dismiss your Fears: This Fame of *our* Misfortunes will bring thee some Relief. This said, he feeds his Mind with the shadowy Representation, heaving many a Sigh, and bathes his *manly* Visage in Floods of Tears. For he beheld how, on the one Hand, the warrior Greeks were flying round the Walls of Troy, while the Trojan Youth closely pursued: On the other Hand, the Trojans *were flying*, while plumed Achilles in his Chariot thundered on their Rear. Not far from thence, weeping, he spies the Tents of Rhesus, distinguished by their Snow-white Veils; which, betrayed in that first fatal Night, cruel *Diomed* plundered, and drenched in Blood, and led away his fiery Steeds to the *Grecian* Camp, before they had tasted the Pasture of Troy, or drunk of the River Xanthus. In another Part of the Temple Troilus, flying after the Loss of his Arms, ill-fated Youth, and unequally matched with Achilles! is dragged by his Horses, and from the Chariot hangs supine, yet grasping the Reins *in Death*. His Neck and Hair trail along the Ground, and the dusty Plain is inscribed by the inverted Spear. Mean while the Trojan Matrons were marching *in solemn Procession* to the Temple of adverse Pallas, with their Hair dishevelled, and were bearing the *consecrated* Robe, like Suppliants sad, and beating their Bosoms with their Hands. The Goddesses

N O T E S.

have been about the Dawn of the Morning, —*lux inimica propinquat.* ÆN. IX. 355. Therefore I take *primo somno*, with *Ruæus*, to mean *the first Night*, &c. namely, *the first Night that Rhesus slept in the Trojan Camp*, *somnus* being put for Night, Geor. I. 208.

Libra die somnique pares ubi fecerit veras.

473. *Pabula gustassent*, &c. Among other Fatalities of Troy this was one. It was foretold that Troy should never be taken, if once Rhesus's Horses drank of the River Xanthus, or tasted the Grass of Troy.

478. *Versa—basta*. The inverted Spear, not of *Troilus*, for he had dropped his Arms,

Verse 474. but of *Achilles*, which was sticking in the Body of *Troilus*, and consequently, as he lay *resupinus* upon his Back, it was inverted, or had its Point downwards.

479. *Interea*, &c. This Story is related in the sixth Book of the Iliad, Verse 286. where *Hecuba*, with the other Trojan Matrons, carry the *Peplum* in solemn Procession to the Temple of *Minerva*, to intreat the Goddess to remove *Diomed* from the Fight. All that *Homer* says of this *Peplum* is, that it was the richest Vestment in *Hecuba's* Wardrobe, embroidered by the *Sidonian* Women, and brought by *Paris* from *Sidon*.

Divā averſa tenebat oculos fixos ſolo. Achilles ter raptaverat Hec̃tora circum Iliacos muros, vendebatque ejus exanimum corpus auro. Tum verò dat ingentem gemitum ab imo pectore, ut primum conſpexit ſpolia, ut conſpexit curruſ ipſumque corpus amici, Priamumque tendentem inermes manus. Agnovit ſe quoque permixtum principibus Achivis, acieſque Eoas, et arma nigri Memnonis. Pentheſilea furens ducit agmina Amazonidum lunatis peltis, ardetque in mediis millibus, ſubneſtens aurea cingula exſertæ manum, bellatrix, virgoque audet concurrere viri.

Dum hæc miranda videntur Dardanio Æneæ, dum ſtupet, hæretque deſixus in uno obtutu, Regina Dido pulcherrima formâ inceſſit ad templum, magnâ catervâ juvenum ſtipante eam. Qualis Diana exercet choros in ripis Eurotæ, aut per juga Cynthi, quam mille Oreades ſecutæ glomerantur hinc atque hinc; illa ſere pharetram humero, gradientſque ſupereminet omnes Deas; gaudia pertentant tacitum pectus Latonæ: Dido erat talis; læta ferebat ſe talem per medios, inſtans operi regniſque futuris. Tum reſedit in foribus Divæ, ſub mediâ teſtudine templi, ſepta armis alteque ſubnixâ folio.

Divā ſolo fixos oculos averſa tenebat.
Ter circum Iliacos raptaverat Hec̃tora muros,
Exanimumque auro corpus vendebat Achilles. 484
Tum verò ingentem gemitum dat pectore ab imo,
Ut ſpolia, ut curruſ, utque ipſum corpus amici,
Tendentemque manus Priamum conſpexit inermes.
Se quoque principibus permixtum agnovit Achivis,
Eoasque acies, et nigri Memnonis arma.
Ducit Amazonidum lunatis agmina peltis 490
Pentheſilea furens, mediisſque in millibus ardet;
Aurea ſubneſtens exſertæ cingula mammæ
Bellatrix, audetque viris concurrere virgo.

Hæc dum Dardanio Æneæ miranda videntur,
Dum ſtupet, obtutuque hæret deſixus in uno; 495
Regina ad templum formâ pulcherrima Dido
Inceſſit, magnâ juvenum ſtipante catervâ.
Qualis in Eurotæ ripis, aut per juga Cynthi
Exercet Diana choros, quam mille ſecutæ
Hinc atque hinc glomerantur Oreades; illa pharetram 500
Fert humero, gradientſque Deas ſupereminet omnes;
Latonæ tacitum pertentant gaudia pectus:
Talis erat Dido; talem ſe læta ferebat
Per medios, inſtans operi, regniſque futuris.
Tum foribus Divæ, mediâ teſtudine templi, 505
Septa armis, folioque alte ſubnixâ, reſedit.

Jura

N O T E S.

486. *Ut ſpolia, ut curruſ, utque ipſum corpus amici.* The languiſhing Turn of this Verſe, the artificial Pauſes, and above all the *ut* repeated at every Pauſe, ſhew us Æneas tracing theſe ſeveral affecting Objects, and every now and then fetching a Sigh; it is of the ſame Kind with that tender Line in the eight Eclogue, 41.

Ut vidi, ut perii, ut me malus abſtulit error! 496. *Pulcherrima Dido.* This is agreeable to the Truth of Hiſtory, as we read in Juſtin: *Interim rex Tyro decedit, filio Pygmalione,*

et Eliſſa filia, inſignis formæ virgine, hereditus inſtituit. Juſt. XVIII. Cap. 4.

498. *Qualis in Eurotæ.* This Simile is borrowed from the ſixth Book of the *Odyssey*, Verſe 102. where *Homer* applies it to *Nauſicaa* with her Maids ſporting on the Green. *Gellius* writes that *Valerius Probus* was of Opinion, that no Paſſage had been more unhappily copied by *Virgil* than this Compariſon. The Reader may ſee his Objections, and *Scaliger's* Answer, in *Mr. Pope's* Note upon that Place in *Homer*, where both are very fairly ſtated. I ſhall

Goddeſs in Wrath kept her Eyes fixed on the Ground. Thrice had Achilles dragged Hector round the Walls of Troy, and was ſelling his breathleſs Corſe for Gold. Then indeed *Æneas* fetches a deep Groan from the Bottom of his Breſt, when he ſaw the Spoils, the Chariot, and the very Body of his Friend, and Priam ſtretching forth his feeble Hands. Himſelf too he knew mingled with the Grecian Leaders, and the eaſtern Bands, and the Arms of ſwathy Memnon. Furious Pentheſilea leads on her Troops of Amazons, armed with Shields of crescent Form, and burns *with martial Rage* amidſt the thickeſt Ranks. Below her naked Breſt the Heroine girt a golden Belt, and the Virgin Warriour dares even Heroes to the Encounter.

Theſe wondrous Scenes while the Trojan Prince ſurveyſ, while he is loſt in Thought, and in one gazing Poſture dwells unmoved; Queen Dido, of ſurpaſſing Beauty, advanced to the Temple, attended by a numerous Retinue of Youths. As on Eurota's Banks, or Mount Cynthus's Top, Diana leads the circular Dances, round whom a numerous Train of Mountain Nymphs play in Rings, her Quiver hangs graceful from her Shoulder, and moving majeſtic ſhe towers above the other Goddeſſes, *while* with ſilent Raptures Lato-*na's* Boſom thrills. Such Dido was, and ſuch, with chearful Grace, ſhe paſſed amidſt her Train, urging forward the Labour, and her future Kingdom. Then, at the Gate of the Sanctuary, in the Middle of the Temple's Dome, ſhe took her Seat, ſurrounded with her Guards, and raiſed on a Throne above the reſt. *Here* ſhe adminiſtered

N O T E S.

I ſhall only copy thoſe Words of *Scaliger* that point to the Particulars wherein the Compariſon holds between *Diana* and *Dido*. *Quemadmodum igitur Diana in montibus; ita Dido in urbe. Illa inter Nymphas, hæc inter Matronas. Illa inſtans venatibus, hæc urbi.* And this is all the Uſe to which *Virgil* intended the Compariſon, as appears from his Application of it, *Talis erat Dido*, &c.

498. *Cynthi*. Cynthus was a Mountain in *Delos*, *Diana's* native Iſland; but it is not ſo eaſy to aſſign the Reaſon why the Banks of *Eurota* are mentioned as one of the Haunts of *Diana* and her Nymphs, unleſs it is that *Sparta*, near which the *Eurota* runs, was a famous Country for hunting.

502. *Pertentant*. Signifies the brisk vibrating Motion of the Strings of a muſical Inſtrument, hence applied by eaſy Analogy to the brisk Motion excited in the animal Spirits by an Object of Joy, and the pleaſant Senſation with which it is accompanied,

Nonne vides ut tota tremor pertentet equorum Corpora— Geor. III. 250.

505. *Foribus Divæ*. In the inner Part of the Heathen Temples was an Apartment, ſeparated from the reſt by a Wall or Veil, which answered to the *ſanctum ſanctorum* in the Temple of *Jeruſalem*, and was called *Adytum* or *Penetræle*. Here *Virgil* ſuppoſes *Juno* to have had a Statue or ſome ſacred Symbol of her Preſence, and therefore calls the Gate that led to

Dabat viris jura legesque, æquabatque laborem operum justis partibus, aut trahabat eum sorte, cum Æneas subito videt Anthea, Sergestumque, fortemque Cloanthum, aliosque Teucrorum accedere cum magno concursu, quos ater turbo dispulerat æquore, advexeratque ad oras penitus alias. Ipse simul obstupuit, simul Ardebates perculsus, lætitiæque metuque, avidi ardebant conjungere dextras; sed res incognita turbat eorum animos. Dissimulant, et amicti cavâ nubes speculantur quæ fortuna sit veris, quo in litore linqunt classem, ob quid veniant: nam lecti ex cunctis navibus ibant orantes veniam, et petebant templum clamore.

Postquam sunt introgressi, et copia est data fandi coram, Ilioneus maximus sic cœpit loqui à placido pectore: O Regina, cui Jupiter dedit condere novam urbem, frænareque gentes superbas justitiâ, nos miseri Troes, vincti ventis per omnia maria, oramus te, prohibe infandos ignes à navibus, parce pio generi, et propius aspice nostras res. Nos non venimus aut populare Libyco Penates ferro, aut vertere raptas prædas ad littora. Ea vis non est animo, nec tanta superbia est victis. Est locus, Graii dicunt eum Hesperiam cognomine; antiqua terra, potens armis atque ubere glebæ; Oenotrii viri eam coluere; nunc fama est minores dixisse gentem Italianam, de nomine ducis. Huc cursus fuit nobis.

Jura dabat legesque viris, operumque laborem
Partibus æquabat justis, aut sorte trahebat:
Cum subito Æneas concursu accedere magno
Anthea, Sergestumque videt, fortemque Cloanthum,
Teucrorumque alios, ater quos æquore turbo 511
Dispulerat, penitusque alias advexerat oras.
Obstupuit simul ipse, simul perculsus Achates,
Lætitiæque metuque, avidi conjungere dextras
Ardebant; sed res animos incognita turbat. 515
Dissimulant, et nube cavâ speculantur amicti,
Quæ fortuna viris; classem quo littore linqunt;
Quid veniant: cunctis nam lecti navibus ibant
Orantes veniam, et templum clamore petebant.

Postquam introgressi, et coram data copia fandi,
Maximus Ilioneus placido sic pectore cœpit: 521
O Regina, novam cui condere Jupiter urbem,
Justitiæque dedit gentes frænare superbas,
Troes te miseri, ventis maria omnia vincti,
Oramus, prohibe infandos à navibus ignes, 525
Parce pio generi, et propius res aspice nostras.
Non nos aut ferro Libyco populare Penates
Venimus, aut raptas ad littora vertere prædas.
Non ea vis animo, nec tanta superbia victis.
Est locus, Hesperiam Graii cognomine dicunt; 530
Terra antiqua, potens armis, atque ubere glebæ;
Oenotrii coluere viri: nunc fama, minores
Italiam dixisse, ducis de nomine gentem.
Huc cursus fuit.

Cum

NOTES.

to her Sanctuary *Fores Divæ*, the Gate of the Goddess.

521. *Placido pectore*. This Expression is both more elegant and more comprehensive than if he had said, *placido ore* or *vultu*; for the calm, composed Mind regulates the Voice, the Speech, and forms the whole Deportment.

523. *Gentes frænare superbas*. The Nu-

midians, and other fierce Nations in her Neighborhood, who are thus described, *Æn. IV. 40.*

*Hinc Gæulæ urbes, genus insuperabile bello,
Et Numidæ infraëni cingunt, et inospita
Syrtsis;*

*Hinc deserta siti regio, lateque furentes
Barcæ.*

527. *Libycos*

ministred Justice, and dispensed Laws to her Subjects, and, in equal Portions, distributed their Tasks, or dispensed them by Lot; when strait Æneas sees, advancing with a vast Concourfe, Antheus, Sergeſthus, brave Cloanthus, and other Trojans; whom a black Storm had tossed up and down the Sea, and driven to other far distant Shores. At once Amazement seized the Heroe, at once Achates was struck, and between Joy and Fear, both ardently longed to join Hands; but the Strangeness of the Event perplexes their Minds. Thus they carry on their Disguise, and, shrouded under the bending Cloud, watch to learn the Fortune of their Friends; on what Coast they left the Fleet, and on what Errand they came: For a select Number was deputed from all the Ships to sue for Grace, and, with mingled Voices, made towards the Temple.

Having gained Admission and Liberty to speak before the Queen, Ilioneus, their Chief, with Mind composed, thus began: O Queen, to whom it is given by Jove to build this rising City, and to curb proud Nations with just Laws, we, Trojans forlorn, tossed by Winds over every Sea, implore thy Grace, oh! save our Ships from the merciless Flames; spare a pious Race, and propitiously regard our Distresses. We are not come either to ravage with the Sword your Libyan Gods (*Settlements*) nor with rapacious Hands to bear away the Plunder to our Ships. We have no such hostile Intention, nor does such Pride of Heart become the Vanquished. There is a Place, called by the Greeks Hesperia, an ancient Land, renowned for martial Deeds and fruitful Soil; the Ænотrians possessed it once: Now Fame reports that their Descendants call the Nation Italy from their Leader's Name; hither our Course was bent,

N O T E S.

527. *Libycos popolare Penates.* The Penates were either the Tutelar Gods of a whole Province and Kingdom, of whom this Passage is to be understood; or they were the Protectors of particular Cities, as Æn. II. 293.

Sacra, suosque tibi commendat Troja Penates. Or, lastly, they were the domestic Gods, the guardian Deities of private Families:

Cura penum frueret, et flammis adolere Penates; Æn. I. 704.

Et sparsos paternâ cæde Penates.

Æn. IV. 21.

These last were called *parvi Penates*,

—besternumque Larem, parvosque Penates
Lætus adit. Æn. VIII. 543.

As the others were siled *Magni*,

—Per magnos, Nise, Penates.

Æn. IX. 258.

As the Gods and religious Ceremonies of a Country have always been reckoned the most sacred Branches of its Property, to offer Violation to them comprehends every Act of Hostility,

Cum subito nimboſus Orion aſſurgens, è fluctu tulit nos in cæca vada, Auſtriſque penitus procacibus diſpuliſt nos per undas perque invia ſaxa, ſalo ſuperante: pauci adnavimus huc veſtris oris. Quod genus eſt hoc hominum? quæve patria permiſſit patria? hoſpitio prohibemur arenæ? cient bella, vetantque nos conſiſtere in prima terra. Si temnitis humanum genus et mortalia arma; at ſperate Deos fore memores ſandi atque nefandi. Æneas erat rex nobis, quo nec fuit alter juſtior pietate, nec major bello et armis.

Cum ſubito aſſurgens fluctu nimboſus Orion 535
In vada cæca tulit, penitusque procacibus Auſtris,
Perque undas, ſuperante ſalo, perque invia ſaxa
Diſpuliſt: huc pauci veſtris adnavimus oris.
Quod genus hoc hominum? quæve hunc tam
barbara morem
Permiſſit patria? hoſpitio prohibemur arenæ: 540
Bella cient, primâque vetant conſiſtere terrâ.
Si genus humanum et mortalia temnitis arma;
At ſperate Deos memores ſandi atque nefandi.
Rex erat Æneas nobis, quo juſtior alter
Nec pietate fuit, nec bello major et armis: 545
Quem

N O T E S.

535. *Aſſurgens—Orion.* Segrais infers from this Paſſage, that Æneas arrived at Carthage in the Month of July, when this Conſtellation riſes heliacally, i. e. about the ſame Time that the Sun riſes; that he ſtaid at Carthage till the End of Winter, when he ſet Sail for Italy,

Quin etiam hiberno moliris ſidere claſſem. where he arrived ſome Time in the Spring, as appears from thoſe Lines in the ſeventh Book, which beautifully paint that Seaſon;

*Aurora in roſeis fulgebant lutea bigis:
Cum venti poſuere, omniſque repente reſedit
Flatus, et in lento lætæantur marmore tonſæ.*

*varie circumque ſupraque
Aſſuæ ripis volucres, et fluminis alveo,
Æthera mulcebant cantu, lucoque volabant.*
Æn. VII. 26.

536. *Procacibus Auſtris.* To the ſame Purpoſe Lucretius, Lib. VI. 110.

Interdum perſciſſa furiſt petulantibus Euris.
And Horace, Ode I. 26.

Tradam protervis—portare ventis.

543. *Sperate.* Spero ſignifies to look for, or expect either Good or Evil, as

Hæc adeo ex illo mihi jam ſperanda fuerunt.
Æn. XI. 275.

Hunc ego ſi potui tantum ſperare dolorem.
Æn. IV. 419.

544. *Quo juſtior alter, nec pietate fuit, nec bello major et armis.* This is the Sum of Æneas's Character, Piety and Valour,

—pietate inſignis et armis.

Æn. VI. 403.

And answers to Homer's

Ἀμφοτέρων βασιλεὺς τ' ἀγαθός, κρατερός τ' αἰχμητής. Il. III. 179.

And it is obious to remark, that the ſiſt of theſe, *inſignis pietate*, agreeably to the Genius of the Latin Tongue, comprehends not only Devotion to the Gods, but all the Branches of Benevolence and Humanity. As Æneas was perfectly reſigned to the Will of Heaven, —*Ille Jovis monitis immota tenebat lumina*; ſo he was a zealous Patriot, and firmly attached to the Interests of his Country, which was always firſt in his Thoughts, and neareſt his Heart.

*Me ſi fata meis paterentur ducere vitam
Aſpiciis, et ſponte mea componere curas;
Urbem Trojanam primum dulceſque meorum
Reliquias colerem, Priami teſta alta manerent,
Et recidiva manu poſuiſſem Pergama viſtis.*

Æn. IV. 340.

This Piety exerts itſelf towards all his Relations, and ſhews him a tender Son, Father, Huſband. He bears his aged Sire upon his Shoulders through the Flames of Troy, and leads his little Son, his Wife following. What a beautiful Image has Virgil given of his Hero's tender Affection, in thoſe Words he puts in his Mouth,

*Et me, quæp dudum non ulla injecta movebant
Tela, neque adverſo glomerati ex agmine
Graii;*

*Nunc omnes terrent auræ, ſonus excitat omnis
Suſpenſum, et pariter comitque onerique ti-
mentem.* Æn. II. 726.

He ſhews the ſame Tenderness towards his Wife, when, having loſt her in the general Hurry

bent, when suddenly tempestuous Orion rising from the Main drove us on hidden Shelves, and by violent, outrageous South-winds, tossed us hither and thither over Waves, and over inaccessible Rocks, overwhelmed by the briny Deep : Hither we Few have escaped from Shipwreck to your Coasts. What a *savage* Race of Men is this, what Country so barbarous to allow of such Manners ? We are denied the Hospitality *even* of the *barren* Shore. In Arms they rise, and forbid our setting Foot on the first Verge of Land. If you set at nought the human Kind, and the Arms of Mortals, yet know the Gods will *always* have an unalterable Regard to Right and Wrong. We had for our King Æneas, than whom none was more just in performing all the Duties of Piety, none more signalized in the Art of War, and in martial Atchievements ; whom, if the Fates

N O T E S.

Hurry and Confusion, he ventures back into the midst of the Enemies to find her, and leaves not his Pursuit till her Ghost appears to forbid his farther Search. And as for his Son, he is the Darling of his Soul, and ingrosses all his Affections :

Omnis in Ascanio, cari stat cura parentis.

Many Instances of the same Kind will occur to the Observation of every Reader in the Course of the Poem, and to insist on all of them would be tedious. Those who would see this beautiful Character more fully illustrated and vindicated from Objections, may consult Mr. *Segrais's* Preface to his Translation of the Æneid, Mr. *Dryden's* Preface to his, and Mr. *Pope's* Note on Iliad V. Verse 212. From the last I shall transcribe two or three Sentences.

“ If we take a View of the whole Episode of this Heroe (Æneas) in *Homer*, where he makes but an Under-part, it will appear that *Virgil* has kept him perfectly in the same Character in his Poem, where he shines as the first Heroe. His Piety and his Valour, tho' not drawn at so full a Length, are marked no less in the Original than in the Copy.—As to his Valour, he is second only to *Hector*, and in personal Bravery as great in the *Greek* Author as in the *Roman*.—He is the first that dares resist *Achilles* himself at his Return to the Fight in all his Rage for the Loss of *Patroclus*. He indeed avoids encountering two at once,—and shews upon the whole a sedate and deliberate Courage, which, if not so glaring as that of some others, is yet more just. It is worth considering how thoroughly *Virgil* penetrated

into all this, and saw into the very Idea of *Homer* ; so to extend and call forth the whole Figure in its full Dimensions and Colours from the slightest Hints and Sketches, which were but casually touched by *Homer*, and even in some Points too, where they were rather left to be understood than expressed. And this, by the way, ought to be considered by those Critics who object to *Virgil's* Heroe the Want of that Sort of Courage which strikes us so much in *Homer's Achilles*. Æneas was not the Creature of *Virgil's* Imagination, but one whom the World was already acquainted with, &c.” I shall only make these two Remarks. One is, that as *Virgil*, with the greatest Justness of Thought, unites Piety towards the Gods, with all the proper Acts of Humanity, in the Person of Æneas ; so in the Character of *Mentius*, which is the Reverse of the other, he shews that Impiety and Inhumanity are inseparable. As that Prince is *contemptor Divum*, so he is an implacable Tyrant, and a Monster of Cruelty.

*Mortua quin etiam jungebat corpora vivis,
Componens manibusque manus, atque oribus ora,
Tormenti genus ; et sanie taboque fluentes
Complexu in misero, longa sic morte necabat.*

Æn. VIII. 485.

Another Remark is, that *Virgil* seems to have failed in the Propriety of his Heroe's Character, by studying in some Things too closely to imitate *Homer*. Particular Instances of this occur in the ninth Book, where he makes Æneas sacrifice eight *Rutulians* to the Manes of *Pallas*, as *Achilles* had done twelve *Trojans*

quem virum si fata servant, si vescitur ætheria aurâ, neque adhuc occubat crudelibus umbris, non sit metus nobis, nec poeniteat te priorem certasse officio. Sunt et urbes nobis in Siculis regionibus, armaque, clarisque Acestes est à Trojano sanguine. Liceat nobis subducere classem quassatam ventis, et aptare trabes e sylvis, et stringere remos, si datur nobis tendere in Italiam, sociis et rege recepto, ut læti petamus Italiam Latiumque: sin salus sit absumpta, et pontus Libyæ habet te, O optime pater Teucrum! nec jam restat spes Iuli; at saltem ut petamus freta Sicaniæ, sedesque paratas, unde advecti sumus huc, et regem Acesten. Ilioneus orabat talibus verbis: cuncti Dardanidæ simul fremebant ore.

Tum Dido, demissa vultum, breviter profatur: O Teucri, solvite metum à corde, secludite curas. Mea dura res, et novitas regni, cogunt me moliri talia, et latè tueri fines meos custode. Quis nesciat genus Æneadum, quis nesciat urbem Trojæ? virtutesque virosque, et incendia tanti belli? nos Pœni non gestamus pectora adeò obtusa; nec Sol jungit equos tam averfus à Tyriâ urbe.

Quem si fata virum servant, si vescitur aurâ
Ætheria, nec adhuc crudelibus occubat umbris;
Non metus, officio nec te certasse priorem
Pœniteat. sunt et Siculis regionibus urbes,
Armaque, Trojanoque à sanguine clarus Acestes.
Quassatam ventis liceat subducere classem, 551
Et silvis aptare trabes, et stringere remos,
Si datur Italiam, fociis et Rege recepto,
Tendere, ut Italiam læti Latiumque petamus:
Sin absumpta salus, et te, pater optime Teucrum!
Pontus habet Libyæ, nec spes jam restat Iuli; 556
At freta Sicaniæ saltem, sedesque paratas,
Unde huc advecti, regemque petamus Acesten.
Talibus Ilioneus: cuncti simul ore fremebant
Dardanidæ. 560

Tum breviter Dido, vultum demissa, profatur:
Solvite corde metum, Teucri, secludite curas.
Res dura, et regni novitas me talia cogunt
Moliri, et latè fines custode tueri.

Quis genus Æneadum, quis Trojæ nesciat urbem? 565
Virtutesque, virosque, et tanti incendia belli?
Non obtusa adeò gestamus pectora Pœni;
Nec tam averfus equos Tyriâ Sol jungit ab urbe.

Seu

N O T E S.

to the Ghost of Patroclus. This Practice, however it may suit with the furious Temper of Achilles, is quite incongruous to the mild, humane Disposition of Æneas. The same may be said of his insulting his Enemies even in their Death, and accompanying the Wounds he gives them with bitter Reproaches and Taunts. See Æneid X. Verses 556, 592, 600. But these, and the like, may be considered among the Blemishes which Virgil's accurate Judgment would probably have corrected, had he lived to finish this Poem to that Perfection he designed.

545. Bello—et armis, &c. This is not a Tautology, as it may seem; the first refers to the whole Art or Conduct of War, the o-

ther to the Prowess and Bravery in the Field of Battle. Servius.

546. Quem si fata, &c. Virgil makes Ilioneus dwell on this Circumstance, in order to make the stronger Impression. Besides, such Repetitions of the same Idea in different Expressions, are common to all Poets.

Εἰ πῦρ ἐτι ζῶει, καὶ ὄρα φάος ἡλιόιο.

If he still lives, and sees the Light of the Sun. Homer.

Vivit, et ætherias vitales suscipit auras.
He lives, and draws the vital Air.

Lucretius.

565. Quis genus. There are three principal Reasons may be assigned why People are unacquainted with what happens in the World, either,

Fates preserve, if *still* he breathe the vital Air, and is not yet numbered with the ruthless Shades, nor we shall despair, nor you repent your having been the first in challenging *him* to Acts of Kindness and Humanity. We have likewise Cities and Arms in Sicily, and the illustrious King Acestes is of Trojan Extraction. Permit us *then* to bring to Shore our Wind-beaten Fleet, and from your Woods to choose *Trees* for Planks, and to refit our Oars; that, if it be given us to bend our Course *once more* to Italy, upon the Recovery of our Prince and Friends, we may joyfully set out thither, and make the Latian Shore. But if our Safety is perished, and thou, O Father of the Trojans, the best of Men! now liest buried in the Libyan Sea, and no further Hope of Iulus remains, we may at least repair to the Straits of Sicily, and the Settlement there prepared for us, whence we were driven hither, and *once more* visit King Acestes. So spake Ilioneus. At the same Time the other Trojans murmured their Consent.

Then Dido, with modest, downcast Looks, thus in brief replies: Trojans, banish Fear from your Breasts, lay your Cares aside. My hard Fate, and the Infancy of my Kingdom, force me to take such Measures, and to secure my Frontiers, by *planting* Guards around. Who is a Stranger to the Æneian Race, the City Troy, her Heroes, and their valorous Deeds, and to the Devastations of so renowned a War? Carthaginian Hearts are not so obdured and insensible; nor yokes the Sun his Steeds at such a Distance from our Tyrian City. Whether *therefore you be designed for* Hesperia

N O T E S.

either, in the first Place, because the Events are not of Importance enough to be blazed abroad; or the People are stupidly unconcerned about the Affairs of others, and have no Curiosity to enquire after them; or, lastly, they live in so remote a Corner of the Globe, that News cannot reach them. In this Light we may consider *Dido* in this and the three following Lines, obviating any unfavourable Opinion *Ilioneus* might have conceived of the *Carthaginians* as ignorant and insensible. Think us not such a Set of Barbarians, says *Dido*, as to be ignorant of the Trojan War, and the Exploits of its famous Heroes; these are Events too important not to be universally celebrated. *Quis genus Æneadum, &c.* Nor are

we *Carthaginians* so stupid as not to concern ourselves about other States and Kingdoms. *Non obtusa adeò, &c.* Nor are we in so remote a Climate as to be cut off from Commerce and Correspondence with the rest of Mankind. *Nec tam aversus, &c.* Others however consider the two last Lines in another Light, as if *Dido* were proving that her People could not be imagined barbarous, since they were not far removed from the Sun. You ought not to think us, says *she*, obdurate, inhuman, or insensible; this is the Disposition of those Nations on whom the Sun seldom shines, or but with faint and distant Rays; but our Breasts are softened by his warmer Influences. Alluding to the Notion of some

Seu vos optatis Magnam Hesperiam, arvaque Saturnia, sive fines Erycis, regemque Aesten; dimittam vos tutos auxilio, juroboque vos opibus. Vultisne et pariter considere mecum in his regnis? Urbs, quam urbem statuo, est vestra; subducite naves: Tros Tyriusque agetur mihi nullo discrimine. Atque utinam ipse rex vester Æneas compulsum huc eodem Noto afforet! equidem dimittam certos homines per littora, et jubebo eos lustrare extrema Libyæ; si quibus sylvis aut urbibus ejectus errat.

Et fortis Achates, et pater Æneas arrepti animum his dictis, jamdudum ardebant erumpere nubem: Achates prior compellat Æneam: O nate Deâ, quæ sententia nunc surgit animo? Vides omnia tuta, vides classem, sociosque receptos. Unus abest, quem ipsi vidimus submersum in medio fluctu: cætera respondent dictis tuæ matris. Vix fatus erat ea, cum nubes circumfusa repente scindit se, et purgat se in apertum æthera. Æneas restitit, resulsitque in clarâ luce, similis Deo os humerosque: namque genetrice ipsa afflarat nato decoram Cæsariem, purpureumque lumen juventæ, et oculis lætos honores. Tale deus qualem addunt æbori, aut ubi argentum Pariusve lapis circumdatur flavo auro. Tum sic alloquitur Reginam, repenteque improvisus cunctis ait: ego adjum coram, Troius Æneas, quem quæritis, ereptus ab Libycis undis.

Seu vos Hesperiam magnam, Saturniaque arva,
Sive Erycis fines, regemque optatis Acesten; 570
Auxilio tutos dimittam, opibusque jurobo.
Vultis et his mecum pariter considerare regnis?
Urbem quam statuo, vestra est; subducite naves:
Tros Tyriusque mihi nullo discrimine agetur.
Atque utinam rex ipse, Noto compulsum eodem, 575
Afforet Æneas! equidem per littora certos
Dimittam, et Libyæ lustrare extrema jubebo;
Si quibus ejectus silvis, aut urbibus errat.

His animum arrepti dictis, et fortis Achates,
Et pater Æneas, jamdudum erumpere nubem 580
Ardebant. prior Ænean compellat Achates:
Nate Deâ, quæ nunc animo sententia surgit?
Omnia tuta vides; classem, sociosque receptos.
Unus abest, medio in fluctu quem vidimus ipsi
Submersum: dictis respondent cætera matris. 585
Vix ea fatus erat, cum circumfusa repente
Scindit se nubes, et in æthera purgat apertum.
Restitit Æneas, claræque in luce resulsit,
Os humerosque Deo similis: namque ipsa decoram
Cæsariem nato genitrix, lumenque juventæ 390
Purpureum, et lætos oculis afflarat honores.
Qualem manus addunt æbori decus; aut ubi flavo
Argentum, Pariusve lapis circumdatur auro.

Tum sic Reginam alloquitur, cunctisque repente
Improvisus, ait: Coram, quem quæritis, adjum, 595
Troius Æneas, Libycis ereptus ab undis.

O sola

NOTES.

Philosophers, that the Inhabitants of the colder Climates are less susceptible of Humanity and Compassion than those in warmer Countries.

570. Erycis. Eryx was King of Sicily, Æn. V. 24.

573. Urbem quam, &c. The Construction is, Urbs, quam urbem statuo, vestra est.

576. Equidem. Servius observes that equidem in Virgil always signifies *ego quidem*.

586. Vix ea fatus erat, cum circumfusa repente scindit se nubes, &c. This Passage Milton seems to have had in his Eye, Book X.

447. where Satan passed invisible through the midst of the hellish Counsel, seated himself on his Throne, viewed all around him unseen, then

speria the Greater, and the Country where Saturn reigned, or if you choose to *visit* Eryx's-Coast and King Acestes; I will dismiss you safe with *proper* Assistance, and support you with my Wealth. Or will you settle with me in this Realm of mine? The City I now build shall be yours: Draw your Ships ashore; Trojan and Tyrian shall be treated by me as if they were both the same. And would to Heaven the same Wind had driven your Prince Æneas too upon our Coast, and that he were here present! However, I will send trusty *Messengers* along the Coasts, with Orders to search Libya's utmost Bounds, if he is thrown out to wander in some Wood or City.

Animated by these *friendly* Words, brave Achates and Father Æneas had long impatiently desired to break from the Cloud. Achates first addresses Æneas: Goddess-born, what Purpose now arises in your Mind? You see all is safe; your Fleet and Friends restored. One alone is missing, who sunk before our Eyes in the midst of the Waves: Every Thing else agrees with your Mother's Prediction. Scarce had he said, when strait the circumambient Cloud splits asunder, and dissolves into open Air. Æneas stood forth, and in bright Day shone conspicuous, in Countenance and Make resembling a God: For *Venus* herself had adorned her Son with graceful Locks, *flushed* him with the radiant Bloom of Youth, and breathed a sprightly Lustre on his Eyes. Such Beauty as the *Artist's* Hand superadds to Ivory, or where Silver and Parian Marble is incased in yellow Gold.

Then sudden addressing the Queen, he, to the Surprise of all, thus begins: Behold the Man you seek now present, Trojan Æneas, snatched from the Libyan Waves. O thou, who alone hast commiserated

N O T E S.

then surprized them with his unexpected Appearance;

Down a while
He sat, and round about him saw unseen:
At last, as from a Cloud, his fulgent Head
And Shape Star-bright appear'd, or brighter
clad,
With what permissive Glory since his Fall
Was left him, or false Glitter.

587. *Scindit se nubes.* Here again Virgil imitates Homer, who, in the same Manner, discovers Ulysses to Alcinous, in the seventh Book of the Odyssey; but it is acknowledged

that Virgil has improved upon his Original, particularly in that fine Addition at the End of the Verse, *et in æthera purgat apertum*, than which nothing can more strongly paint the Image of a Cloud just vanishing and blending with the Air.

588. *Clarâque in luce resulsi.* Shone, or appeared conspicuous, as *Lucr. V. 12.* speaking of Epicurus,

—quique per artem
Fluſſibus è tantis vitam, tantisque tenebris,
In tam tranquillo, et tam clarâ luce locavit.
 603. Si

O tu sola miserata infandos labores Trojæ ! quæ urbe domo socias nos reliquias Danaûm, jam exhaustos omnibus casibus terræque marisque, et egenos omnium ! O Dido, non est nostræ opis persolvere tibi dignas grates ; nec est opis Dardaniæ gentis, quicquid hujus gentis ubique est, quæ Sparfa est per magnum orbem : Dii (si qua numina respiciant pios, siquid justitiæ est usquam) et mens conscia sibi recti, ferant tibi digna præmia. Quæ tam læta sæcula tulerunt te ? qui tanti parentes genuere te talem ? Dum fluvii current in freta, dum umbræ lustrabunt convexa montibus, dum polus pascet sidera ; bonos, nomenque tuum, laudesque tuæ semper manebunt, quæcunque terræ vocant me. Sic fatus, petit amicum Ilionea dextrâ, Serestumque lævâ ; post, petit alios, fortemque Gyan, fortemque Cloanthum.

Sidonia Dido obstupuit primo aspectu, deinde tanto casu viri, et sic locuta est ore : O nate Dea, quis casus insequitur te per tanta pericula ? quæ vis applicat te immanibus oris ? Tune es ille Æneas, quem alma Venus genuit Dardanio Anchisæ ad undam Phrygiæ ?

O sola infandos Trojæ miserata labores ! Quæ nos, reliquias Danaûm, terræque marisque Omnibus exhaustos jam casibus, omnium egenos, Urbe, domo socias ! grates persolvere dignas 600 Non opis est nostræ, Dido, nec quicquid ubique est Gentis Dardaniæ, magnum quæ sparsa per orbem. Dî tibi, si qua pios respiciant numina, si quid Usquam justitiæ est, et mens sibi conscia recti, Præmia digna ferant. quæ te tam læta tulerunt 605 Secula ? qui tanti talem genuere parentes ? In freta dum fluvii current, dum montibus umbræ Lustrabunt convexa, polus dum sidera pascet ; Semper honos, nomenque tuum, laudesque manebunt,

Quæ me cunque vocant terræ. sic fatus, amicum Ilionea petit dextrâ, lævâque Serestum ; 611 Post, alios, fortemque Gyan, fortemque Cloanthum.

Obstupuit primo aspectu Sidonia Dido, Casu deinde viri tanto ; et sic ore locuta est. Quis te, nate Deâ, per tanta pericula casus 615 Insequitur ? quæ vis immanibus applicat oris ? Tune ille Æneas, quem Dardanio Anchisæ Alma Venus Phrygiæ genuit Simoentis ad undam ?

Atque

N O T E S.

603. Si qua, &c. This Expression implies nothing of Doubt, but only puts a certain Truth into the Form of a Supposition, the more to secure and strengthen the Conclusion. It amounts to this Assertion, You shall be amply rewarded as sure as there are Gods above, as sure as there is Justice, as there is any Sense of Virtue in the World. Much like what Mr. Addison says :

—If there's a Pow'r above us,
—be must delight in Virtue.

See also Æneid II. 159.

—atque omnia ferre sub auras,
Si qua tegunt.

Where it appears plain that *si qua* cannot imply any Doubt, but must signify whatever, or

some Word of the like Import. Admitting therefore this to be the Signification of *si qua numina*, and *si quid justitiæ* in this Place, why may we not consider it as a Prayer, which I am surprized to find none of the Commentators have done ; *Dii—ferant*, may the Gods confer upon you ; the Verb, which is in the optative Mood, naturally leads to this Sense, and it is in the same Form with that Imprecation, B. II. 536.

Dî (si qua est cælo pietas, quæ talia curet)
Persolvant grates dignas, et præmia reddant
Debita.

603. Pios. This Word signifies virtuous Men in general ; especially the Kind, the Beneficent, the Generous. Hence *Nisus's* generous,

commiserated Troy's unutterable Calamities! who *deignest* to associate in thy Town and Palace us a Remnant saved from the Greeks, who have now been tried to the utmost by Woes in every Shape, both by Sea and Land, and are in want of all Things! to repay thee due Thanks, great Queen, exceeds the Power both of us, and of all the Dardan Race, wherever dispersed over the wide World. The Gods, if any Powers divine regard the Pious, if Justice any where subsists, and a Mind conscious of its own Virtue, shall yield thee a just Recompense. What Age was so happy to produce thee? Who the Parents of so illustrious an Offspring? While Rivers run into the Sea, while Shadows move round the convex Mountains, while Heaven feeds the Stars; your Honour, Name, and Praise, *with me* shall ever live, to whatever Climes I am called. This said, he embraces his Friend Ilioneus with his Right-hand, and Sereftus with his Left: Then the rest *in their Turns*, the heroic Gyas, and heroic Cloanthus.

Sidonian Dido stood astonished first at the Presence of the Heroe, then at his signal Sufferings, and thus her Speech addressed: What *hard* Fate, O Goddess-born, pursues thee through such mighty Dangers? What Power drives *thee* on *this* barbarous Coast? Are you the *great* Æneas, whom, by Phrygian Simois's Stream, fair Venus bore to Trojan Anchises? And *now* indeed I call to mind that

N O T E S.

rous, disinterested Love to *Euryalus* is called *pious amor*, Æn. V. 296. See the Note on Verse 549.

604. *Mens sibi conscia recti*. Some would understand this not of *Dido's* own conscious Approbation of her Virtue, but of the divine Mind, who is conscious to every good Action; as where *Virgil* says, *Mens agitat molem*, Æn. VI. 727. But, besides that this Sense appears forced, and a mere Repetition of the former Thought, I doubt if the Genius of the Language will admit of it. The Deity is *conscious recti*, as he is the infallible Witness of Truth and Integrity; but he is *conscious sibi recti*, as he is conscious of his own Uprightness and Sincerity. But this Expression admits of another Sense; for, instead of joining *et mens sibi conscia recti* with *Dii*, as one of the Nominatives to *serant*, we may

include it in the *Parentesis* with *si qua*, &c. Thus, *if there be any Gods who regard the pious, if Justice any where subsists, and a Mind conscious of Virtue*.

605. *Quæ te tam læta tulerunt Secula*. It is the same Thought with that in the sixth Æneid, 648.

Hic genus antiquum Teucri, pulcherrima proles; Magnanimi heroes, nati melioribus annis. It represents *Dido* as one of the Heroines of the happy golden Age, whose uncommon Worth could only be the Production of those better Days.

608. *Montibus—convexa*. Either in *montibus*, or *montibus* poetically for *montium*. *Convexa* is seldom or never used by good Authors to signify *convex* in English, but rather imports the same as *curvus*, bending, *shelving*, or *arched*, as Æn. IV. 451. and X. 251.

620. *Teucrum*

Atque equidem memini Teucrum venire Sidona, expulsus patriis finibus, petentem nova regna auxilio Beli. Genitor meus Belus tum vastabat opimam Cyprum, et victor tenebat eam ditio. Casus Trojanæ urbis cognitus est mihi jam ex illo tempore, nomenque tuum, regesque Pelasgi. Ipse hostis ferebat Teucros insigni laude, volebatque se esse ortum ab antiquâ stirpe Teucrorum. Quare, O juvenes, agite, succedite nostris testis: similis fortuna voluit me quoque jactatam per multos labores, demum consistere in hac terrâ. Ego non ignara mali, disco succurrere miseris.

Sic memorat, simul ducit Æneam in regia tecta, simul indicit honorem templis Divûm. Interea nec minus mittit munera sociis ad littora viginti tauros, centum horrentia terga magnorum suum, centum pingues agnos cum matribus, lætitiæque Dei Bacchi. At interior domus splendida instruitur regali luxu, parantque convivia in mediis testis. Ad sunt vestes laboratæ arte, ostroque superbo: ingens argentum adest in mensis, fortiaque facta patrum cœlata in auro, longissima series rerum

Atque equidem Teucrum memini Sidona venire,
Finibus expulsus patriis, nova regna petentem, 620
Auxilio Beli. genitor tum Belus opimam
Vastabat Cyprum, et victor ditio tenebat.
Tempore jam ex illo casus mihi cognitus urbis
Trojanæ, nomenque tuum, regesque Pelasgi.
Ipse hostis Teucros insigni laude ferebat, 625
Seque ortum antiquâ Teucrorum à stirpe volebat.
Quare agite, O testis, juvenes, succedite nostris:
Me quoque per multos similis fortuna labores
Jactatam, hac demum voluit consistere terrâ.
Non ignara mali, miseris succurrere disco. 630

Sic memorat: simul Æneam in regia ducit
Tecta; simul Divûm templis indicit honorem.
Nec minus interea sociis ad littora mittit
Viginti tauros, magnorum horrentia centum
Terga suum, pingues centum cum matribus agnos
Munera, lætitiæque Dei. 636
At domus interior regali splendida luxu
Instruitur, mediisque parant convivia testis.
Arte laboratæ vestes, ostroque superbo:
Ingens argentum mensis, cœlataque in auro 640
Fortia facta patrum, series longissima rerum

Per

Per fortiaque facta patrum cœlata in auro, longissima series rerum

NOTES.

620. *Teucrum—expulsus.* This is *Teucer*, the Son of *Telamon*, and Brother of *Ajax*, who, upon his Return from *Troy*, was banished by his Father, for not preventing his Brother's Death, as he thought he might have done.

625. *Ipse hostis.* *Teucer*, tho' a Greek by the Father's Side, volebat se ortum, gave himself out, or would have himself reputed of *Trojan* Extraction, thus disclaiming Relation to his Father, and reckoning his Lineage from his Mother, who was the Daughter of *Laomedon*, King of *Troy*, descended in a direct Line from the ancient *Teucer*, the Founder of the *Teucro* or *Trojan* Race. The true Reason why *Teucer* valued himself rather on Account of his Relation to the *Trojans* by his

Mother, than to the *Grecians* by his Father, was in Resentment of the ill Usage he had met with from his Father; but the Poet, by concealing that Circumstance, sets this Action in such a Light as to reflect no small Honour on the *Trojans*.

632. *Templis indicit honorem.* It was the ancient Custom to offer up Libations and other Acts of Thanksgiving to the Gods, upon the Arrival of Strangers, especially to *Jupiter Zœnius*, the God of Hospitality, or who presides over Strangers. Thus in *Homer*, *Alcinous*, when he receives *Ulysses* at his Court, orders Libations to *Jove*, who guides the Wanderer on his Way. Pope's *Odyssey*, VII. 240. *Servius* takes *indicit honorem* to signify originally to

that Teucer, expelled his native Country, came to Sidon in quest of a new Kingdom, depending on the Aid of Belus. My Father Belus then reaped the Spoil of wealthy Cyprus, and held it in Subjection to his victorious Arms. Ever since that Time I have been acquainted with the Fate of Troy, with your Name, and the Grecian Kings. The Enemy himself extolled the Trojans with distinguished Praise, and with Pleasure traced his Descent from the ancient Trojan Race. Come then, *heroic* Youths, enter our Walls. Me too through a Series of Labours tossed, like Fate *with yours*, at length hath doomed to settle in this Land. Myself no Stranger to Misfortune, have learned to succour the Distressed.

This said, she forthwith leads Æneas into her royal Apartments, and at the same Time ordains due Honours for the Temples of the Gods. Mean while, with no less Care, she sends Presents to his Crew in the Ships, twenty Bulls, an hundred huge Boars with bristling Backs, as many fat Lambs, with the Ews, and the Joys of the God *Bacchus*. But the inner Rooms of State are splendidly furnished with regal Pomp, and Banquets are prepared in the Middle of the Hall. *Here are* Carpets wrought with Art, and of the richest Purple; the Tables *shine with* massy Silver-plate, and embossed in Gold *appear* the brave Exploits of her Forefathers, a lengthened Series of History traced down through so many Heroes, from

N O T E S.

to raise, or order Contributions to be raised in honour of the Gods, because the Ancients, on account of their Poverty, were obliged to collect for their Sacrifices, or else they applied to that Use the Goods and Effects of condemned Malefactors: Hence *supplicia*, Punishments, came to signify Prayers; *supplicationes*, Thanksgivings; and *sacer*, both holy and accursed.

636. *Munera, lætitiæque Dei*. The Commentators are greatly divided about the Meaning of these Words. *Corradus* explains them an *Offering and Joy*, i. e. a grateful Offering to the God (*Neptune*) who had saved them from Shipwreck, taking *munera* in the same Sense, as *Geor. IV. 534.*

tu munera supplex

Tende, petens pacem, et faciles venerare Næpæus.

Aulus Gellius reads *munera lætitiæque die*, Presents with which they might joyfully pass the Day; taking *die* for *dies*, as *Geor. I. 208.*

Servius, and the Generality of Interpreters, consider it as a poetical Circumlocution for *Wine*, which is the *Gift and Joy*, or the *joyful Gift of the God* (*Bacchus*). The Translation is according to the pointing in *Heinsius's* Edition, where there is no Stop after *agnos*, but a Comma after *munera*; so that the Construction runs thus, *Mittit viginti tauros munera*; she sends them Presents of twenty Bulls, &c. *lætitiæque Dei*, and the Joy of the God (*Bacchus*) i. e. *Wine*. See Verse 651. where *munera* is construed the same Way.

640. *Argentum—aurum*. Gold and Silver-plate, which was simply called Gold and Silver. So *Seneca de Vita Beat. Cap. XVII. Nec temere, et ut libet, collocatur argentum, sed perire servitur*. Tully IV. in *Verr. Cænabat apud Eupolemum, argentum ille apposuerat*. And *Virgil* himself, in the third Æneid, 355.

Impositis auro dapibus.

ducta per tot viros ab origine antiquæ gentis. Æneas (neque enim amor patrius passus est illius mentem consistere) præmittit Achaten rapidum ad naves; ut ferat hæc Ascanius, ducatque ipsum ad mœnia: omnis cura cari parentis stat in Ascanio. Præterea jubet Ascanium ferre secum munera erepta Iliacis ruinis, pallam nempe rigentem signis auroque, et velamen circumtextum croceo acantho: ornatus Argivæ Helenæ, quos illa extulerat Mycenis, cum peteret Pergama, Hymenæosque inconcessos; qui ornatus erant mirabile donum matris Leda. Præterea jubet eum ferre sceptrum, quod Ilione maxima natarum Priami olim gesserat, baccatumque monile collo, et coronam duplicem gemmis auroque. Achates celerans hæc tendebat iter ad naves.

At Cytherea versat novas artes, et nova consilia in pectore; ut nempe Cupido mutatus faciem et ora veniat pro dulci Ascanio, donisque incendat furentem Reginam, atque implicet ignem illius ossibus. Quippe timet domum ambiguam Tyriosque bilingues: atrox Juno urit eam, et cura ejus recurset sub noctem. Ergo affatur aligerum Amorem his dictis: O nate, meæ vires, mea magna potentia; nate, qui solus temnis Typhoëa tela summi Patris Jovis; confugio ad te, et supplex posco tua numina. Hæc nota sunt tibi, ut nempe frater tuus Æneas pelago jactetur circum omnia littora, odiis iniquæ Junonis: et tu sæpe doluisti nostro dolore. Phœnissa Dido tenet hunc, moraturque eum blandis vocibus; et vereor quo Junonia hospitia vertant se: illa haud cessabit in tanto cardine rerum.

Per tot ducta viros antiquæ ab origine gentis. Æneas (neque enim patrius consistere mentem Passus amor) rapidum ad naves præmittit Achatem, Ascanio ferat hæc, ipsumque ad mœnia ducat. 645 Omnis in Ascanio cari stat cura parentis. Munera præterea, Iliacis erepta ruinis, Ferre jubet, pallam signis auroque rigentem, Et circum textum croceo velamen acantho; Ornatus Argivæ Helenæ: quos illa Mycenis, 650 Pergama cum peteret, inconcessosque Hymenæos, Extulerat; matris Ledæ mirabile donum. Præterea sceptrum, Ilione quod gesserat olim, Maxima natarum Priami, colloque monile Baccatum, et duplicem gemmis auroque coronam, Hæc celerans, iter ad naves tendebat Achates. 556

At Cytherea novas artes, nova pectore versat Consilia; ut faciem mutatus et ora Cupido Pro dulci Ascanio veniat, donisque furentem Incendat Reginam, atque ossibus implicet ignem. Quippe domum timet ambiguam Tyriosque bilingues: 561

Urit atrox Juno, et sub noctem cura recurset. Ergo his aligerum dictis affatur Amorem: Nate, meæ vires, mea magna potentia; solus, Nate, Patris summi qui tela Typhoëa temnis; 565 Ad te confugio, et supplex tua numina posco. Frater ut Æneas pelago tuus omnia circum Littora jactetur, odiis Junonis iniquæ, Nota tibi: et nostro doluisti sæpe dolore. Hunc Phœnissa tenet Dido, blandisque moratur 670 Vocibus; et vereor, quò se Junonia vertant Hospitia: haud tanto cessabit cardine rerum.

Quo-

NOTES.

642. Per tot viros. The whole History of the Family from Belus, or rather Abibet, the first Tyrian Monarch.

644. Rapidum—præmittit. Servius thinks this is equivalent to mittit prærapidum, which appears forced. Rather, sends him before the Enter-

from the first Founder of the ancient Race. Æneas (for paternal Affection suffered not his Mind to rest) with Speed sends Achates before to the Ships, to bear those Tidings to Ascanius, and bring *the Boy* himself to the City. All the fond Parent's Care centers in Ascanius. Besides, he bids him bring Presents *for the Queen* saved from the Ruins of Troy, a Mantle stiff with Gold and Figures, and a Veil woven round with Saffron-coloured Flowers of Brankursine, the Ornaments of Grecian Helen, which she had brought with her from Mycenæ, when bound for Troy and her lawless Marriage; her Mother Leda's curious Gift. A Scepter too, which once Ilione, Priam's eldest Daughter, bore, a Necklace strung with Pearl, and a Crown set with double Rows of Gems and Gold. This Message to dispatch, Achates directs his Course to the Ships.

But Venus revolves in her Breast new Plots *and* new Designs, that Cupid should come in place of sweet Ascanius, assuming his Mien and Features, and by the Gifts kindle in the Queen all the Rage of Love, and convey the subtle Flame into her *very* Bones. For she dreads the *false* equivocating Race, and the double-tongued, *perfidious* Tyrians: Fell Juno's Rage torments her, and with the Night her Care returns. To winged Love therefore she addresses these Words: O Son, my Strength, my mighty Power; *my* Son, who alone defiest the Typhcean Bolts of Jove supreme, to thee I fly, and suppliant implore thy Deity. Thou knowest how round all Shores thy Brother Æneas is tossed from Sea to Sea by the complicated Malice of partial Juno, and in my Grief hast often grieved. Him Phœnician Dido entertains, and amuses with smooth Speeches; and I fear what may be the Issue of Juno's Acts of Hospitality: She will not be idle in so critical a Conjunction. Wherefore,

N O T E S.

Entertainment, or before the Messengers sent by Dido, Verse 633.

647. *Iliacis crepta ruinis*. This shews them to have been Things of the greatest Value.

648. *Pallam*. This was a Kind of Stole, or long Garment, that reached down to the Feet;

Fusa sed ad teneros lutea palla pedes.

Tibul. I. Eleg. 7.

Hence Horace gives it the Epithet of *bonesta*; *Post hunc personæ, pallæque repertor, bonestæ* Æschylus. De Arte Poet. 278.

648. *Signis auroque*. i. e. *Signis aureis*, as above *molenque et montes*; and Geor. II. 192. *Pateris libamus et auro*, i. e. *pateris aureis*.

656. *Hæc celerans*. After the Manner of the Greeks, who used *σπευδεν* and *ταχυνεν* the same Way.

665. *Tela Typhœa*. The Bolts whereby Typhæus and the other Giants were overthrown; a very lively poetical Expression to denote the Power of Love.

Quocirca meditor ante capere Reginam dolis, et cingere eam flammâ; ne quo numine mutet se; sed potius ut teneatur mecum magno amore Æneæ. Nunc accipe nostram mentem quâ possis facere id. Regius puer, mea maxima cura, parat ire ad Sidoniam urbem, accitu cari genitoris, ferens dona restantia pelago et flammis Trojæ. Ego recondam hunc sopitum somno, super alta Cythera, aut super Idalium nemus in sacratâ sede; ne quâ possit scire dolos, mediufve occurrere. Tu dolo falle faciem illius unam noctem non ampliùs; et ipse puer induet notos vultus pueri: ut, cum Dido lætissima accipiet te gremio, inter regales mensas Lyæumque laticem, cum dabit tibi amplexus atque figet tibi dulcia oscula; inspires ei occultum ignem, fallasque eam veneno. Amor paret dictis caræ genitricis, et exiit alas, et gaudens incedit gressu Iuli. At Venus irrigat placidam quietem per membra Ascanio, et Dea tollit eum sotum gremio in altos lucos Idaliæ: ubi mollis amaracus aspirans, completitur illum floribus et dulci umbrâ.

Jamque Cupido ibat parens dicto matris, et portabat Tyriis regia dona, lætus Achate duce. Cum venit, Regina jam composuit se super aulaeis superbis, locavitque se mediani in aureâ spondâ. Jam pater Æneas, et jam Trojana juventus conveniunt, stratoque super discumbitur ostro.

Quocirca capere ante dolis, et cingere flammâ
Reginam meditor; ne quo se numine mutet;
Sed magno Æneæ mecum teneatur amore. 675
Quâ facere id possis, nostram nunc accipe mentem.
Regius, accitu cari genitoris, ad urbem
Sidoniam puer ire parat, mea maxima cura;
Dona ferens, pelago, et flammis restantia Trojæ.
Hunc ego sopitum somno, super alta Cythera, 680
Aut super Idalium, sacratâ sede recondam;
Ne quâ scire dolos, mediufve occurrere possit.
Tu faciem illius, noctem non ampliùs unam,
Falle dolo; et notos pueri puer indue vultus:
Ut, cum te gremio accipiet lætissima Dido, 685
Regales inter mensas, laticemque Lyæum,
Cum dabit amplexus, atque oscula dulcia figet;
Occultum inspires ignem, fallasque veneno.
Paret Amor dictis caræ genitricis, et alas
Exiit, et gressu gaudens incedit Iuli. 690
At Venus Ascanio placidam per membra quietem
Irrigat, et sotum gremio Dea tollit in altos
Idaliæ lucos: ubi mollis amaracus illum
Floribus, et dulci aspirans completitur umbrâ.

Jamque ibat dicto parens, et dona Cupido 695
Regia portabat Tyriis, duce lætus Achate.
Cum venit, aulaeis jam se Regina superbis
Aureâ composuit spondâ, medianamque locavit.
Jam pater Æneas, et jam Trojana juventus
Conveniunt, stratoque super discumbitur ostro. 700
Dant

N O T E S.

673. *Et cingere flamma.* A Metaphor borrowed from the Manner of blocking up a Town by planting Fires round the Walls, that there was no Way left to escape;

Interea vigilum excubiis obfidere portas

Cura datur Messapo, et mœnia cingere flammis. Æn. IX. 159.

Interea Rutuli portis circum omnibus instant Sternere cæde viros, et mœnia cingere flammis. Æn. X. 118.

681. *Idalium.* A Town and Grove of that Name in the Island of Cyprus.

686. *Laticemque Lyæum.* Lyæus is a Name given to Bacchus, *απο τῆς λυειν*, because Wine dissipates Care,

Cura fugit multo diluiturque mero,
diffipat Evius

Curas mordaces.

Hor. II, Ode XI. 17.

693. *Mollis*

fore, I purpose to prevent the Queen by subtle Means, and so beset her with the Flames of *Love*, that no Power may influence her to change, but that with me she may cherish a great Fondness for Æneas. How this thou mayst effect, now hear what I advise. The royal Boy, my chiefest Care, at his Father's Call prepares to visit the Sidonian City Carthage, bearing Presents for *Dido* saved from the Sea and Flames of Troy. Him having lulled to Rest, I will lay down on Cythera's Tops, or in some sacred Retreat above Idalium, lest he should discover the Plot, or intervening, marr *its Success*. Do you artfully counterfeit his Face but for one Night, and, yourself a Boy, assume a Boy's familiar Looks; that when Dido shall take thee to her Bosom in the Height of her Joy amidst the royal Feasts, and Bacchus's chearing Liquor; when she shall give thee repeated Embraces, and press thee with sweet Kisses, thou mayst breathe into her the secret Flame, and by Stealth convey the Poison. The God of Love obeys the Dictates of his dear Mother, lays aside his Wings, and joyful trips along in Iulus's Gait. Mean while Venus pours the Dews of balmy Sleep on Ascanius's Limbs, and in her Bosom fondling, conveyed him to Idalia's lofty Groves, where soft Amaracus, perfuming the Air with Flowers and fragrant Shade, clasps him round.

Now, in Obedience to his Instructions, Cupid went along, and bore the royal Presents to the Tyrians, pleased with Achates for his Guide. By the Time he arrived, the Queen had placed herself on a golden Couch, under a rich Canopy, and took her Seat in the Middle. Now Father Æneas, and now the Trojan Youth grace the Assembly, and plant themselves on the Purple Beds. The Attendants

N O T E S.

693. *Mollis amaracus*. The Herb *Marjoram*, otherwise called *Sampfuchum*, whereof *Pliny* tells us a most excellent Kind grew in *Cyprus*, and that it was baneful to Serpents. *Sampfuchum, five amaracus, in Cypro laudatissimum et odoratissimum scorpionibus adversatur*. So that it was a very proper Bed for *Ascanius* to sleep on with Safety.

698. *Aurea composuit sponda*. Some take *aurea* in the Nominative, to agree with *regina*, but it does better in the Ablative, as *Æn. VII. 190. Aurea percussam virga*; where the two last Syllables must be pronounced like a

Diphthong. See more Examples of this, *Ecl. III. 96. VIII. 81. Æn. X. 487.*

198. *Mediamque locavit*. The Couches whereon they lay at Table were three in Number, each of which was made for three to lie upon; hence *Triclinium* signifies a Dining-room. The Middle, according to *Servius*, was reckoned the most honourable Place, in Proof of which he brings a Quotation from *Sallust*, where *Perpenna*, entertaining *Sertorius*, sets him in the Middle; *Igitur discubere Sertorius—in medio, &c.*

Famuli dant lymphas manibus, expediuntque Cererem canistris, feruntque mantilia tonsis villis. Intus erant quinquaginta famulæ, quibus cura fuit struere penum longo ordine, et adolere Penates flammis. Centum erant aliæ, totidemque ministri pares ætate, qui onerent mensas dapibus, et ponant pocula. Necnon et Tyrii frequentes convenere per læta limina, iussi discumbere super pictis toris. Mirantur dona Æneæ, mirantur Iulum, flagrantisque vultus Dei, verbaque simulata, pallamque, et velamen pictum croceo acantho. Præcipue infelix Phœnissa, devota futuræ pesti, nequit expleri mentem, ardescitque tuendo, et pariter moeretur puero donisque. Ille, ubi pependit complexu colloque Æneæ, et implevit magnum animum falsi genitoris, petit Reginam: hæc hæret in eo oculis, hæc hæret in eo toto pectore, et Dido interdum fovet eum gremio, inscia quantus Deus insideat ei miseræ. At ille, memor matris Acidaliæ, paulatim incipit abolere Sichæum, et tentat vivo amore prævertere animos jampridem resides cordaque desueta. Postquam prima quies est epulis, mensæque sunt remotæ; ministri statuunt magnas crateras, et coronant vina.

Dant famuli manibus lymphas, Cereremque canistris

Expediunt, tonsisque ferunt mantilia villis.
Quinquaginta intus famulæ, quibus ordine longo
Cura penum struere, et flammis adolere Penates.
Centum aliæ, totidemque pares ætate ministri, 705
Qui dapibus mensas onerent, et pocula ponant.
Nec non et Tyrii per limina læta frequentes
Convenere, toris iussi discumbere pictis.
Mirantur dona Æneæ; mirantur Iulum,
Flagrantisque Dei vultus, simulataque verba, 710
Pallamque, et pictum croceo velamen acantho.
Præcipue infelix, pesti devota futuræ,
Expleri mentem nequit, ardescitque tuendo
Phœnissa; et puero pariter donisque movetur.
Ille, ubi complexu Æneæ, colloque pependit, 715
Et magnum falsi implevit genitoris amorem,
Reginam petit. hæc oculis, hæc pectore toto
Hæret; et interdum gremio fovet, inscia Dido.
Insideat quantus miseræ Deus. at memor ille
Matris Acidaliæ, paulatim abolere Sichæum 720
Incipit; et vivo tentat prævertere amore
Jampridem resides animos, desuetaque corda.

Postquam prima quies epulis, mensæque remotæ;
Crateras magnos statuunt, et vina coronant.

Fit

N O T E S.

701. Dant famuli manibus lymphas, Cereremque expediunt. It was the ancient Custom to wash before Meals. We may observe that Virgil, to maintain the Dignity of his Style in this simple Narration, uses the poetical Words, Lymphas and Cererem, for Water and Bread.

704. Flammis adolere Penates. Adolere signifies properly to burn fragrant Incense, as Verbenasque adole pingues, et mascula thura. Ecl. VIII. 65.

Or to perfume by Incense, as
Præterea castis adolet dum altaria tædis.

Æn. VII. 71.

Hence it signifies to perform Acts of Worship in general,

Junoni Argivæ iussos adolemus honores.

Æn. III. 547.

For the Penates see above, Verse 527.

713. Expleri mentem nequit, ardescitque tuendo. Ut vidi! ut perii! ut me malus absistit error!

Ecl. VIII. 41.

Nec prius ex illo flagrantia declinavit
Lumina, quam toto concepit pectore flammam,
Funditus, atque imis exarsit tota medullis.

Catall. in Nupt. Pelei.

719. Insideat. This Word is very expressive, denoting not only Cupid's Situation, but his insidious Design upon Dido. Heinsius reads *insidat*, a Word of much the same import,

tendants supply *the Guests* with Water for their Hands, dispense the Gifts of Ceres from Baskets, and furnish them with the smooth Towels. Within are fifty Handmaids, whose Task it was to prepare and marshal the Entertainments in due Order, and burn Incense to the Household-gods. A hundred more, and as many Servants of equal Age, are employed to crown the Boards with Dishes, and place the Cups. In like Manner the Tyrians, a numerous Train, assemble in the joyful Courts, invited to fill the embroidered Beds. They view with Wonder the Presents of Æneas, nor with less Wonder view Iulus, the glowing Aspect of the God, his *well* dissembled Words, the Mantle, and Veil figured with Leaves of the Acanthus in Saffron Colours. Chiefly the unhappy Queen, henceforth devoted to Love's pestilential Fever, gazes with unwearied Delight, and is inflamed with every Glance, and is equally captivated with the Boy and with his Gifts. He on Æneas's Neck having hung with *fond* Embraces, and having fully gratified his fictitious Father's ardent Affection, advances to the Queen. She fixes her Eyes, her whole Soul *on the Boy*, and sometimes fondles him in her Lap, not thinking what a powerful God *there* sits plotting her Ruin. Mean while he, heedful of his Mother's *Instructions*, begins insensibly to deface *the Memory* of Sichæus, and with a living Flame tries to prepossess her languid Affections, and her Heart by long Disuse grown cold *to Love*.

Soon as the first Banquet ended, and the Tables were with-
drawn, they place large Goblets, and crown the *sparkling Wine*,
The

N O T E S.

port, and is applied to Bees greedily clinging to the Summer Flowers, and rioting on the Blossoms:

—ubi apes æstate serenâ
Floribus insidunt variis—

ÆN. VI. 707.

721. *Vivo amore*. May either mean with an ardent Passion, or rather a Passion for a living Object.

723. *Postquam prima quies epulis, mensæque remote*. The Romans, as Servius observes, brought in the several Courses in Tables, and not by single Dishes; hence we read frequently in Authors of the *prima Mensa* and *secunda Mensa*, the first and second Service.

Particularly in Cicero's Epistles to Atticus, Lib. XIV. 6. *Hæc ad te scripti appositæ secundæ mensæ*. This I wrote to you between the first and second Service. Whence it appears that there was a considerable Interval between the one and the other. See also his Twenty first Letter of the same Book, and the thirteenth Letter of the fifteenth Book.

724. *Vina coronant*. In Imitation of Homer, Il. I. 470.

Κυβοι μὲν κρηττορας ἐπέκεισαντο ποτοιο.
The Youths crowned the Goblets with Wine; which *Albenceus* explains to mean no more than to fill them Brim-full with Wine. But some understand it of adorning the Cups with
Gay

Streptus fit in tectis, volutantque vocem per ampla atria: incensi lychni dependent ab aureis laquearibus; et funalia vincunt noctem flammis. Hic Regina poposcit pateram gravem gemmis auroque, implevitque eam mero; quam Belus et omnes à Belo soliti sunt implere. Tum silentia sunt facta in tectis: O Jupiter (nam loquuntur te dare jura hospitibus) velis hunc diem esse lætum Tyriisque, profectisque Trojæ, velisque nostros minores meminisse hujus diei. Adsit Bacchus dator lætitiæ, et bona fumo: et O vos Tyrii faventes celebrate hunc cœtum. Dixit, et libavit honorem laticum in mensa, eoque libato prima attigit reliquum tenus summo ore. Tum dedit Bitiæ increpitans eum: ille impiger hausit spumantem pateram, et proliuit se pleno auro: post eum alii proceres hausuerunt eam. Iopas crinitus personat auratâ citharâ, ea quæ maximus Atlas docuit. Hic canit Lunam errantem, laboresque Solis; unde sit genus hominum, et pecudes; unde sit imber, et ignes; canit Arcturum, Hyadasque pluvias, geminosque Triones, quid hyberni soles tantum properent tingere se Oceano, vel quæ mora obstet tardis noctibus.

Fit streptus tectis, vocemque per ampla volutant
Atria: dependent lychni laquearibus aureis 726
Incensi, et noctem flammis funalia vincunt.
Hic Regina gravem gemmis auroque poposcit,
Implevitque mero, pateram; quam Belus, et omnes
A Belo soliti. tum facta silentia tectis: 730
Jupiter (hospitibus nam te dare jura loquuntur)
Hunc lætum Tyriisque diem, Trojæque profectis,
Esse velis, nostrosque hujus meminisse minores.
Adsit lætitiæ Bacchus dator, et bona Juno:
Et vos O cœtum Tyrii celebrate faventes. 735
Dixit, et in mensâ laticum libavit honorem;
Primaque libato summo tenus attigit ore:
Tum Bitiæ dedit increpitans. ille impiger hausit
Spumantem pateram, et pleno se proluit auro.
Post, alii proceres. citharâ crinitus Iopas 740
Personat auratâ, docuit quæ maximus Atlas.
Hic canit errantem Lunam, Solisque labores;
Unde hominum genus, et pecudes; unde imber,
et ignes:
Arcturum, pluviasque Hyadas, geminosque Tri-
ones;
Quid tantum Oceano properent setingere Soles 745
Hiberni, vel quæ tardis mora noctibus obstet.
Ingeminant plausum Tyrii, Troesque sequuntur.
Nec
canit quid hyberni soles tantum properent tingere se Oceano, vel quæ
Tyrii ingeminant plausum, Troesque eos sequuntur.

N O T E S.

Garlands. The Ancients upon certain Occasions used Goblets of a monstrous Size. The same Author describes one of Silver so large as to contain six hundred *Anphoræ*, which amount at least to twenty Tuns of our Measure. And *Arrian* describes another so capacious as to contain the Libations *Alexander* and nine thousand Guests performed to the Gods.

726. *Dependent lychni laquearibus aureis.* This Passage *Milton* has finely improved upon

in his Description of *Pandemonium*, or the Devil's Palace, in the first Book of his *Paradise Lost*, Verse 726.

From the arched Roof,
Pendent by subtle Magic, many a Row
Of starry Lamps, and blazing Crescents, fed
With Naphtha and Asphaltus, yielded Lights
As from a Sky.

729. *Belus et omnes a Belo.* It is plain that the *Belus* here mentioned cannot refer to *Di-do's* ather (otherwise there would be no Propriety

The Roofs resound with bustling Din, and *the Guests* roll through the ample Courts the bounding Voice. Down from the golden Cielings hang the flaming Lamps, and *blazing* Torches overpower the *Darkness of the Night*. Here the Queen called for a Bowl ponderous with Gems and Gold, and with pure Wine filled it to the Brim, *a Bowl* which Belus, and all *her Ancestors* from Belus, used; then, having enjoined Silence through the Palace, *she thus began*: O Jove (for by thee, 'tis said, the Laws of Hospitality were given) grant this may be an auspicious Day both to the Tyrians and my Trojan Guests, and may this Day be commemorated by our Posterity. Bacchus, the Giver of Joy, and propitious Juno, be present here; and you, my Tyrians, with benevolent Hearts solemnize this Meeting. She said, and on the Table poured an Offering to the Gods, and after the Libation first gently touched *the Cup* with her Lips, then gave it to Bitias with kindly Challenge: He quickly drained the foaming Bowl, and laved himself with the brimming Gold; after *him* the other Lords. Long-haired Iopas next tunes his gilded Lyre to what the mighty Atlas taught. He sings the wandering Moon, and the Eclipses of the *labouring* Sun. Whence the Race of Men and Beasts, whence Showers and fiery Meteors arise. *He sings* Arcturus, the rainy Hyades, and the two *northern* Cars, why Winter Suns make so much Haste to set in the Ocean, or what retarding Cause detains the slow *Summer* Nights. The Tyrians redouble their Applauses in *praise of the Song*, and the Trojans concur.

Mean

N O T E S.

priety in saying *omnes a Belo*, all the Descendants or Successors of *Belus*) but to one of her Ancestors, perhaps the Founder of the Family.

736. *Libavit honorem*. This Ceremony of Libation consisted in pouring out some Drops of the Wine, either upon the Altar, or sometimes upon the Table, as an Offering to the Gods, in Acknowledgment of their Bounty. For the Phrase *honorem Latium* see above, Verse 632.

740. *Citharâ personat*. In like Manner

Homer makes *Demodocus* sing and play at the Feast with which *Alcinous* entertains *Ulysses*, in the eighth Book of the *Odyssey*. But the Subject of the Song in *Homer*, the *Actions of Ulysses*, how proper soever to the Occasion, sinks far below the Dignity of this. The Song of *Iopas* is of the sublimest Kind, and there is such a Sweetness and Majesty in the Numbers, as lift the Soul with the Poet to Heaven, like the rapturous Music which he describes.

K.

749. *Infelix*.

*Nec non et infelix Dido
traherat noctem vario ser-
mone. bibebatque longum
amorem; rogatans multa
super Priamo, multa su-
per Hectore; nunc rogi-
tans quibus armis filius
Auroræ venisset; nunc
quales essent equi Diome-
dis; nunc quantus esset
Achilles. Immo, O hospes,
inquit, dic nobis à primâ
origine iustitias Danaum,
casusque tuorum, tuosque
errores: nam septima æ-
stas jam portat te erran-
tem omnibus terris et fluctibus.*

Nec non et vario noctem sermone trahebat
Infelix Dido, longumque bibebat amorem;
Multa super Priamo rogatans, super Hectore multa;
Nunc, quibus Auroræ venisset filius armis; 751
Nunc, quales Diomedis equi; nunc, quantus A-
chilles.

Immò age, et à primâ, dic, hospes, origine nobis
Insidias, inquit, Danaûm, casusque tuorum,
Erroresque tuos: nam te jam septima portat 755
Omnibus errantem terris et fluctibus æstas.

NOTES.

749. *Infelix Dido, longumque bibebat amorem.*
Virgil is always very happy in setting Objects
in Contrast to one another, as here the anxi-

ous Situation of *Dido's* Love-sick Mind is seen
in a fine Light in Opposition to the general
Mirth and Gaiety of the banqueting Guests.
While

P. VIRGILII MARONIS ÆNEIDOS LIBER SECUNDUS.

ORDO.

*Omnes conticuere, in-
tentique tenebant ora. In-
de pater Æneas sic orsus
est ab alto toro: O Re-
gina, jubes me renovare
dolorem infandum, nar-
rando ut Danaï eruerint
Trojanas opes et lamentabile regnum;*

Conticuere omnes, intentique ora tenebant:
Inde toro pater Æneas sic orsus ab alto:
Infandum, Regina, jubes renovare dolorem;
Trojanas ut opes, et lamentabile regnum
Eruerint

NOTES.

This second Book is one of those which
Virgil singled out to rehearse before *Augustus*,
as a Specimen of his Work; a sure Indication
of the Esteem he himself had of it.

3. *Infandum, Regina, jubes renovare dolo-
rem.* In this Introduction Virgil remarkably
follows the Rule laid down by Horace, *De
Art. Poet.* Verse 105,

—*Tristia*

Mean while unhappy Dido with various Talk spun out the Night, and drunk large Draughts of Love, questioning much about Priam, much about Hector. Now in what Arms Aurora's Son had come; now what were the Excellencies of Diomed's Steeds; now what Figure Achilles made. Nay come, my Guest, she says, and from the first Original relate to us the Stratagems of the Greeks, the Adventures of your Friends, and your own Wanderings; for now the seventh Summer brings thee to our Coasts, thro' wandering Mazes tossed on every Land and every Sea.

N O T E S.

While *Tyrians* and *Trojans* give a Loose to Joy, and are making the Roofs resound with their repeated Acclamations, *Æneas* alone engages *Dido's* Thoughts and Attention; she re-

lishes neither the Pleasures of the Feast, nor of the Song, and can listen to no Music but the Charms of his Voice.

T H E

S E C O N D B O O K

O F T H E

Æ N E I D.

ALL with one accord were silent, and fixed their Eyes upon him, eagerly attentive: Then Father Æneas thus from his lofty Couch began.

Unutterable Woes, O Queen, you urge me to renew; how the Greeks overturned the Power and Magnificence of Troy, and its deplorable

N O T E S.

Tristia mæstum
Vultum verba decent.
The Lines languish, and are so artfully composed as to force the Reader to pronounce them

with a slow, broken, and interrupted Voice, and shew Æneas, as it were, heaving out every Word with a Sigh.

4. *Trojanas opes.* The Kingdom of *Phrygia*,
K 2

quæque miserrima ego ipse vidi, et ea quorum fui magna pars. Quis Myrmidonum, Dolopumve, aut quis miles duri Ulyssæi temperet à lacrymis fando talia? et jam humida nox præcipitat se cælo, sideraque cadentia suadent somnos. Sed si tantus amor est tibi cognoscere nostros casus, et breviter audire supremum laborem Trojæ, quanquam animus horret meminisse, refugitque luctu, incipiam. Duces Danaum, fracti bello, repulsique fati, tot annis jam labentibus, ædificant equum instar montis, divinâ arte Palladis; intexuntque costas festâ abiete. Simulant equum esse votum pro reditu: ea fama vagatur. Hi fortiter delecta corpora virum, furtim includunt ea huc cæco lateri; penitusque complent ingentes cavernas, utrumque armato milite. Tenedos est in conspectu, insula notissima famâ, et dives opum, dum regna Priami manebant; nunc tantum sinus, et statio male fida carinis.

Eruerint Danaï; quæque ipse miserrima vidi, 5
Et quorum pars magna fui. quis talia fando,
Myrmidonum, Dolopumve, aut duri miles Ulyssæi
Temperet à lacrymis? et jam nox humida cælo
Præcipitat, suadentque cadentia sidera somnos.
Sed, si tantus amor casus cognoscere nostros, 10
Et breviter Trojæ supremum audire laborem,
Quanquam animus meminisse horret, luctuque refugit,

Incipiam. Fracti bello, fatisque repulsi
Duces Danaum, tot jam labentibus annis,
Instar montis equum, divinâ Palladis arte 15
Ædificant; sectaque intexunt abiete costas.
Votum pro reditu simulant: ea fama vagatur.
Huc delecta virum fortiti corpora furtim
Includunt cæco lateri; penitusque cavernas
Ingentes, utrumque armato milite complent. 20
Est in conspectu Tenedos, notissima famâ
Insula, dives opum, Priami dum regna manebant:
Nunc tantum sinus, et statio malefida carinis.

Huc

NOTES.

gia, whereof Troy was the Capital, was famous for its Riches and Magnificence even to a Proverb;

*Nam tu, quæ tenuit dives Achæmones,
Aut pinguis Phrygiæ Mygdonias opes
Pernutare velis crine Licyniæ.*

Hor. II Carm. XII. 21.

5. *Eruerint Danaï.* We may observe, once for all, that the Greeks were denominated *Danaï* from Danaus the Brother of *Ægyptus*, who usurped the Throne of *Argos*.

7. *Myrmidonum.* The Myrmidons were the Troops of *Achilles*.

7. *Dolopumve.* The *Dolopians* again were the Troops which *Phenix* led to Troy from *Scyros* an Island in the *Ægean* Sea.

9. *Cadentia sidera.* As the Stars rise at Night when they begin to shine out, so they set in the Morning when they disappear. This marks the Time to have been near the Morning.

12. *Luctuque refugit.* Catrou and others

read *luctumque refugit*, declines the mournful Task, which amounts to the same Sense. The Reader here will observe that there is a Change in the Tense, *refugit* being of the Preter-tense, whereas *horret* is in the Present; a Freedom which Dr. Trapp thinks very harsh. But Dr. Clarke, in his Remarks on *Homer*, Iliad I. Verse 37. shews that this Preterite Tense, as the Grammarians call it, refers to the Time present, as well as what is called the present Tense; only the former denotes that the Action is finished at this present Time, and the other, that it is a doing. As *cænavit* in the Present signifies *he is at Supper*, *cænavit* in the Preterit, *he has supped*; so here *animus refugit*, which is the very Example Dr. Clarke adduces to support his Opinion, signifies, *my Mind has shrunk back*, which refers to the present Time no less than *refugit*, *it shrinks*, or *is shrinking back*. Whence it appears, that *Virgil's* using this Tense is so far from being licentious and unwarrantable, that it is equally proper

deplorable Realms ; both what Scenes of Misery I myself beheld, and those wherein I bore a considerable Part. What *cruel* Myrmidon, or Dolopian, or who of hardened Ulysses's Band can, in the very Relation of such Woës, refrain from Tears ! Besides, humid Night is hastening down the Sky, and the setting Stars invite to Sleep. But since you are so fond to know our Misfortunes, and briefly to hear the Catastrophe of Troy, tho' my Soul shudders at the Remembrance, and hath shrunk back with Grief, yet will I begin. The Grecian Leaders now extremely weakened by the War, and baffled by the Fates, after a Revolution of so many Years, *being assisted* by the divine Skill of Pallas, build a wooden Horse to the Size of a Mountain, and line its Ribs with Planks of Fir. *This* they pretend an Offering in order to procure a safe Return. Which Report is *industriously* spread. Hither having secretly conveyed a select Band, chosen out by Lot, they shut them up into the dark Sides, and cram its capacious Caverns and Womb with armed Soldiers. In sight of Troy lies Tenedos, an Island well known by Fame, and flourishing while Priam's Kingdom stood ; now it serves only for a Bay, and a Station where Ships are hardly safe

N O T E S.

proper with the other, and the more emphatic of the two ; for it denotes the Violence and Quickness of the Impression, that his Soul shrunk back, and recoiled at once, in a Moment, at his first calling up the mournful Subject into his Memory.

15. *Instar montis equum*. It has been objected, that this Story of the Horse has not Probability enough to support it ; since, besides the Hardiness of the Enterprize, it is not to be imagined that the Trojans would be gross enough to receive within their Walls so enormous and suspicious an Engine with so implicate a Credulity. But all these Objections *Segrais* has answered in his Remarks. As to the Hardiness of the Enterprize, he observes that modern History furnishes Examples of equally hardy and daring Enterprizes being undertaken and executed with Success ; and instances particularly that of the *Hollanders*, forty of whom ventured to stow themselves in a Boat seemingly loaden with Turfs, and underwent those Scrutinies which are generally made for the Detection of Contraband-goods, and having found Means of landing, retok

the Town of *Breda* from the *Spaniards*. As to the other Objection, which is indeed the principal One, that the Trojans should be so gross as to receive the Engine within their Walls, he observes how finely the Poet has contrived Matters to make this not only plausible, but in a Manner necessary and unavoidable. He has loosed the Knot by the reasonable Interposition of a Divinity. The Trojans having heard *Sinon's* artful Story, and seeing such a strong Confirmation of the Truth of it in the terrible Disaster that befel *Laocoon* and his Sons, had all the Reason in the World to believe the Machine was an Offering sacred to *Minerva*, and that all who offered any Violation to it, should feel the severe Vengeance of Heaven, as *Laocoon* and his Sons had done ; and therefore they could not act otherwise than the Poet supposes them to have done, consistently with their Religion and System of Belief.

16. *Cossas*. The *Cossæ* or *Ribs* of this wooden Engine are the Inner Beams, or Props to which the outer Boards are fastened.

Ductores Danaum pro-
 vecti huc, condunt se in
 deserto littore. Nos rati
 fumus eos abiisse, et pe-
 tiisse Mycenæ vento : er-
 go omnis Troja solvit se
 longo luctu ; portæ pan-
 duntur ; juvat nos ire,
 et videre Dorica castra,
 locosque desertos, litusque
 relictum. Hic manus Do-
 lopum tendebat, hic ten-
 debat sævus Achilles ;
 hic erat locus classibus ;
 hic acies solebant certare.
 Pars stupet exitiale donum
 innuptæ Minervæ, et mi-
 rantur molem equi ; Thy-
 mætesque primus hortat-
 ur eum duci intra mu-
 ros, et locari in arce ;
 sive hortatur id dolo, seu
 fata Trojæ jam sic fere-
 bant. At Capys, et hi
 quorum menti melior erat
 sententia, jubent aut præ-
 cipitare pelago insidias
 suspectaque dona Dana-
 um, urereque ea flam-
 mis subjectis ; aut tere-
 brare et tentare cavas la-
 tebras uteri. Vulgus in-
 certum scinditur in con-
 traria studia. Ibi Lao-
 coon primus ante omnes,
 magnâ catervâ eum co-
 mitante, ardens decurrit
 ab summâ arce : et proci-
 pul exclamat : O miseri
 cives, quæ tanta est vo-
 bis insania ? creditis ho-
 stes esse avectos ? aut
 putatis ulla dona Danaum carere dolis ? an Ulysses est sic notus vobis ? aut Achivi occultantur in-
 clusi hoc ligno ; aut hæc machina fabricata est in nostros muros, inspectura nostras domos, ventu-
 raque urbi desuper ; aut aliquis error latet : O Tencri, ne credite equo.

Huc se provecti deserto in littore condunt.
 Nos abiisse rati, et vento petiisse Mycenæ. 25
 Ergo omnis longo solvit se Teucria luctu ;
 Panduntur portæ ; juvat ire, et Dorica castra,
 Desertosque videre locos, litusque relictum.
 Hic Dolopum manus, hic sævus tendebat Achilles ;
 Classibus hic locus ; hic acies certare solebant. 30
 Pars stupet innuptæ donum exitiale Minervæ,
 Et molem mirantur equi : primusque Thymoetes
 Duci intra muros hortatur, et arce locari ;
 Sive dolo, seu jam Trojæ sic fata ferebant.
 At Capys, et quorum melior sententia menti, 35
 Aut pelago Danaum insidias, suspectaque dona
 Præcipitare jubent, subjectisque urere flammis ;
 Aut terebrare cavas uteri et tentare latebras.
 Scinditur incertum studia in contraria vulgus.
 Primus ibi ante omnes, magnâ comitante catervâ,
 Laocoon ardens summâ decurrit ab arce : 41
 Et procul : O miseri, quæ tanta insania, cives ?
 Creditis avectos hostes ? aut ulla putatis
 Dona carere dolis Danaum ? sic notus Ulysses ?
 Aut hoc inclusi ligno occultantur Achivi ; 45
 Aut hæc in nostros fabricata est machina muros,
 Inspectura domos, venturaque desuper urbi ;
 Aut aliquis latet error : equo ne credite, Teucri.

Quic-

N O T E S.

27. *Juvat ire.* The Verb *ire* is frequently used by *Virgil* to express a precipitant, impetuous, eager Motion, as *it narius sanguis*, *Geor. III. 507. it mare proruptum*, *Æn. I. 246. juvenis it portis*, *Æn. IV. 130.* And the Sense shews that it ought to be so translated here ; for to be sure the *Trojans*, after their long Restraint, would be extremely keen and eager to pour forth at their Gates, and view the Grounds which the Enemy had covered. Dr. Trapp renders it,—and pleasant it was to walk abroad, as if the *Trojans* had been only going forth in a calm and sedate Manner to enjoy the Pleasures of the Fields and fresh Air.

29. *Hic Dolopum manus.* Here the Poet

makes *Æneas* speak in the Person of one of the *Trojans*, viewing the Ground where the Enemy had been encamped.

32. *Primusque Thymoetes.* This *Thymoetes*, we are told, had to Wife *Gilla*, the Sister of *Hecuba*, *Priam's* Consort, by whom he had a Son born to him on the same Day with *Paris*. *Priam* being warned by the Oracle that a Child was born that Day to the Ruin of his Country, chose rather, as was natural, to interpret the Oracle of *Thymoetes's* Son than his own, and put him to Death. On this Account *Thymoetes* still entertained a Grudge against *Priam*, and for that Reason was suspected

safe to ride: Having made this Island, they conceal themselves in that desolate Shore. We imagined they were gone, and that they had set Sail for Mycenæ. In consequence of which all Troy is released from its long continued Distress; the Gates are thrown open; with Joy we issue forth, *with Joy* we view the Grecian Camp, the *now* deserted Plains, and the abandoned Shore. Here *lay encamped* the Dolopian Bands, there stern Achilles had pitched his Tent: Here were the Ships drawn up, there the Armies were wont to fight. Some view with Amazement that baleful Offering of the Virgin Goddess Minerva, and wonder at the stupendous Bulk of the Horse; and the *venerable* Thymætès first advises it may be dragged within the Walls, and lodged in the Tower, whether *it was* with treacherous Design, or that the Destiny of Troy now would have it so. But Capys, and *all* whose Sentiments are the Result of sounder Judgment, strenuously urge either to throw into the Sea this insidious Engine of the Greeks, and their suspected Oblation; or by applying Flames, consume it to Ashes; or *at least* to lay open, and ransack the Recesses of the hollow Womb. *Mean while* the fickle Populace is split into opposite Inclinations. Upon this Laocoon, accompanied with a numerous Gang, Ringleader to the rest, with Ardour hastens down from the Top of the Citadel; and while yet a great Way off *cries out*, O wretched Countrymen, what desperate Infatuation *this*? Do you believe the Enemy gone? Or think you any Gifts of the Greeks can be free from Deceit? Is it thus you are acquainted with Ulysses? Either the Greeks lie concealed within this Wood, or it is an Engine framed against our Walls; to overlook our Houses, and to come down upon our City; or some mischievous Design lurks under it. Trojans, put no Faith

N O T E S.

pested of betraying his Country, which makes *Virgil* here say,—*five dolo hortatur*.

33. *Arce locari*. *Arx* does not always signify a Fort a Citadel, but the Place of greatest Eminence in a City; as *Virgil*, speaking of the seven Hills on which *Rome* was built, calls them *septem arces*, *Æn.* VI. 783. The *arx* therefore here probably is to be understood of that Place which served for a Vestibule to *Minerva's* Temple.

34. *Sic fata ferebant*. *Virgil* all along gives us to understand that the Overthrow of *Troy* was ordained by Destiny, which adds the

greater Air of Probability to this Episode of the wooden Horse.

37. *Subjectifive*. *Que* is here used, as it is elsewhere, for *ve*. *Vid. Æn.* X. 709. And indeed some Copies read *subjectifve*.

41. *Laocoon*. According to some he was brother to *Anchises*; according to others, *Príam's* own Son, and Priest of *Apollo*, or rather of *Neptune*, as in *Petronius*,

*Namque Neptuno sacer,
Crinem solutus, omne Laocoon replet
Clamore vulgus.*

48. *Aliquis error*. *Error* signifies whatever is

Quicquid id est, timeo Danaos, et ferentes dona. Sic fatus, validis viribus contorsit ingentem hastam in latus, inque alvum feri curvam compagibus: illa stetit tremens, utroque recusso cavæ cavernæ innuere dedereque gemitum. Et, si fata Deum fuissent, si mens nostra non fuisset læva, impulerat nos scødare Argolicas latebras ferro; tuque O Troja nunc stares, altaque arx Priami maneres! Ecce interea pastores Dardanidæ magno cum clamore ad regem trabebant juvenem revinctum manus post terga, qui juvenis ultro obtulerat se ignotum venientibus, ut strueret hoc ipsum, aperiretque Trojam Achivis, fidens animi, atque paratus in utrumque; seu versare dolos, seu occumbere certæ morti. Trojana juvenis circumfusa ruit undique studio visendi eum, certantque illudere capto. Nunc accipe insidias Danaum, et disce omnes ab uno crimine. Namque, ut ille constitit in medio conspectu turbatus, inermis, atque oculis circumspexit Phrygia agmina, inquit:

Quicquid id est, timeo Danaos, et dona ferentes. Sic fatus, validis ingentem viribus hastam 50 In latus, inque feri curvam compagibus alvum Contorsit. Stetit illa tremens, utroque recusso Infonnuere cavæ gemitumque dedere cavernæ. Et, si fata Deum, si mens non læva fuisset, Impulerat ferro Argolicas scødare latebras; 55 Trojaque nunc stares, Priamique arx alta maneres! Ecce, manus juvenem interea post terga revinctum Pastores magno ad Regem clamore trahebant Dardanidæ, qui se ignotum venientibus ultro, 59 Hoc ipsum ut strueret, Trojamque aperiret Achivis, Obtulerat: fidens animi, atque in utrumque paratus; Seu versare dolos, seu certæ occumbere morti. Undique visendi studio Trojana juvenis Circumfusa ruit, certantque illudere capto. Accipe nunc Danaum insidias, et crimine ab uno 65 Disce omnes. Namque, ut conspectu in medio turbatus, inermis, Constitit, atque oculis Phrygia agmina circumspexit: Heu,

N O T E S.

is opposite to Truth, and is taken in a very large Sense by the Roman Authors: Here it signifies *Trick, Deceit, Artifice*.

49. *Timeo Danaos, et dona ferentes.* There lies a particular Emphasis in the *et*, *I am jealous of the Greeks even when they bring us Presents.* Or perhaps *et dona ferentes* is to be understood in general, *I dread the Greeks, and all who are thus forward to offer Gifts.* It is a very just Observation that all rash and sudden Liberality is to be suspected, but more especially when it comes from a Foe.

Namque ita subita me jubet benignitas Vigilare, facias ne meâ culpâ lucrum. As *Pheidrus* elegantly expresses it in the Fable; agreeable to which is that Reflection *Sophocles* puts in the Mouth of *Ajax*,

Εχθρον ἀδωρα δωρα, κ' ἢν ὀνοσσιμα.
The Gifts of an Enemy will never benefit a Man, or make him the richer.

51. *Feri.* Ferus does not always signify a Savage or Beast of Prey; as it is here applied

to a Horse, so *Virgil* uses the same Word in speaking of a tame Stag, in the seventh *Æneid*, Verse 789.

Pectusque ferrum. And in like Manner *Horace* applies it to an As, 1 Ep. XIII. 8.

Clitellas ferus impingas, Ajinæque paternum Cognomen vertas in risum.

53. *Gemitumque dedere.* This Groan arose from some one of the Greeks within, who was perhaps wounded with *Laocoon's* Spear, or at least affrighted thereby, as *Petronius* seems to insinuate in these Words,

Fremit Captiva pubes intus, et, dum murmurat, Roborea moles spirat alieno metu.

57. *Ecce, manus juvenem.* *Shakespear* has given us a fine Picture of *Sinon*, answering to the Character in which he is here drawn; it is in his Poem intitled *Tarquin and Lucretia*. The disconsolate Lady, after the Injury of her Rape, is supposed to fix her Eyes on

Faith in this Horse. However it be, I dread the Greeks, even with all the Gifts they bring. This said, with vigorous Effort he hurled his massy Spear against the Sides and Belly of the Monster, where it swelled out by the compacted Boards into an Arch; the Weapon stood quivering, and by the Shock given to its Sides, the hollow Caverns rung, and sent forth a Groan. And, had the Decrees of Heaven permitted, or our Minds not been infatuated, he had prevailed on us to lay open with the Sword this dark Recefs of the Greeks: And thou Troy should still have stood, and thou lofty Tower of Priam now remained! In the mean time, behold the Trojan Shepherds, with loud Acclamations, came dragging to the King a Youth whose Hands were bound behind his Back; who, to them a mere Stranger, had voluntarily thrown himself in their Way, to promote this same treacherous Design, and open Troy to the Greeks; a resolute Soul, and prepared for either Event, whether to execute his perfidious Purpose, or submit to inevitable Death. The Trojan Youth in circling Crouds pour in from every Quarter, from Eagerness to see him, and they vie with one another in insulting the Captive. Now mark the Treachery of the Greeks, and from one Crime take a Specimen of the whole Nation.

For as he stood amidst the gazing Crouds perplexed, defenceless, and throw his Eyes around the Trojan Bands, Ah! says he, what Land,

N O T E S.

a Painting, in which the Destruction of Troy is represented; and, amongst other Figures, she sees that of the dissembling Sinon.

*She throws her Eyes about the painted Round,
And whom she finds forlorn, she doth lament;*

*At last she sees a wretched Image bound,
That piteous looks to Phrygian Shepherds lent;
His Face, tho' full of Cares, yet shew'd Content.*

*Onward to Troy with these blunt Swains
he goes,*

So mild, that Patience seem'd to scorn his Woes.

*In him the Painter labour'd with his Skill
To bide Deceit, and give the harmless Show;
An humble Gait, calm Looks, Eyes waiting still,*

*A Brow unbent, that seem'd to welcome Woe;
Cheeks, neither red, nor pale; but mingled so,
That blushing red no guilty Instance gave,
Nor ashy pale the Fear that false Hearts
have.*

62. *Seu certa occumbere morti.* To fall a Sacrifice to Death the sure Reward of Miscarriage in the Attempt.

65. *Crinine ab uno.* Catrou observes that some Copies in Servius's Time had read this Passage thus:

Accipe nunc Danaum insidias, et crimen; ab uno

Disce omnes.

68.—*Pbr̄y agmina circumspexit.* This is another Instance of Virgil's Art in versifying, and shews how much he studied to make the Sound an *Eccò* to the Sense. Sinon's affected Confusion and Terror, which he discovers in the slow, languid Cast of his Eyes around the Trojan Bands, is represented to the Life in the tardy Progress of the Line, occasioned partly by the clashing of the two Vowels in *Pbr̄ygia agmina*; but especially by uniting the two Spondees in *circumspexit* at the End.

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81. *Fando*

heu, quæ tellus, quæ æ-
 quora nunc possunt acci-
 pere ne! aut quid jam
 denique restat mihi mise-
 ro! cui neque usquam
 locus est apud Danaos;
 et super ipsi Dardanidæ
 infensique possunt poenas cum
 meo sanguine. Quo ge-
 mitu nostri animi sunt
 conversi, et omnis impet-
 us compressus: hortamur
 eum furi, quo sanguine
 fit cretus; memoret quid
 ferat; quæve fiducia sit
 capto. Ille, formidine
 tandem deposita, fatur
 hæc: O Rex, ego equi-
 dem, inquit, fatebor tibi
 cuncta vera quæcunque id
 fuerint; neque negabo me
 esse de Argolicâ gente:
 hoc est primum; nec, si
 improba fortuna finxit
 Sinonem miserum, finget
 eum vanum mendacemque.
 Si forte, fando aliquid,
 nomen Belidæ Palame-
 dis, et gloria ejus inclyta
 famâ, pervenit ad tuas
 aures; quem Palamedem
 infontem Pelasgi, sub fal-
 sa proditiōe, demisere ne-
 ci infando indicio, quia
 vetabat bella; nunc lu-
 gent eum cassum lumine:
 pater meus pauper misit
 me comitem illi Palame-
 di, et propinquum ei con-
 sanguinitate, huc in arma
 ab primis annis. Dum ille stabat incolumis in regno, regnumque vige-
 bat ejus consiliis, et nos gessi-
 mus aliquod nomenque decusque: sed postquam concessit ab
 superis oris invidiâ Pellacis Ulyssæi (haud
 loquor ignota)

Heu, quæ nunc tellus, inquit, quæ me æquora possunt
 Accipere? aut quid jam misero mihi denique restat?
 Cui neque apud Danaos usquam locus; et super ipsi
 Dardanidæ infensi poenas cum sanguine possunt.
 Quo gemitu conversi animi, compressus et omnis
 Impetus: hortamur fari, quo sanguine cretus,
 Quidve ferat; memoret quæ sit fiducia capto. 75
 Ille hæc, depositâ tandem formidine, fatur:
 Cuncta equidem tibi, Rex, fuerint quæcunque,
 fatebor

Vera, inquit; neque me Argolicâ de gente negabo:
 Hoc primum; nec, si miserum fortuna Sinonem
 Finxit, vanum etiam mendacemque improba finget.
 Fando aliquid, si forte tuas pervenit ad aures 81
 Belidæ nomen Palamedis, et inclyta famâ
 Gloria; quem falsâ sub proditiōe Pelasgi
 Infontem, infando indicio, quia bella vetabat,
 Demisere neci; nunc cassum lumine lugent: 85
 Illi me comitem, et consanguinitate propinquum,
 Pauper in arma pater primis huc misit ab annis.
 Dum stabat regno incolumis, regnumque vige-
 bat Consiliis; et nos aliquod nomenque decusque
 Gessimus: invidiâ postquam pellacis Ulyssæi 90
 (Haud ignota loquor) superis concessit ab oris;

Afflictus

NOTES.

71. Et super. Others read *insuper*.

81. Fando aliquid, &c. The Artifice of this Speech, as Segrais justly remarks, consists in mingling Truth with Lies, whereby *Sinon* effectually imposes upon his Audience. What he here premises in relation to *Palamedes* is mostly true; what he subjoins of himself is downright Falshood.

82. *Belidæ Palamedis*. *Palamedes* was the Son of *Nauplius*, King of *Eubæa*, descended from *Belus*, King of *Africa*, by his Grandmother *Anyone*, the Daughter of *Danaus*. The Story here referred to is briefly thus: When *Ulysses*, to be exempt from going to the Trojan War, under Pretence of Madness, was ploughing up the Shore, and sowing it with

Salt, *Palamedes* laid down his Son *Telemachus* in his Way, and observing him to turn the Plough aside, that he might not hurt the Boy, by this Stratagem discovered his Madness to be counterfeit. For this *Ulysses* never could forgive him, and at last wrought his Ruin, by accusing him of holding Intelligence with the Enemy; to support which Charge he forged Letters from *Priam* to *Palamedes*, which he pretended to have intercepted, and conveyed Gold into his Tent, alledging it was the Bribe given him for his Treason. Upon this Presumption *Palamedes* was condemned by a Council of War, and stoned to Death. Vid. *Ovid. Met. XIII. 56*. That *Palamedes* was thus taken

Land, what Seas can now receive me? Or to what further Extremity can I, a forlorn Wretch, be reduced? For whom there is neither Shelter any where among the Greeks, and, to compleat my Misery, the Trojans too, incens'd against me, sue for Satisfaction with my Blood. By which mournful Accents our Affections at once were moved towards him, and all the Keeness of our Resentment suppressed: We exhort him to say from what Race he is sprung, to declare what Message he brings, what Confidence we may repose in him now that he is our Prisoner. Then he, having at length laid aside Fear, thus proceeds: I indeed, O King, will confess to you the whole Truth, says he, be the Event what will; nor will I disown that I am of Grecian Extraction, this I premise; nor shall it be in the Power of cruel Fortune, tho' she has made Sinon miserable, to make him also false and disingenuous. If accidentally, in the Course of common Report, the Name of Palamedes, the Descendant of Belus, and his illustrious Renown ever reached your Ears; who, tho' innocent, was delivered over to Death by the Greeks under a false Accusation of Treason, upon a villainous Evidence, because he gave his Negative against the War; now they mourn him bereaved of Life: With him my Father, who was but poor, sent me in Company to the War, so soon as I was able to bear Arms, as I was his near Relation. While he remained safe in the Kingdom, and the Community of the Grecian Princes was strengthened by his Counsels, I too bore some Reputation and Honour: But from the Time that he, by the Malice of the crafty Ulysses (they are well known Truths I speak) quitted the Stage of this World, I, sorely

N O T E S.

taken off through a Stratagem of Ulysses, was a Fact probably well known to the Trojans, though they might be ignorant of the Colour for his being taken off. Sinon therefore, to secure the Attention and Belief of his Hearers, very artfully pretends that Palamedes was murdered because he had dissuaded the Greeks from continuing the War against Troy.

85.—*Nunc cassum lumine lugent.* This is agreeable to Horace's Observation:

*Virtutem incolumem odimus,
Sublatam ex oculis querimus invidi.*

86. *Consanguinitate propinquum.* In this he lies; for we read in the Greek Scholiasts, that Sinon was not related to Palamedes, but to

Ulysses. Anticlea, the Mother of Ulysses, was Sister to Æstymus, Sinon's Father.

87.—*Primis ab annis.* Virgil frequently alludes to Roman Customs, even when he is speaking of what passed in other Nations. By *primis annis* therefore, 'tis probable he understands the military Age, which among the Romans was about seventeen Years.

88. *Regno incolumis.* Either the Kingdom of Eubœa, of which Nauplius, Palamedes's Father, was possessed; or rather the confederate Council, made up of all the petty Kings of Greece.

90. *Invidia*—Ulysses. By *invidia* we may understand either a general Grudge and Ill-will, which

ego afflictus trahēbam vitam in tenebris luctuque, et mecum indignabar casum infantis mei amici. Nec tacui demens; et promisi me fore ultorem, siqua fors tulisset occasionem, si unquam remeassem victor ad patrios Argos; et movi illius aspera odia meis verbis. Hinc erat mihi prima mali labes; hinc Ulysses cepit semper terrere me novis criminibus; hinc cepit spargere voces ambiguas in vulgum, et conscius quærere arma. Nec enim requievit, donec, Calchante ministro—Sed autem quid ego nequicquam revolve hæc ingrata? quidve moror? si habetis omnes Achivos uno ordine, estque vobis sat audire id, jamdudum, sumite pœnas: Ithacus Rex velit hoc, et Atridæ mercentur hoc magno pretio. Tum vero ardemus scitari, et quærere causas, ignari scelerum tantorum, artisque Pelasgæ. Ille persequitur pavitans, et satur ex fisco pectore: Danaï sæpe cupiere moliri fugam, Trojâ relictâ, et discedere fessi longo bello. Utinamque fecissent! sæpe aspera hyems ponti interclusit, et auster terruit illos cuntes. Præcipuè, cum jam hic equus staret contextus acernis trabibus, nimbi sonuerunt in toto æthere. Nos suspensi mittimus Eurypylum scitatum oracula Phœbi

Afflictus vitam in tenebris, luctuque trahēbam, Et casum infantis mecum indignabar amici. Nec tacui demens; et me, fors siqua tulisset, Si patrios unquam remeassem victor ad Argos, 95 Promisi ultorem; et verbis odia aspera movi. Hinc mihi prima mali labes; hinc semper Ulysses Criminibus terrere novis; hinc spargere voces In vulgum ambiguas, et quærere conscius arma. Nec requievit enim, donec Calchante ministro—100 Sed quid ego hæc autem nequicquam ingrata revolve? Quidve moror? si omnes uno ordine habetis Achivos,

Idque audire sat est; jamdudum sumite pœnas: Hoc Ithacus velit, et magno mercentur Atridæ.

Tum vero ardemus scitari, et quærere causas, Ignari scelerum tantorum, artisque Pelasgæ. 106 Prosequitur pavitans, et fisco pectore satur: Sæpe fugam Danaï Trojâ cupiere relictâ Moliri, et longo fessi discedere bello. Fecissentque utinam! sæpe illos aspera ponti 110 Interclusit hyems, et terruit Auster euntes. Præcipuè, cum jam hic trabibus contextus acernis Staret equus, toto sonuerunt æthere nimbi. Suspenſi Eurypylum scitatum oracula Phœbi

Mittimus;

Præcipuè, cum jam hic equus staret contextus acernis trabibus, nimbi sonuerunt in toto æthere. Nos suspensi mittimus Eurypylum scitatum oracula Phœbi;

NOTES.

which often goes under the Name of *invidia*; or that particular Envy which *Ulysses* bore him for having outwitted him, and acquired so much Reputation for Prudence and Cunning.

97. *Prima mali labes.* The first Source of my Misery. As *labes* properly signifies a Stain or Blame, I consider it here in allusion to the first Appearance of a Plague or contagious Distemper breaking out on the Body in foul Spots and Botches.

100. *Donec, Calchante ministro.* Calchas was the Prophet or Soothsayer of the Grecian Army, and no Affairs were transacted in the Management of the War without his Counsel and Divination. This Pause which *Sinon*

makes just when he comes to a Point where he knew the Curiosity of the Trojans would be the more inflamed, is very artful; and shews the great Judgment of the Poet in the Conduct of this Stratagem.

103. *Jamdudum sumite pœnas.* I have followed the common pointing, because it seems more elegant than to join *jamdudum* with the former Part of the Sentence, as *Ruæus* has done. But, to make the Sense compleat, Dr. Trapp has well observed that something must be understood, — *sumite pœnas jamdudum debitas*, or the like. Those who like the other reading better, I refer to the Note on the fourth Book, Verse 1. *Jamdudum saucia.*

104. *Ithacus*

I, sorely distressed, lengthened out my Life in Grief and Obscurity, secretly repining at the *hard* Fate of my innocent Friend. Nor could I hold my Peace, Fool that I was, but vowed Revenge, if Fortune should give me the Opportunity, if ever I returned victorious to my native Argos, and by my *unguarded* Words provoked *his* bitter Enmity. Hence sprung the first Source of my Misery; henceforth Ulysses was always terrifying me with new Accusations; henceforth he began to spread ambiguous, *dark* Surmises among the Vulgar, and, conscious of *his own Guilt*, sought the Means of my Ruin. Nor did he give over, till, by making Calchas his Tool—But why do I thus in vain unfold these disagreeable *Truths*! Or why do I lose Time? If you place all the Greeks on the same Foot, and your having heard that *one Circumstance* be enough to *undo me*; delay not a Moment, strike the fatal Blow: this the Prince of Ithaca wants, and the two Sons of Atreus would give large Sums to purchase. Then indeed we grow impatiently inquisitive, and long to find out the *secret* Causes, unacquainted with such consummate Villainy and Grecian Artifice. He proceeds with Palpitation, and speaks in the Falshood of his Heart. After quitting the *Siege of Troy*, the Greeks sought often to surmount the Difficulties of their Return, and, tired out with the Length of the War, *longed* to be gone. And would Heaven they had! *But* as often did the rough Tempest on the Ocean barr their Flight, and the *adverse* South-wind deterred them in their setting out. Especially when now this Horse, framed of Mapple Planks, was reared, Storms roared through all the Regions of the Air. In deep Perplexity we send Eurypylus to consult the Oracle of Apollo; and from the sacred

N O T E S.

104. *Ithacus*. Ulysses, so called from *Ithaca*, where he was born, and where his Father *Laertes* reigned: it was a pitiful, little, craggy Island in the *Ionian* Sea; *Cicero* calls it, *Ithacam illam, in asperimis saxulis, tanquam nidulum, affixam*. *Sinon* therefore in this Speech gives *Ulysses* all along the Appellation of *Ithacus* by way of Contempt.

104. *Magno mercentur Atride*. Their Religion required that a devoted Victim, who had escaped from the Altar, should be put to Death wherever found; and *Sinon*, being destined a Sacrifice for the Return of his Coun-

trymen, who could not therefore expect a safe Voyage unless he was put to Death, nothing could be more grateful to the *Greeks* than to hear that the *Trojans* had taken his Life.

112. *Trabibus contextus acernis*. This is not inconsistent with what he says above, *intexunt abiete costas*, and below, *pineæ—laxat claustra*; for some Parts of the Engine might be of Mapple, others of Pine and Fir.

114. *Eurypylum*. Eurypylus, a noble Augur, was the Son of *Euemon* and *Aphyocbe*, *Priam's* Sister; *Homer* says he brought with him forty Ships to assist in the *Trojan* War.

116. *Sanguine*

isque reportat adytis hæc tristitia dicta reportat : tristitia dicta : O Danaï, vos placastis ventos sanguine, et virgine cæsâ, cum primùm venistis ad Iliacas oras ; reditus quærendi sunt vobis sanguine, litandumque est Argolicâ animâ. Quæ vox ut venit ad aures vulgi, animi eorum obstupere, gelidusque tremor cucurrit per ima ossa ; cui fata parent mortem, quem Apollo poscat. Hic Ithacus rex in medios protrahit vatem Calchanta cum magno tumultu ; flagitat quæ ea numina Divûm sint : et multi jam cane-bant mihi crudele scelus artificis, et taciti vide-bant ventura. Ille filet bis quinos dies, testusque recusat prodere quenquam suâ voce, aut opponere quenquam morti. Tanden, vix actus magnis clamoribus Ithaci, rumpit vocem compositò, et destina-t me aræ. Omnes as-sensere, et tulere ea, quæ quisque timebat sibi, con-versa esse in exitium uni-us miseri. Jamque in-fanda dies aderat ; sacra cæperunt parari nubi, et falsæ fruges, et vittæ circum tempora. Eripui me leto, fateor, et rupi vincula ; obscurusque deli-tui per noctem limoso lacu in ulvâ, dum vela darent, si forte dedissent.

Mittimus ; isque adytis hæc tristitia dicta reportat : Sanguine placastis ventos, et virgine cæsâ, 116 Cum primùm Iliacas Danaï venistis ad oras ; Sanguine quærendi reditus, animâque litandum Argolicâ. vulgi quæ vox ut venit ad aures, Obstupere animi, gelidusque per ima cucurrit 120 Ossa tremor ; cui fata parent, quem poscat Apollo. Hic Ithacus vatem magno Calchanta tumultu Protrahit in medios ; quæ sint ea numina Divûm Flagitat : et mihi jam multi crudele cane-bant Artificis scelus, et taciti ventura videbant. 125 Bis quinos filet ille dies, testusque recusat Prodere voce suâ quenquam, aut opponere morti. Vix tandem magnis Ithaci clamoribus actus, Compositò rumpit vocem, et me destinat aræ. Assensere omnes ; et, quæ sibi quisque timebat, 130 Unius in miseri exitium conversa tulere. Jamque dies infanda aderat ; mihi sacra parari, Et falsæ fruges, et circum tempora vittæ. Eripui, fateor, leto me, et vincula rupi ; Limosoque lacu per noctem obscurus in ulvâ 135 Delitui, dum vela darent, si forte dedissent.

Nec

NOTES.

116. *Sanguine placastis ventos.* When the Grecian Army was arrived at *Aulis*, ready to sail over the *Hellepont* to the Siege of *Troy*, *Diana*, incensed against *Agamemnon* for killing one of her favourite Deers, withheld the Wind. *Calchas* having consulted the Oracles, reported that *Iphigenia*, *Agamemnon's* Daughter, must fall a Victim to appease *Diana's* Wrath. *Ulysses* went and fetched the innocent Fair from the tender Embraces of her Mother, under Colour of her being to be married to *Achilles*. She was brought to the Altar, and on the point of being sacrificed, when *Calchas* informed that *Diana* was satisfied with this Act of Submission, and consented to have a Deer substituted in room of *Iphigenia* ; but that she must be transported to *Tauris*, there to serve the Goddess for Life in quality of Priestess.

116. *Virgine cæsâ.* She was intentionally slain, and only saved by the unforeseen Favour of the Goddess in mitigating the Sentence.

118. *Litandum.* Signifies more than *sacrificandum*, as *Ruæus* renders it, inconsistently with his own Note, for *litare* is to atone or make Expiation by Sacrifice, *Macrob. Sat., Lib. III. 5.*

121. *Cui fata parent.* Cui fata parent mortem, or exitium, rather than to make *fata*, with *Ruæus*, in the Accusative.

123. *Numina Divûm.* Here *numina* is taken for the *Decrees*, *Orders*, or *Dislates* of the Gods ; which Signification agrees better to the Etymology of the Word (from *nuo* to signify one's Will by a *Nod*) than that which it commonly bears.

125. *Taciti ventura videbant.* Taciti here signifies

cred Shrine he brings back this dismal Response: Ye appeased the Winds, ye Greeks, with the Blood of a Virgin slain, when first you arrived on the Trojan Coast; by Blood must your Return be purchased, and Attonement made by the Life of a Greek; which Intimation no sooner reached the Ears of the Multitude, than their Minds were stunned, and freezing Horror thrilled through their very Bones; *anxious to know* whom Heaven destined for the Sacrifice which Apollo demanded. Upon this Ulysses drags forth Calchas, the Seer, with great Bustle and Stir into the midst of the Croud; importunes him to say what those Orders of the Gods are: And, by this Time, many presaged to me the cruel Purpose of the Dissembler, and quietly foresaw the Event. He, for twice five Days, is mute, and, close shut up, *obstinately* refuses to give forth his Declaration against any Person, or doom him to Death. At length, with much ado, teased by the importunate Clamours of Ulysses, he breaks Silence by Concert, and destines me to the Altar. All assented, and were content to have the *Blow*, which they dreaded each for himself, turned off *from them*, to the Ruin of one poor Wretch. And now the rueful Day approached; for me the sacred Rites were prepared and the salted Cake and Fillets to bind about my Temples. From Death, I own, I made my Escape, and broke my Bonds; and in a slimy Fen all Night I lurked obscure among the Weed, till they should set Sail, if I should be so happy

N O T E S.

signifies not *silent*, else it would contradict the former Part of the Sentence, but in *Quietness* and *Secrecy*, not daring openly to publish what they foresaw.

123. *Salsæ fruges*. A sort of Cake made of Bran or Meal mixed with Salt, with which they sprinkled the Head of the Victim, the Fire of the Altar, and the sacrificing Knife; it was called *Mola*, the Ceremony itself *Immolatio*, and the Verb signifying to perform that Ceremony was *Immolare*, which thence signifies to sacrifice in general.

133. *Circum tempora vittæ*. The *Vittæ* were Fillets of white Wool, with which not only the Temples of the Victim, but the Priests, and Statues of the Gods, were bound. Hence *Virgil* says below, Verse 168.

Virgineas ausi Divæ contingere vittas,

And, speaking of *Helenus*, in the third Book,

*vittasque resolvit
Sacratæ capitis.*

134. *Et vincula rupi*. The Victims, as *Servius* tells us, were free, and always unbound when they were brought forward to the Altar; nor indeed is it probable that *Sinoa* could have been able to make his Escape, tho' loose, from the Guards and Crouds of Spectators who would accompany him to the Altar. *Servius* therefore explains *vincula*, the Bonds of Religion. But he, at the same Time, observes, that the Victims were bound and confined until they were brought up to the Altar; and therefore we may very well understand by *vincula rupi*, that he secretly broke those Bonds, or that Prison wherein he had been confined against the Day of Sacrifice.

137. *Patriam*

Nec jam ulla spes fuit mihi videndi antiquam patriam, nec dulces natos parentemque exoptatum; quos illi, fors, repositent ad pœnas ob nostra effugia, et piabunt hanc culpam morte miserorum. Quid oro te per Superos et numina conscia veri, per fidem, si qua est intemerata fides quæ adhuc restat usquam mortalibus; misereve tantorum laborum, misereve animi ferentis non digna. Damus vitam his lacrymis, et ultro miseresimus ejus. Priamus ipse primus jubet manicas atque arcta illius vincla, levare saturque ita amicis dictis: quisquis es, hinc jam obliviscere Graios annissos; eris noster; ediffere hæc vera mihi roganti: quod statuere hanc molem immanis equi? quis fuit auctor? quidve petunt? quæ religio est? aut quæ machina belli? dixerat Priamus. Ille, instructus dolis et Pelasgâ arte, sustulit ad sidera palmas exutas vinclis. Ait, testor vos, O ignes æterni, et vestrum numen non violabile! testor vos, O aræ, ensesque nefandi, quos fugi, vittæque Deum, quas ego hostia gessi! fas est mihi resolvere sacrata jura Graiorum;

Nec mihi jam patriam antiquam spes ulla videndi, Nec dulces natos, exoptatumque parentem; Quos illi fors ad pœnas ob nostra repositent Effugia, et culpam hanc miserorum morte piabunt. Quod te, per Superos, et conscia numina veri, 141 Per, si qua est quæ restat adhuc mortalibus usquam Intemerata fides, oro, misereve laborum Tantorum; misereve animi non digna ferentis.

His lacrymis vitam damus, et miseresimus ultro. Ipse viro primus manicas atque arcta levare 146 Vincla jubet Priamus, dictisque ita fatur amicis: Quisquis es, amissos hinc jam obliviscere Graios; Noster eris; mihi que hæc ediffere vera roganti: Quò molem hanc immanis equi statuere? quis auctor? 150 Quidve petunt? quæ religio? aut quæ machina belli? Dixerat. Ille, dolis instructus et arte Pelasgâ, Sustulit exutas vinclis ad sidera palmas: Vos, æterni ignes, et non violabile vestrum Testor numen, ait! vos aræ, ensesque nefandi, 155 Quos fugi, vittæque Deum, quas hostia gessi! Fas mihi Graiorum sacrata resolvere jura;

Fas

N O T E S.

137. *Patriam antiquam.* Antiquam may either signify ancient in the Sense we have translated it, or it may have the same Signification with *pristinam*, former, as Tyre is called *Dido's* ancient City, i. e. the City of her former Residence.

Namque suam patria antiqua cinis ater habebat.

139. *Quos illi, &c.* Here the Poet seems to have an Eye to the ancient Law among the Romans, which provided that the Children should expiate and suffer for some particular Crimes committed by the Parents against the State, Liv. Lib. XXIV. 37. *Præsidio decedere apud Romanos, capitale esse; et nec liberorum etiam suorum, eam legem parentes sanxisse.*

145. *Miseresimus ultro.* Ultro here I take to signify from mere Sympathy and Com-

passion, without regard to any Motive but the pure Influence the Sight of his Sufferings had upon their Humanity: 'Tho' *Sinon* had supplicated their Pity, yet he needed not to have pleaded so hard for it; we pity him *ultro*, frankly, voluntarily, from pure Inclination.

151. *Quæ religio? aut quæ machina belli?* These are elliptic Sentences, as is usual in short Questions. To supply the whole Sentence, it would run thus: What do they intend by it? Is it to fulfil some Duty of Religion? If so, *quæ religio?* What Duty or Motive of Religion induced them to it? Or is it an Engine of War? If so, *quæ machina belli?* What warlike Engine is it?

154. *Vos, æterni ignes, &c.* *Ye everlasting Orbs of Fire.* Some by *æterni ignes* understand the Fires of the Altar; but the Epithet *æterni* agrees

happy to see that Hour. Nor have I now any Hope of being blest with the Sight of my Country, *the ancient Seat of my Ancestors*, nor of my pleasant Children, and my much beloved Sire; whom they perhaps will sue to Vengeance for my Escape, and expiate this Offence of mine by the Death of those unhappy *Innocents*. But, by the Powers above, by the Gods who are conscious to Truth, by whatever Remains of inviolable Faith are any where *to be found* amongst Mortals, I obtest you compassionate such grievous Afflictions, compassionate a Soul that thus wrongfully suffers. At these Tears we give him his Life, and pity him from our Hearts. Priam himself first gives Orders that his Manacles and strait Bonds be loosed, then thus addresses him in the Language of a Friend: Whoever you are, now henceforth forget the Greeks you have lost, ours you shall be: And *now* give me an ingenuous Reply to these Questions: To what Purpose raised they this stupendous Bulk of a Horse? Who was the Contriver? Or what do they intend *by it*? What was the religious Motive? Or what warlike Engine is it? He said. The other, practised in Fraud and Grecian Artifice, lifted up to Heaven his Hands *now* loosed from the Bonds: To you, ye everlasting Orbs of Fire, he says, and your inviolable Divinity; to you, ye Altars, and horrid Instruments of Death, which I escaped; and ye Fillets of the Gods, which I a Victim wore; to you I appeal that I am free to violate all the sacred Obligations I was under to the Greeks;

NOTES.

agrees much better to the Stars and Heavenly Luminaries, which were believed by the Ancients to be Globes of Fire, which shone forever, and were inhabited by Divinities: And it is no new Thing to hear them swearing by the Stars, as

— *Cælum hoc et conscia sidera testor.*

Æn. IX. 429.

Testatur moritura Deos et conscia fati

Sidera.

Æn. IV. 519.

Nor do I see how the Fire of the Altar could be called *eternal*, unless it referred to the Fire of *Vesta*.

156. *Quas hostia gessi.* In order to excite their Compassion the more, and to shew the horrid Apprehensions he had of the Thing, he speaks as if he had actually been brought a Sacrifice to the Altar, and as if that had been put in Execution which was only intended against him,

157. *Fas mihi.* That is, *fas est mihi, I am free, or it is lawful for me.* *Ræus*, with *Servius* and others, understand this to be a Prayer, *fas sit mihi, or liceat mihi.* But who can imagine he would pray the Gods to give him a License to commit the most horrid Wickedness, to violate the most sacred Ties in the World. I rather take it to be an Appeal to the Gods, that the barbarous Treatment he had met with from the *Greeks* had cancelled all his former Ties of Love and Good-will to them; the *aræ*, the Altars whereon he was to have been slain; the *enses nefandi*, the cruel Sword by which he should have bled; the *vittæ*, the Fillets with which he was to have been bound, were so many Witnessesses for him, that he was now under no Obligation to mind the Interests of *Greece* that had withdrawn all Protection from him. That this

fas est odisse viros, atque ferre sub auras omnia, si qua tegunt: nec teneor ullis legibus patriæ. Tu, O Troja, maneat modò in promissis, tuque servata serves tuam fidem; si ego feram vera, si rependam magna. Omnis spes Danaùm et fiducia cœpti belli semper stetit auxiliis Palladis: sed enim ex quo tempore impius Tydides, Ulyssesque inventor scelerum, aggressi avellere sacrato templo fatale palladium, custodibus summæ arcis cæsis, corripere sacram effigiem; ausique sunt contingere virgineas vittas Divæ cruentis manibus; ex illo tempore spes Danaùm sublapsa cœpit ruerè ac referri retro; vires eorum sunt fractæ, et mens Deæ aversa: Nec Tritonia dedit ea signa monstis dubiis: vix fuit simulacrum positum in castris, cum coruscæ flammæ arserè ab arrectis luminibus, falsusque sudor iit per artus ejus, ipsaque ter emicuit solo (mirabile dictu!) ferenque parmam suam hastamque trementem. Extemplo Calchas canit æquora esse tentanda fugâ, nec Pergama posse exscindi Argolicis telis; ni repetant omina Argis, reducantque numen, quod advexere secum pelago et curvis carinis. Et nunc quòd petiere vento patrias Mycenæ, parant arma Deosque comites; aderuntque improvisi, pelago remenso:

Fas odisse viros, atque omnia ferre sub auras, Si qua tegunt: teneor patriæ nec legibus ullis. Tu modò promissis maneat, servataque serves 160 Troja fidem; si vera feram, si magna rependam. Omnis spes Danaùm, et cœpti fiducia belli, Palladis auxiliis semper stetit: impius ex quo Tydides sed enim, scelerumque inventor Ulysses, Fatale aggressi sacrato avellere templo 165 Palladium, cæsis summæ custodibus arcis, Corripere sacram effigiem, manibusque cruentis Virgineas ausi Divæ contingere vittas; Ex illo fluere, ac retro sublapsa referri Spes Danaùm; fractæ vires, aversa Deæ mens: 170 Nec dubiis ea signa dedit Tritonia monstis: Vix positum castris simulacrum, arserè coruscæ Luminibus flammæ arrectis, falsusque per artus Sudor iit; terque ipsa solo, mirabile dictu, 174 Emicuit, parmamque ferens, hastamque trementem. Extemplo tentanda fugâ canit æquora Calchas, Nec posse Argolicis exscindi Pergama telis, Omina ni repetant Argis, numenque reducant, Quod pelago et curvis secum advexere carinis. Et nunc, quòd patrias vento petiere Mycenæ, 180 Arma Deosque parant comites; pelagoque remenso, Improvisi

N O T E S.

this is the Meaning appears from what follows, —teneor patriæ nec legibus ullis.

He does not say *nec teneor*, nor *let me be bound*, as he ought to have done, had it been a Prayer; but *nec teneor*, nor *am I longer bound*.

165. *Fatale—Palladium.* The *Palladium* was a Statue of *Pallas*, fabled by some to have been dropt from Heaven by *Jupiter* near *Ilius's* Tent, when he was building the Citadel of *Ilium*; or by others to have been made of *Pelops's* Bones. All are agreed that this *Palladium* was a Pledge, on the keeping whereof the Preservation of *Troy* depended; for which Reason *Virgil* calls it *Fatale Palladium*. *Dionædes* and *Ulysses*, entering the Citadel by

Night, carried it off into the *Grecian Camp*.

168. *Virgineas—vittas.* The Fillets or Ribbands wore by Virgins were different from those used by Matrons, as appears from *Propertius*, Eleg. XII. Lib. 4.

Post ubi jam facibus cessit prætexta maritis Vinxit et acceptas altera vittas comas.
So *Val. Flaccus*, Lib. VIII.

Ultima virgineis tum flens dedit oscula vittis.

171. *Tritonia.* This is a Name given to *Minerva* from a Lake in *Africa* called *Tritonis*, where *Minerva* is said to have been born, or at least to have appeared first amongst Mortals.

175. *Parmamque—hastamque.* These were

Greeks; I am free to hold themselves in Abhorrence, and to bring forth to Light all their dark Designs: Nor am I bound by any of the Laws of my Country; only do thou, O Troy, abide by thy Promises, and, *by my Means* preserved, preserve thy Faith *now given*; provided I disclose the Truth, provided I make thee large Amends.

The whole Hope of the Greeks, and their Confidence *in the Prosecution* of the begun War always depended on the Aid of Pallas: But from what Time the sacrilegious Diomed, and Ulysses the Projector of wicked Designs, in their Attempt to carry off by Force from her holy Temple the fatal Palladium, having slain the Guards of her high Tower; seized upon her sacred Image, and with bloody Hands durst *profanely* touch the Virgin Fillets of the Goddess: From that Day the Hope of the Greeks began to ebb, * and gradually decline; their Powers were weakened, the Mind of the Goddess alienated *from them*: Nor did Tritonia shew these Indications of her Wrath by dubious Prodigies: For scarce was the Statue set up in the Camp, *when* bright Flames flashed from her staring Eye-balls, and a briny Sweat flowed over her Limbs, and, what you will be amazed to hear, she herself sprung thrice from the Ground, armed as she was with her Shield and quivering Spear. Forthwith Calchas declares it to be the Will of Heaven that we attempt the Seas in our Way homeward, and that Troy can never be razed by the Grecian Sword, unless they repeat the Omens at Argos, and carry back the Goddess, whom they had conveyed over Sea in their winding Ships. And now, that they have failed for their native Mycenæ with the Wind, they are providing themselves in Arms, and the Gods to accompany *their Enterprize*, and, having measured back the Sea, they will

* *And decaying to be carried backward.*

N O T E S.

the Arms by which the *Palladium* was distinguished.

176. *Canit*. This is a Word commonly applied to Oracles and Predictions; it signifies that *Calchas* spoke by Inspiration, and declared this to be the Mind of his God.

178. *Omina ni repetant*. This, says *Servius*, alludes to the Custom of the *Romans*, who, if they had had Success in a Siege or Expedition, were wont to return home, and once more take the Omens. Or if they

were far from *Rome*, appropriated for that Purpose Part of the Lands they had taken in the Province which was the Seat of the War, and called it the *Roman Territory*.

178. *Numenque reducant*. It seems most natural and obvious to understand *Numen* here to be the *Palladium*, the *Divinity*, or *Symbol* of *Minerva's Divinity*, which *Sidon* insinuates to have been carried to *Argos* by the *Greeks*, and that they were obliged to fetch it back again from thence; and in the mean Time, as

ita Calchas digerit omnia. Illi moniti statuere banc effigiem pro Palladio, pro numine læso, quæ effigies piaret triste illorum nefas: Calchastamen iussit eos attollere banc molem immensam textis roboribus, educereque eam cælo; ne possit recipi in portis, aut duci in rœnia; neu tueri populum sub antiquâ religione. Nam, dicebat, si vestra manus violasset dona Minervæ, tum magnum exitium futurum esse imperio Priami Phrygibusque, quod omen utinam Di prius convertant in ipsum: sin ascendisset vestris manibus in vestram urbem, Asiam ultro venturam magno bello ad Pelopeia mœnia, et ea fata manere nostros nepotes. Res credita est talibus insidiis, arteque perjuri Sinonis; nosque, quos neque Tydides, nec Larissæus Achilles, quos decem anni, mille carinæ, non domuere, capti sumus dolis, coactisque lacrymis. Hic aliud majus monstrum multoque magis tremendum obijcitur nobis miseris, atque turbat nostra improvida pectora. Laocoon sacerdos forte ductus Neptuno, mactabat ingentem taurum ad aras solennes. Ecce autem gemini angues à Tenedo venientes per alta tranquilla

Improvisi aderunt: ita digerit omnia Calchas. Hanc pro Palladio moniti, pro numine læso, Effigiem statuere, nefas quæ triste piaret: Hanc tamen immensam Calchas attollere molem Roboribus textis, cœloque educere, iussit; 186 Ne recipi portis, aut duci in mœnia possit: Neu populum antiquâ sub religione tueri. Nam si vestra manus violasset dona Minervæ; Tum magnum exitium (quod Di prius omen in ipsum 190 Convertant) Priami imperio, Phrygibusque futurum:

Sin manibus vestris vestram ascendisset in urbem, Ultro Asiam magno Pelopeia ad mœnia bello Venturam, et nostros ea fata manere nepotes.

Talibus insidiis, perjurique arte Sinonis, 195 Credita res: captique dolis, lacrymisque coactis; Quos neque Tydides, nec Larissæus Achilles, Non anni domuere decem, non mille carinæ.

Hic aliud majus miseris multoque tremendum Objicitur magis, atque improvida pectora turbat. Laocoon, ductus Neptuno forte sacerdos, 201 Solennes taurum ingentem mactabat ad aras.

Ecce autem gemini à Tenedo tranquilla per alta, (Horresco

NOTES.

some Attonement to the offended Goddess, had consecrated to her the wooden Horse.

182. Ita digerit omnia. Others read *omnia*.

186. Roboribus textis. i. e. Of jointed Boards; for *robora* not only signifies oaken Planks or Boards, but any hard Wood, as in the Georgics,

—Cape saxa manu, cape robora, pastor.

Geor. III. 420.

188. Antiquâ sub religione. i. e. Under the religious Patronage of their ancient guardian Goddess *Minerva*.

190. In ipsum. i. e. On Calchas; but it will be more emphatic if we read *in ipsos*, on the Greeks themselves, as it is in some Copies.

193. *Ultro*. Here again *Servius* explains *ultro* to signify *mox*, *statim*, without assigning any Authority but his own *ipse dixit*. But to take it in the common Sense of the Word is both easier and more elegant.

193. *Pelopeia mœnia*. The City *Argos*, where *Pelops* reigned, here put for *Greece* in general.

196. *Lacrymisque coactis*. By his constrained Tears. All the ancient Manuscripts read *coacti*; but *Servius* earnestly contends for *coactis*, which reading *Heinsius* has embraced.

197. *Larissæus Achilles*. Achilles is styled *Larissæus* from *Larissa*, a Town in *Thessaly*, not far from *Phthia*, where he was born.

198. *Non mille carinæ*. Homer, in the Catalogue

will be upon you in an unexpected Hour : So Calchas interprets the Omens. This Figure, warned by *Heaven*, they reared in lieu of the Palladium, in lieu of the Symbol of the offended Goddess, in order to atone for their direful Crime. But Calchas ordered to build the wooden Engine of this enormous Bulk, and raise it to the Skies, that it might not be admitted into the Gates, or dragged into the City, nor protect the People under the Patronage of their ancient Religion. For he declared that if your Hands should offer Violence to this Offering sacred to Minerva, then signal Ruin (which Omen may the Gods rather turn on himself) awaited Priam's Empire and the Trojans. But, if by your Means it mounted into the City, that Asia, without farther Provocation given, would advance with a formidable War to the very Gates of Pelops's City *Argos*, and our Posterity be doomed to the same Fate. By such Treachery and Artifice of perjured Sinon the Story is believed, and we, whom neither Diomed, nor Larissæan Achilles, nor a ten Years Siege, nor a thousand Ships subdued, are ensnared by Guile and constrained Tears. Here another more affecting Scene, and far more terrible, is presented to our wretched Sight, and fills our Breasts with Surprise and Confusion. Laocoon, ordained Neptune's Priest by Lot, was sacrificing a stately Bullock at the Altars set apart for that Solemnity ; when lo ! from Tenedos, (I shudder

NOTES.

Catalogue of the Ships, enumerates eleven hundred and eighty six Sail in all.

201. *Laocoon, ductus Neptuno sorte sacerdos.* Euphorion writes that the Priest of Neptune had been stoned to Death by the Trojans, for not hindering, by his Prayers and Sacrifices, the Arrival of the Grecian Army before Troy ; and that now, being to sacrifice to that God for delivering them from their Enemies, they had chosen Laocoon, the Priest of Apollo, to officiate in that Action. Hyginus, who relates this Story, says the Crime for which Laocoon was thus severely punished, was, that he had married a Wife, and got Children, contrary to the express Orders of Apollo, whose Priest he was ; and that the Trojans had construed this Calamity which befel him as an Act of divine Vengeance for his having violated Minerva's sacred Offering. Virgil therefore judiciously introduces this Event, not on-

ly as it is a fine Embellishment of his Poem, but also as it gives the greatest Probability to the Episode of the wooden Horse, and accounts for the Credulity of the Trojans.

203. *Ecce autem.* When the Poet is going to introduce some surprizing Incident, he frequently ushers it in with an *ecce*, or *ecce autem*. See Verses 57, 270, 318.

203. *A Tornado.* To signify, says Servius, that the Ships were to come from thence to demolish Troy.

203. *Tranquilla per alta.* Along the smooth Surface of the Main. This Circumstance gives the Trojans an Opportunity the better to view the whole Progress of the Serpents, to hear their dreadful Hissings, and every Last they give to the Waves ; and consequently adds considerably to the Terror of the hideous Spectacle.

maria (horresco referens) incumbunt pelago immensis orbibus, pariterque tendunt ad littora : quorum pectora arrecta inter fluctus, jubæque sanguinæ exsuperant undas ; cætera pars legit pontum ponè, sinuatque volumine immensa terga. Sonitus fit, salo spumante : jamque tenebant arva, suffectique ardentes oculos sanguine et igni, lambebant sibila ora vibrantibus linguis. Nos diffugimus exsanguis visu : illi petunt Laocoonta certo agmine ; et primum uterque serpens amplexus implicat parva corpora duorum natorum, et depascitur eorum miseros artus morsu. Post, corripit ipsum Laocoonta subeuntem auxilio natorum ac ferentem tela, ligantque eum ingentibus spiris : et jam bis amplexi eum medium, bis circumdati squamea terga illius collo, superant eum capite et altis cervicibus. Ille simul tendit divellere eorum nodos manibus, perfusus vittas sanie atroque veneno ; simul tollit horrendos clamores ad sidera ; tales, quales mugitus tollit taurus, cum fugit aram saucius, et excussit cervice incertam securim. At gemini dracones lapsu effugiunt ad summa delubra, petuntque arcem sævæ Tritonidis ; tegunturque sub pedibus Deæ, subque orbe clypei. Tum verò novus pavor insinuat se cunctis per pectora tremefacta ; et ferunt Laocoonta merentem expendisse scelus ;

(Horresco referens) immensis orbibus angues Incumbunt pelago, pariterque ad littora tendunt : Pectora quorum inter fluctus arrecta, jubæque 206 Sanguinæ exsuperant undas ; pars cætera pontum Ponè legit, sinuatque immensa volumine terga. Fit sonitus, spumante salo : jamque arva tenebant, Ardentesque oculos suffecti sanguine, et igni, 210 Sibila lambebant linguis vibrantibus ora. Diffugimus visu exsanguis : illi agmine certo Laocoonta petunt ; et primum parva duorum Corpora natorum serpens amplexus uterque Implicat, et miseros morsu depascitur artus. 215 Post ipsum auxilio subeuntem ac tela ferentem Corripit, spirisque ligant ingentibus : et jam Bis medium amplexi, bis collo squamea circum Terga dati, superant capite et cervicibus altis. Ille simul manibus tendit divellere nodos, 220 Perfusus sanie vittas atroque veneno : Clamores simul horrendos ad sidera tollit : Quales mugitus, fugit cum saucius aram Taurus, et incertam excussit cervice securim. At gemini lapsu delubra ad summa dracones 225 Effugiunt, sævæque petunt Tritonidis arcem ; Sub pedibusque Deæ, clypeique sub orbe teguntur. Tum verò tremefacta novus per pectora cunctis Insinuat pavor ; et scelus expendisse merentem Laocoonta

N O T E S.

210. *Ardentesque oculos suffecti sanguine, et igni.* Word for Word, *Having their glaring Eyes disstained with Blood and Fire, i. e. with fiery, sparkling red.*

211. *Vibrantibus linguis. i. e. Voluble, vibrating ;* because, as Naturalists observe, no Animal moves its Tongue with so much Velocity.

212. *Agmine certo.* Agmen signifies a moving Body, or the regular, orderly Motion of a collected Body, as of an Army of Men advancing up one after another ; therefore it ad-

mirably denotes the spiral Motion of a Serpent shooting forward Fold after Fold.

215. *Morsu depascitur artus.* There is no Necessity of translating this *devour*, as it is by Dr. Trapp, as if the Serpents had ate the Carcasses up. This is by no Means probable, nor is the Verb *depascitur* always taken in that strict Sense, but sometimes signifies only *mangles, preys upon, wastes and consumes away*, as Virgil himself, speaking of a consuming Fever, says,

(I shudder *even* at the Relation) two Serpents, with Orbs immense, stretch their Length along the smooth Surface of the Sea, and with equal Motion shoot forward to the Shore; whose Breasts erect amidst the Waves, and Chests bedropped with Blood, tower above the Flood; their other Parts sweep the Sea behind, and wind their spacious Backs in rolling Spires. *Lashed by their Strokes* the Floods rebound, the briny Ocean foaming; and now they were got to Land, and darting Fire from their glaring Blood-red Eyes, with forked Tongues licked their hissing Mouths. Half dead with the *horrid* Sight we fly different Ways. They, with resolute Motion, advance towards Laocoon, and first, either Serpent with close Embraces, twines around the little Bodies of his two Sons, and with *cruel* Pangs mangles their wretched Limbs. Next they seize upon himself, as he is coming up with Weapons to their Relief, and bind him fast in their prodigious Folds; and now, grasping him twice about the Waiste, twice winding their scaly Backs around his Neck, they overtop him by the Head and lofty Neck. He strains at once with *both* Hands to tear asunder their knotted Spires, while his *holy* Fillets are distained with Gore and black Poison: At the same time he raises hideous Shrieks to Heaven; such Bellowings as when a Bull has fled wounded from the Altar, and has eluded with his Neck the erring Ax. Mean while the two Serpents glide off to the high Temple, repair to the Fane of stern Tritonis, and are sheltered under the Feet of the Goddess, and the Orb of her Buckler. Then indeed uncommon Terror diffuses itself through the quaking Hearts of all; and they pronounce Laocoon to have deservedly suffered

N O T E S.

Cum furit, atque artus depascitur arida febris.

Geor. III. 458.

Agreeably to this Sense of the Word, that fine Statue, representing this Story, which *Pliny* saw in *Vespasian's* Palace, and which is still to be seen in the *Vatican Gardens*, shews *Laocoon* entwined by the Folds of the Serpents, and his two Sons lying dead on the Ground; 'tis not improbable that *Virgil* took this Description from that Statue.

225. *Delubra*. *Delubrum* properly was a Place before the Chapel, or near the Altar, where they washed before they entered the Church, or performed Sacrifice. Therefore the most probable Etymology of the Word is

from *deluo*, to wash away. *Varro* however assigns another Derivation, and alleges that the *Delubrum* was the Shrine or Place where the Statue or Image of the God was dedicated; and that as the Place where the Candle was fixed was called *Candelabrum*, so the Place where the God was set up got the Name of *Delubrum*. See *Macrob.* Saturn. Lib. III. C. 4.

229. *Insinuat pavor*. i. e. *Insinuat se*. *Virgil* delights in using this and such like reciprocal Verbs absolutely, as *præcipitat jam mox cælo*, *Æn.* II. 9. *tum prora avertit*, I. 108. *accingunt omnes operi*, II. 235. *lateri agglomerant nostro*, II. 941. to all which *se* is understood.

230. *Sacrum*

Qui læserit sacrum robur
cuspide, et intorserit sceleratam hastam tergo. Conclamant simulacrum esse
ducendum ad sedes, numinaque Divæ esse oranda. Dividimus muros,
et pandimus moenia urbis. Omnes accingunt se operi; subji-
ciuntque pedibus equi lapsus rotarum, et intendunt stupea vincula ejus
collo. Fatalis machina, fæta armis, scandit muros; pueri innuptæque pu-
ellæ circum canunt sacra, gaudentque contingere funem manu. Illa ma-
china subit, minisque illabitur mediæ urbi. O patria, O Ilium domus
Divûm, et moenia Dar-
danidum inclitya bello!
quater substitit in ipso li-
mine portæ, atque arma
quater dedere sonitum ex
utero. Nos tamen instamus
immemores, cæcique furo-
re, et sistimus infelix mon-
strum in sacratâ arce.
Tunc etiam Cassandra,
non unquam credita Teu-
cris, aperit ora futuris
fatis, jussu Dei. Nos
miseri, quibus ille dies esset ultimus, velamus delubra Deûm festa fronde per urbem.

Laocoonta ferunt; sacrum qui cuspide robur 230
Læserit, et tergo sceleratam intorserit hastam.
Ducendum ad sedes simulacrum, orandaque Divæ
Numina conclamant.
Dividimus muros, et moenia pandimus urbis.
Accingunt omnes operi; pedibusque rotarum 235
Subjiciunt lapsus, et stupea vincula collo
Intendunt: scandit fatalis machina muros,
Fæta armis. circum pueri, innuptæque puellæ
Sacra canunt, funemque manu contingere gaudent.
Illa subit, mediæque minans illabitur urbi. 240
O patria, O Divûm domus Ilium, et inclitya bello
Moenia Dardanidum! quater ipso in limine portæ
Substitit, atque utero sonitum quater arma dedere.
Instamus tamen immemores, cæcique furore,
Et monstrum infelix sacratâ sistimus arce. 245
Tunc etiam fatis aperit Cassandrâ futuris
Ora, Dei jussu non unquam credita Teucris.
Nos delubra Deûm miseri, quibus ultimus esset
Ille dies, festâ velamus fronde per urbem.

Vertitur

NOTES.

230. *Sacrum—robur.* It is worth while to observe how Virgil diversifies his Style. To this same Horse he has found out no less than eleven different Names, all of them equally proper: *Lignum, machinam, monstrum, dolum, pinea claustra, donum, molem, effigiem equi, equum, sacrum robur, simulacrum.*

234. *Muros et moenia.* Tho' these two Words are often used promiscuously, yet they are properly of two distinct Significations; *muri* signifying the bare Walls that inclose a Town, and *moenia* (from *munio*) the Bulwarks or Fortifications; as in *Cæsar 2. Bel. Civ. Cum pene cædificata in muris ab exercitu nostro moenia vide-
rentur.*

235. *Rotarum—lapsus.* i. e. rotas quibus deliberatur vel devolvitur equus. Wheels on which the Machine might roll along.

237. *Scandit—muros.* i. e. Mounts over the Ruins of the Wall.

241. *Divûm domus Ilium.* Ilium, i. e. Ha-
bitation of Gods, either because its Walls
had been built by Neptune and Apollo; or ra-
ther on account of the numerous Temples and
consecrated Places with which it abounded.

242. *Quater ipso in limine—substitit.* In
reference to this Seneca says in his *Agamemnon*:
*Fatale munus Danaûm traximus nostra
Crudele dextra: tremique sæpe
Limine in primo sonipes, cavernis
Conditos Reges, bellumque gestans, &c.*

Some are of Opinion that this stumbling or
halting of the Horse in the Threshold alludes
to a Notion that prevailed of its being a bad
Omen for one to stumble in the Threshold,
especially if he was going out to War, as is
said to have happened to *Protesilaus*, the first
of the Greeks who fell in the Plains of Troy.
The Malignancy of this Omen was thought
to proceed from the Furies, who had their
Seat

suffered for his Crime, in having violated the sacred Wood with his pointed Weapon, and lanced his cursed Spear against its Sides. They urge with general Voice to convey the Statue to its *proper* Seat, and implore the Favour of the Goddess. We make a Breach in the Walls, and lay open the Bulwarks of the City. All keenly ply the Work; *some* under the Feet apply smooth-rolling Wheels; *others* fasten hempen Ropes to the Neck. The fatal Machine mounts our Walls, pregnant with Arms: Boys and unmarried Virgins accompany it with sacred Hymns, and are fain to touch the Rope with their Hand. It advances, and with menacing Aspect slides into the Heart of the City. O my Country, ah Ilium, the Habitation of Gods, and ye Walls of Troy by War renowned! four times it stopped in the very Threshold of the Gate, and four times the Arms resounded in its Womb: Yet we, heedless of our own Ruin, and blind with frantic Zeal, urge on, and plant the baneful Monster in the sacred Tower. Then too Cassandra, by the Inspiration of her God, opens her Lips to *foretel* our approaching Doom, *ill-fated Virgin*, never believed by the Trojans. Unhappy we, to whom that Day was to be our last, adorn the Temples of the Gods all over the City with festival Boughs and Garlands. Mean while the
Heavens

N O T E S.

Seats in the Threshold. At which *Virgil* hints in the fourth and sixth Books,

—*Ultricesque sedent in limine Diræ.*

—*Cernis custodia qualis*

Vestibulo sedeat? facies quæ limina servet?

244. *Inmemores, cæcique furore.* Servius will have it that *Virgil* here speaks in Allusion to the Rites of devoting practised by the *Romans* towards their Enemies, and the Cities to which they laid Siege: in that Form of Words whereby they devoted the Cities of their Enemies, and called away from them their tutelar Gods, they poured out these Imprecations; *Eique populo, civitatisque mictum, formidinem, oblivionem injiciatis.* So that according to him *inmemores* signifies that they were now abandoned by their Gods, and devoted to Stupidity and Infatuation.

245. *Et monstrum infelix sacratâ sistimus arce.* Here Calamity and Distress are marked in the tardy, languishing Progress of the Verse.

246. *Cassandra—non unquam credita Tœ-*

cris. Cassandra was *Priam's* Daughter, and endued with the Gift of Prediction, but with no Effect, for it was her Fate never to be believed; of which this fabulous Account is given. *Apollo*, falling in Love with *Cassandra*, got a Promise of her Favour, on condition he would endue her with the Gift of Prophecy; which, so soon as she obtained, she deceived the God; he either not able, or deeming it below his Dignity, to withdraw a Boon he had once bestowed, rendered it however useless to her, by destroying her Credit, and making all her Predictions to be reputed false.

249. *Festa vocamus fronde.* It was their Custom, not only on Holy-days and solemn Festivals, but also on Times of public rejoicing, to adorn the Temples of the Gods with Branches of Laurel, Olive, Ivy, and the like.

250. *Vertitur interea cælum.* Mean time the *Heavens* are whirled about, i. e. The diurnal Hemisphere is sunk out of Sight with the Sun, and the other Hemisphere elevated above
N the

Interea cœlum vertitur, et
nox ruit ab Oceano, in-
volvens magna umbra ter-
ramque polumque dolosque
Myrmidonum: Teucris fu-
si per mœnia conticuere;
sopor completitur fessos
eorum artus. Et jam
Argiva phalanx ibat à
Tenedo instructis navibus,
per amica silentia tacitæ
Lunæ, petens nota lito-
ra; cum regia puppis ex-
tulerat flammæ, Sinon-
que defensus iniquis fatis
Deum furtim laxat Da-
naos inclusos intero, et pi-
nea claustra: equus pate-
factus reddit illos ad auras;
Thessandrusque Sthenelusque
duces, et dirus Ulysses,
læti promunt se
ex cavo robore, lapsi per
funem demissum; Attha-
masque, Thoasque, Ne-
optolemusque Pelides, Ma-
chaonque primus, et Me-
nelaus, et ipse Epeus fa-
bricator doli. Invadunt
urbem sepultam somno vi-
noque; vigiles cœduntur;
accipiuntque omnes socios
patentibus portis, atque
jungunt conscia agmina.
Tempus erat, quo prima
quies incipit ægris morta-
libus, et serpit gratissima
dono Divum: ecce Hector
mœstissimus visus est a-
desse mihi ante oculos in
somnia, effundereque largos
lora per tumentes pedes.

Vertitur interea cœlum, et ruit Oceano nox, 250
Involvens umbrâ magnâ terramque polumque,
Myrmidonumque dolos: fusi per mœnia Teucris
Conticuere; sopor fessos completitur artus.
Et jam Argiva phalanx instructis navibus ibat
A Tenedo, tacitæ per amica silentia Lunæ, 255
Littora nota petens: flammæ cum regia puppis
Extulerat; fatisque Deum defensus iniquis,
Inclusos utero Danaos, et pinea furtim
Laxat claustra Sinon: illos patefactus ad auras
Reddit equus; lætique cavo se robore promunt 260
Thessandrus Sthenelusque duces, et dirus Ulysses,
Demissum lapsi per funem; Athamasque, Thoasque,
Pelidesque Neoptolemus; primusque Machaon,
Et Menelaus, et ipse doli fabricator Epeus.
Invadunt urbem somno vinoque sepultam; 265
Cœduntur vigiles: portisque patentibus omnes
Accipiunt socios, atque agmina conscia jungunt.
Tempus erat, quo prima quies mortalibus ægris
Incipit, et dono Divum gratissima serpit:
In somnis, ecce, ante oculos mœstissimus Hector
Visus adeste mihi, largosque effundere fletus;
Raptatus bigis, ut quondam, aterque cruento
Pulvere, perque pedes trajectus lora tumentes.

Hei

fletus; raptatus bigis, ut quondam, aterque cruento pulvere, trajectusque

N O T E S.

the Horizon, which is to be understood according to Appearance, the Succession of Day and Night seemingly being made by the Revolution of the Heavens about the Earth. Thus the Ancients often speak, *Cum ergo semper circa terram ab ortu in occasum cœli sphaera volvatur.* Macrobi. Somn. Scip. Lib. I. C. 16.
250. *Ruit Oceano nox.* As the Poets, imagining the Ocean to be at the Edge of our visible Horizon, represent the Sun setting into the western Ocean; so they describe the Night and Darkness as rising from thence in the opposite Quarter of the Heavens. As here *ruit Oceano nox*, and Ovid,

Lux præcipitatur aquis, et aquis nox exit ab
ipsis. Met. Lib. IV. 92.

Milton has the same Thought, *P. L. B. IV. 353.*

For the Sun

*Declin'd, was hast'ning now with prone Career
To th' Ocean Isles, and in th' ascending Scale
Of Heav'n the Stars, which usher Ev'ning, rose.*

251.—*Terramque polumque Myrmidonumque dolos.* There is a great Beauty in thus singling out the Stratagem of the Greeks as the Object of chief Attention among all the Things in Heaven and Earth which that Night concealed. It brings to my Remembrance *Sempronius's* dying Exclamation in *Cato*,

*O for a Peal of Thunder that would make
Earth, Sea, and Air, and Heaven, and
Cato tremble!*

256. *Flammis cum regia puppis extulerat.*
We

Heavens are rolled about, and Night advances apace from the Ocean, wrapping up in her extended Shade both Earth and Heaven, and the Wiles of the Greeks: The Trojans, dispersed around their Walls, were hush'd and still: Deep Sleep fast binds their weary Limbs in his Embraces. And now the Grecian Troops, in their equipped Vessels, set out from Tenedos, making towards the well known Shore, aided by the friendly Silence of the quiet Moon-shine Night, so soon as the royal Galley from her Stern had set up the signal Fire. And Sinon, preserved by the Will of the Gods adverse to Troy, in a stolen Hour unlocked the wooden Prison to the Greeks shut up in that dark Womb: The Horse, from his expanded Caverns, pours them forth to open Air; and with Joy issue from the hollow Wood Thessandrus and Sthenelus the Chiefs, and cursed Ulysses, sliding down by a suspended Rope, with Athamas, and Thodas, Neoptolemus the Grandson of Peleus, and Machaon who led the Way, with Menelaus, and Epeus, he who built the fraudulent Engine. They assault the City buried in Sleep and Wine. The Watches are knocked down; and they throw open the Gates to receive all their Friends, and join the conscious Bands. It was the Time when the first Sleep invades languid Mortals, and steals upon them by the Indulgence of Heaven in sweetest Slumbers. In that drowsy Hour, lo! Hector, extremely sad, seemed to stand before mine Eyes, and to shed Floods of Tears; dragged, as formerly *he had been*, by Achilles's Chariot, and all deformed with gory Dust, and his swollen Feet bored through with Thongs. Ah me, in what piteous

N O T E S.

We are to understand that *Helen* or *Sinon* first gave the Signal to *Agamemnon*, by shewing a lighted Torch from the Citadel, and *Agamemnon* returned the Signal to them, by setting up a Light on his Stern, as the Manner was;

Dat clarum è puppi signum. Æn. III. 519.

258. *Inclusos utero*, &c. Word for Word, *Unlooses, by Stealth, the Doors, or looses the Bars of Pine, and sets the Greeks at Liberty, who were shut up in this Womb.* Where we may observe that *Virgil* uses the same Verb to *clausura* and *Danaos*; he looses the Bars, he releases the Greeks; this is a Beauty which our Language will not always admit of, but often occurs in the *Latin* and *Greek* Authors: The Examples of this Kind in *Virgil* particularly are very numerous,

261. *Thessandrus.* Servius says he was the Son of that *Polynices* who was slain in the Contest with his Brother *Etheocles* for the Crown of *Thebes*: If so, his Name ought to be written *Thessandrus* or *Thersandrus*, as in *Heinsius's* Edition, not *Tisandrus* or *Tissandrus*.

265. *Somno vinoque sepukam.* This is a strong and very expressive Metaphor, representing the whole Inhabitants of the City immersed so deep in Sleep, and so silent and still, as if their Beds had been their Graves; a Circumstance which greatly moves our Pity towards the *Trojans*, and our Indignation against *Sinon* and the treacherous *Greeks*.

266. *Portisque patentibus*, &c. And by the Gates wide opened they admit all their Companions.

Hei mihi, qualis erat !
quantum mutatus ab illo
Hectore, qui redit indu-
tus exuvias Achillis, vel
qui jaculatus est Phrygi-
os ignes puppibus Dana-
um ! gerens squalentem
barbam, et crines concre-
tos sanguine, illaque vul-
nera quæ accepit plurima
circum patrios muros : ip-
se flens videbar ultro com-
pellare virum, et expro-
mere has mœstas voces :
O lux Dardaniæ ! O fi-
dissima spes Teucrum !
quæ tantæ moræ tenere
te ? Hector expectate ab
quibus oris venis ? ut nos
desseſſi aspiciamus te post
multa funera tuorum, post
varios labores hominum-
que urbisque ? quæ in-
digna causa spediavit tuos
serenos vultus ? aut cur
cerno hæc vulnera ? Ille
ad hæc respondit nihil :
nec moratur me quæren-
tem vana ; sed, graviter
ducens gemitus de imo pe-
ctore, ait : nate Dea,
heu ! fuge, eripeque te
his flammis. Hostis ha-
bet muros ; Troja ruit ab
alto culmine ; sat datum
est patriæ Priamoque : si
Pergama possent defendi
ullâ dextrâ, fuissent de-
fensa etiam hac dextra.
Troja commendat tibi sa-
cra, suosque Penates : cape hos comites tuorum fatorum ; quære mœnia his, quæ magna denique
statues, ponto pererrato. Sic ait, et effert manibus vittas, Vestamque potentem, æternumque ignem
ex penetralibus adytis.

Hei mihi, qualis erat ! quantum mutatus ab illo
Hectore, qui redit exuvias indutus Achillei, 275
Vel Danaum Phrygios jaculatus puppibus ignes !
Squalentem barbam, et concretos sanguine crines,
Vulneraque illa gerens, quæ circum plurima muros
Accepit patrios : ultro flens ipse videbar
Compellare virum, et mœstas expromere voces :
O lux Dardaniæ ! spes o fidissima Teucrum ! 281
Quæ tantæ tenuere moræ ? quibus Hector ab oris
Expectate venis ? ut te post multa tuorum
Funera, post varios hominumque urbisque labores
Desseſſi aspiciamus ? quæ causa indigna serenos 285
Fœdavit vultus ? aut cur hæc vulnera cerno ?
Ille nihil : nec me quærentem vana moratur :
Sed, graviter gemitus imo de pectore ducens,
Heu fuge, nate Deâ, teque his, ait, eripe flammis.
Hostis habet muros ; ruit alto à culmine Troja : 290
Sat patriæ, Priamoque datum : si Pergama dextrâ
Defendi possent, etiam hac defensa fuissent.
Sacra suosque tibi commendat Troja Penates :
Hos cape fatorum comites : his mœnia quære,
Magna pererrato statues quæ denique ponto. 295
Sic ait, et manibus vittas, Vestamque potentem,
Æternumque adytis effert penetralibus ignem.

Diverſo

NOTES.

275. *Exuvias indutus Achillei.* i. e. The Arms of Achilles, of which he had stript Patroclus slain.

283. *Hector expectate venis.* Servius will have this expectate to be an Antiptosis for expectatus ; but I cannot understand his Reason for thinking so.

285. *Us—desseſſi aspiciamus.* * How, i. e. With what Joy we see thee spent as we are with Toil !

293. *Penates.* Macrobius, in his *Saturnalia*, Lib. III. Cap. 4. explains the Penates to be those Gods, Per quos penitus spiramus, per quos habemus corpus, per quos rationem animi possidemus : By whom we breathe, to whom

we owe our Faculties of Body and Mind, i. e. Jupiter, Juno, and Minerva ; to whom he joins Vesta, either as one of the Number, or at least as their Attendant ; on which Account the Consuls, and other Magistrates, when they entered on their Offices, used to pay divine Honours to the Penates and Vesta. This seems to be confirmed from the Passage before us, where Vesta is delivered to Æneas's Care, together with the Penates. Those Gods, he farther observes, were stiled θεοι μεγάλοι, the great Gods ; whence Virgil gives Juno the same Appellation,

Junonis magnæ primum prece numen adora.

Æn. III. 437.

Dea

piteous Plight he was! how changed from that Hector who returned clad in the Armour of Achilles, or darting Phrygian Flames against the Ships of Greece! wearing a foul, grisly Beard, Hair clotted with Blood, and those many Wounds which he had received under his native Walls. I, methought, in Tears addressed the Heroe first, and poured forth these mournful Accents: Thou, Light of Troy, the Trojans firmest Hope! ah *say* what tedious Causes have detained you so long? Whence comes my longed, my looked for Hector? How it eases my Perplexity to see thee after the many Deaths of thy *Friends*, after the various Disasters of our Men and City! What unworthy Cause has deformed and marred the Serenity of thy Looks? Or why do I behold those Wounds? He—not a Word, nor regards me questioning of what nought availed; but heavily, from the Bottom of his Heart, fetching a Groan, ah fly, Goddess-born, he says, and snatch thee from these Flames: The Enemy is in Possession of the Walls: Troy tumbles down from its towering Tops: To Priam, to my Country all Duty has been done. Could those Walls have been saved by the Hand of *Man*, by this same *Right-hand* they had been saved. Troy recommends to thee her sacred Things, her Gods; these take, the Companions of thy Fate: For these go in quest of a City, which in Process of Time you shall raise to a great Extent after a tedious wandering Voyage. He said, and with his own Hands brings forth from the inner Temple the *holy* Fillets, the *Image* of the powerful Goddess Vesta, and the Fire which always burned.

Mean

N O T E S.

ἑοσι χριστοί, *beneficent Gods*, to which he refers that Line in the first Book,

Adsit lætitiæ Bacchus dator, et bona Juno.

Lastly, ἑοσι θυιατοί, *powerful Deities*; on which Account *Virgil* here gives *Vesta* the Epithet of *potentem*, *Vestamque potentem*. *Dionysius Halicarnassensis* writes, that the Symbols of these *Penates* at Rome were two wooden Statues of young Men in a sitting Posture, with javelins in their Hands.

297. *Æternumque—ignem*. The sacred Fire, which was kept perpetually burning all the Year round. It was brought by *Æneas* into Italy, where *Numa Pompilius* re-established the Order of Vestal Virgins, whose Office was to preserve this Fire in the Temple of *Vesta*. It was suffered to die away on the last Day of the Year, and re-kindled on the first of

March, not from any common Fire, but at the Sun-beams. The Original of this religious Custom seems to have been derived to the *Phrygians* from the *Persians*, who were famous for worshipping the Sun, and the Fire, as an Emblem of that Luminary. This everlasting Fire was not only preserved in *Vesta's* Temple, but even in private Houses, especially in the Palaces of the Great, where was an Altar in the open Court to *Jupiter Hercæus*, on which Fire was kept perpetually burning. Of this some eminent Critics understand that Fire which *Virgil* says *Priam* had consecrated on the Altar at which he was slain,

Sanguine sædantem, quos ipse sacraverat, ignes. 502.

See *Turneb.* *Advers.* and *Abbé Banier's Mythology*.

*Interea mœnia miscentur
diverso luctu; et sonitus
clarescunt magis atque ma-
gis (quanquam domus pa-
rentis Anchisæ fuit se-
creta, recessisque oblecta
arboribus) horrorque ar-
morum ingruit. Excitior
somnia, et ascensu supero
fastigia summi tecti, at-
que adsto arrectis auri-
bus. Veluti cum flamma
incidit in segetem furen-
tibus Austris; aut torrens
rapidus montano flumine
sternit agros, sternit læta
sata, laboresque boum, tra-
hitque silvas præcipientes;
pastor infcius stupet acci-
piens sonitum de alto ver-
tice saxi. Tum vero fi-
des fuit manifesta, insi-
diæque Danaûm pate-
scunt: jam ampla domus
Deiphobi dedit ruinam,
Vulcano superante; jam
Ucalegon proximus ardet:
fræta Sigæa lata relucunt
igni. Clamorque virûm,
clangorque tubarum exo-
ritur. Ego amens capio
arma, nec sat rationis e-
rat in armis: sed animi
mei ardent glomerare ma-
num bello, et concurrere
in arcem cum sociis: fu-
ror iraque præcipient
mentem, succurritque mi-
hi pulchrum esse mori in
armis. Ecce autem Pan-
theus, elapsus telis Achiv-
um, Pantheus Otriades,
sacerdos arcis Phœbique,
ipse trahit sacra manu,
Deosque victos, parvumque nepotem;
amensque tendit cursu ad littora: Pantheus, in quo loco est
summa res? quam arcem prendimus?*

Diverſo interea miſcentur mœnia luctu;
Et magis atque magis, (quanquam ſecreta parentis
Anchiſæ domus, arboribusque oblecta receſſit) 300
Clareſcunt ſonitus, armorumque ingruit horror.
Excitior ſomno, et ſummi faſtigia tecti
Aſcenſu ſupero, atque arrectis auribus adſto.
In ſegetem veluti cum flamma furentibus Auſtris
Incidit; aut rapidus montano flumine torrens 305
Sternit agros, ſternit fata læta, boumque labores,
Præcipientesque trahit ſilvas: ſtupet infcius alto
Accipiens ſonitum ſaxi de vertice paſtor.
Tum vero manifeſta fides, Danaûmque pateſcunt
Inſidiæ: jam Deiphobi dedit ampla ruinam, 310
Vulcano ſuperante, domus: jam proximus ardet
Ucalegon: Sigæa igni fræta lata relucent.
Exoritur clamorque virûm, clangorque tubarum.
Arma amens capio; nec ſat rationis in armis:
Sed glomerare manum bello, et concurrere in arcem
Cum ſociis ardent animi: furor iraque mentem 316
Præcipient; pulchrumque mori ſuccurrit in armis.
Ecce autem, telis Pantheus elapſus Achivum,
Pantheus Otriades, arcis Phœbique ſacerdos,
Sacra manu, victosque Deos, parvumque nepotem
Ipſe trahit; curſuque amens ad littora tendit. 321
Quo res ſumma loco, Pantheu? quam prendimus
arcem?

Vix

N O T E S.

303. *Arrectis auribus.* With pricked up; or liſtening Ears, a Metaphor from the Brutes, that prick up their Ears at every Sound that gives them any Alarm.

304. *In ſegetem veluti.* This Simile is borrowed from Homer, Iliad II. Verſe 455.

310. *Deiphobi.* Deiphobus was one of Priam's Sons, and, after Paris was ſlain by Pyrrhus, married Helen, by whoſe Treachery he ſell a Sacrifice to the Reſentment of the Greeks among the firſt, as is deſcribed at large, Æn. VI. 490.

312. *Ucalegon.* One of Priam's Counſellors; the Houſe is here called by the Name of

the Owner. From this Verſe Juvenal uſes *Ucalegon* proverbially for any Neighbour,

—jam poſcet aquam, jam ſrivola tranſere
Ucalegon, tabulata tibi jam tertia ſumant.

Juv. III. 199.

313. *Exoritur, clamorque virum, clangorque tubarum.* This is one of the fineſt Lines that ever was made to image the Senſe in the Sound. The Words and Syllables are rough, hoarſe, and ſonorous, and ſo artfully put together, as to ſtrike the Ear like the thrilling Notes of the Trumpet which they deſcribe.

319. *Pantheus Otriades.* Servius informs

us,

Mean while the City is filled with mingled Scenes of Woe, and tho' my Father's House stood in a retired Corner, remote from Noise, and inclosed around with Trees, yet louder and louder the Sounds rise on the Ear, and the horrid Din of Arms assails us. I start from Sleep, and by hasty Steps mount to the highest Battlement of the Palace, and stand with listening Ears. As when a Flame is driven by the furious South-winds on standing Corn, or as a Torrent impetuously bursting from a Mountain-river desolates the Fields, desolates the rich Crops of Corn, and all the Labours of the Ox, and bears whole Woods headlong down; the Shepherd, struck with the Sound from the Top of a high Rock, stands amazed, not knowing whence it arises. Then indeed the Truth of Hector's Words is confirmed, and the Treachery of the Greeks disclosed. Now Deiphobus's spacious Roofs tumble down, overpowered by the Conflagration: Now, next to him, Ucalegon blazes; the Straits of Sigæum shine far and wide with the Flames. The mingled Shouts of Men, and Clangor of Trumpets, arise. My Arms I snatch with mad Haste; nor when in Arms have Reason enough to use them: But all my Soul impatient burns to collect a Body for the War, and rush into the Citadel with a chosen Band: Fury and Rage hurry on my Mind, and I reflect how glorious it is to die in the Bed of Honour. Lo! then Pantheus, escaped from the Sword of the Greeks, Pantheus the Son of Otreus, the Priest of Apollo and of Minerva's Tower, is hurrying away with him the holy Utenfils, his conquered Gods, and little Grandchild, and with hasty Strides makes for the Shore *like one distracted. How is it, Pantheus, with our All? What Fortrefs do we seize? I scarce had said, when

* Some read *limina*, the Gates of Anchises's Palace.

N O T E S.

us, that upon the Overthrow of Troy by Hercules, and the Death of Laomedon, Priam sent Antenor's Son to consult the Oracle of Delphos, whether he should raise Ilium again upon the same Foundations. At that Time Pantheus was the Priest of Delphic Apollo, a Youth of exquisite Beauty, and Antenor was so charmed with his Shape and Mien, that he carried him off by Force to Troy. Priam, to make him some Amends for this Injury, constituted him Priest of Apollo. Whatever be in that, it appears from Homer and other Authors, that he was a Person of great Note and Authority among the Trojans.

319. *Arcis Phœbique sacerdos*. i. e. The Priest of Apollo, who was worshipped in the Citadel or Tower, together with Pallas, to whom it was sacred.

320. *Paryunque nepotem trahēbat*. This is another Instance of Virgil's applying one Verb to two Accusatives, where, in Strictness of Speech, it can only be applied to one of them. *Trahēbat* is applicable enough to a young Boy, who can hardly walk, but must be half dragged along, but cannot be so well said of Things carried in one's Hand.

322. *Quo res summa loco*. By the *res summa* here I understand, with Servius, the Commonwealth,

Vix fatus eram ea, cum reddit talia gemitu: summa dies venit, et ineluctabile tempus Dardaniæ: nos fuimus Troes, Ilium fuit, et ingens gloria Teucrorum; ferus Jupiter transtulit omni: Argos; Danaï dominantur in incensâ urbe. Arduus equus astans in mediis mœnibus fundit armatos viros; victorque Sinon insultans miscet incendia: alii adsumt portis bipatientibus, tot millia quot nunquam venero magnis Mycenis. Alii oppositi obsedere angusta viarum telis: acies ferri stat stricta corusco mucrone, parata neci; vigilis portarum primi vix tentant prœlia, et resistunt cæco Marte. Talibus dictis Otriadæ, et numine Divûm feror in flammis et in arma; quod tristis Erinny, quod fremitus et clamor sublatus ad æthera vocat me. Ripheus, et Iphitus maximus annis, Hypanisque Dymasque, oblatis per lunam, addunt se socios mihi, et adglomerant se nostro lateri; juvenisque Choræbus Mygdonides, qui forte venerat ad Trojam, illis diebus, incensus infano amore Cassandrae, et gener futurus ferebat auxilium Priamo Phrygi- busque: infelix, qui non audierat præcepta furentis sponsæ! Quos confertos ubi vidi audere in prœlia, bis verbis super incipio: juvenes, pectora fortissima frustra,

Vix ea fatus eram, gemitu cum talia reddit:
Venit summa dies, et ineluctabile tempus
Dardaniæ: fuimus Troes, fuit Ilium; et ingens 325
Gloria Teucrorum; ferus omnia Jupiter Argos
Transtulit; incensâ Danaï dominantur in urbe.
Arduus armatos mediis in mœnibus adstans
Fundit equus; victorque Sinon incendia miscet
Insultans: portis alii bipatientibus adfunt, 330
Millia quot magnis nunquam venero Mycenis.
Obsedere alii telis angusta viarum
Oppositi; stat ferri-acies mucrone corusco
Stricta, parata neci; vix primi prœlia tentant
Portarum vigiles, et cæco Marte resistunt. 335
Talibus Otriadæ dictis, et numine Divûm
In flammis et in arma feror; quod tristis Erinny,
Quò fremitus vocat, et sublatus ad æthera clamor.
Addunt se socios Ripheus, et maximus annis 339
Iphitus, oblatis per Lunam, Hypanisque Dymasque,
Et lateri adglomerant nostro; juvenisque Coræbus
Mygdonides, illis qui ad Trojam forte diebus
Venerat, infano Cassandrae incensus amore,
Et gener auxilium Priamo Phrygibusque ferebat:
Infelix, qui non sponsæ præcepta furentis 345
Audierat!
Quos ubi confertos audere in prœlia vidi,
Incipio super his: Juvenes, fortissima frustra
Pectora,

NOTES.

monwealth, the common Interest of his Country, which was *Æneas's summa res*, his chief, his highest Concern, and will always be nearest the Heart of every Patriot in such a Conjunction. *Virgil*, to shew the Haste and Impatience of *Æneas*, makes him throw out these short Questions abruptly without any previous Introduction.

324. *Venit summa dies, &c.* Macrobius quotes this Passage as an Instance of *Virgil's* concise Style and comprehensive Eloquence; and indeed it is hardly possible to express more

in fewer or stronger Words. And therefore he breaks forth upon it into this Exclamation, *Quis fons, quis torrens, quod mare tot fluctibus, quot hic verbis inundavit?*

325. — *Fuimus Troes, fuit Ilium.* This seems to be in Imitation of *Euripides* in the *Troades*, where *Andromache* and *Hecuba* thus alternately complain, *πρην ποτ ημεν. ΕΝΑΕ. ΒΕΒΑΚΕΝ ΟΛΘΟΣ, ΒΕΒΑΚΕ ΤΡΟΙΑ. Once we were happy. Hecuba, Now our Happiness is gone, Troy is no more. It is well known, that when the Romans would intimate that a Person was dead,*

when, with a Groan, he thus replies : Our last Day is come, and the inevitable Doom of Troy : Trojans we are no more : Adieu to Ilium, and the high Renown of Teucer's Race : Jupiter in the Fierceness of his Wrath hath made over all to Argos : The Greeks bear all before them in the City *now* on Fire : The towering Horse, planted in the Midst of our Streets, pours forth armed *Troops* ; and Sinon, *the victorious Traitor*, with insolent Triumph scatters the Flames. Others are rushing in at our wide opened Gates, so many thousands as never came from populous Mycenæ. Others with Arms have blocked up the Lanes to oppose our Passage ; the edged Sword with glittering Point stands unsheathed, ready to drink our Blood : Hardly the foremost Wardens of the Gates make an Effort to fight, and *feebly* resist in the blind Encounter. By these Words of Pantheus, and by the Impulse of the Gods I hurry away into *the midst* of Flames and Arms ; whither the grim Fury, whither the tumultuous Din, and Shrieks that rend the Skies, urge me on. Ripheus and Iphitus, advanced in Years, join me ; Hypanis and Dymas come up with us by the *Help* of the Moon, and closely adhere to my Side, and young Coræbus Mygdon's Son ; who at that Time had chanced to come to Troy, inflamed with a Passion for Cassandra to Madness ; and *in Prospect of being one Day Priam's Son-in-law*, brought Assistance to him and the Trojans. Ill-fated *Youth*, who heeded not the Admonitions of his inspired Spouse ! Whom, close united, soon as I saw resolute to engage, to animate them the more I thus begin : “ *Gallant Youths, Souls heroic and magnanimous,*

NOTE S.

dead, they frequently used the Words *suit* or *vixit*, to shun Sounds that were shocking, and therefore reckoned of bad Omen. Besides, there is a much greater Elegance in expressing the Death of a Person, or the Overthrow of a City thus indirectly, *suit, suut*, &c. than in plain, direct Terms ; the one is the Language of Poetry, the other flat Prose. Who would then have imagined that Dr. Trapp, a Gentleman so well skilled in the *Latin* Idiom, should so far overlook the Sense and Spirit of these Words, as to give them a mere literal Translation, which not only sounds wretchedly, but is hardly intelligible in *English* :

We Trojans have been ; Ilium once has been.

331. *Nunquam venire*, Others read *unquam* ;

but the former is the stronger and more significant.

339. *Maximus annis*. Others read *maximus armis* ; but the former seems the true Reading from Verse 435.

341. *Juvenisque Coræbus*. Virgil has applied to Coræbus what Homer says of Othryoneus in the thirteenth Book of the Iliad.

348. *Incipio superbis*. I translate *super*, *over* and *above*, or *the more*, *viz.* to animate them. This is the Sense in which *Servius* takes it, and of which it is very capable ; and it is certainly much more elegant than to understand it as *Ruens* has done, *incipio super*, i. e. *de bis*, which is so flat, that one would not choose it if any other was possible.

348. *Juvenes, fortissima frustra*. There is

*si certa cupido est vobis
sequi me audentem extrema,
videtis quæ fortuna sit
rebus nostris: omnes Dii,
quibus hoc imperium ste-
terat, excessere suis ady-
tis arisque relictis: suc-
curritis urbi incensæ:
moriatur, et ruamus in
media arma. Una salus
est victis, sperare nullam
salutem. Sic furor est
additus animis juvenum.
Inde, ceu lupi raptores,
in atra nebula, quos im-
proba rabies ventris ex-
egit cæcos, quosque catuli
relictis expectant siccis fau-
cibus, vadimus per tela,
per hostes, in mortem haud
dubiam, tenemusque iter
mediæ urbis: atra nox
circumvolat nos cava um-
bra. Quis explicet cla-
dem illius noctis, quis
fando explicet funera,
aut possit æquare labores
lacrymis? antiqua urbs,
dominata per multos an-
nos, ruit: inertiaque corpora plurima sternuntur passim per vias,*

Pectora, si vobis audentem extrema cupido
Certa sequi; quæ sit rebus fortuna, videtis. 350
Excessere omnes adytis arisque relictis
Dî, quibus imperium hoc steterat: succurritis urbi
Incensæ: moriamur, et in media arma ruamus.
Una salus victis nullam sperare salutem.
Sic animis juvenum furor additus. Inde, lupi ceu 355
Raptores, atra in nebula, quos improba ventris
Exegit cæcos rabies, catulique relictis
Faucibus expectant siccis, per tela, per hostes,
Vadimus haud dubiam in mortem, mediæque te-
nemus
Urbis iter: nox atra cava circumvolat umbra. 360
Quis cladem illius noctis, quis funera, fando
Explicet? aut possit lacrymis æquare labores?
Urbs antiqua ruit, multos dominata per annos:
Plurima perque vias sternuntur inertia passim
Corpora,

N O T E S.

is a great Confusion and Neglect of Method in this Speech, to mark the Hurry and Disorder of Æneas's Mind.

351. *Excessere omnes—Dî.* Before the taking of any City, it was usual for the Besiegers to invite the tutelary Deities to leave the Place, that no Sacrilege might be committed; or imagining the City could not be taken till they had deserted it. For which Reason the Romans took Care to conceal the Latin Name of that God, under whose Patronage Rome was; and the Priests were not allowed to call the Roman Gods by their Names, lest, if their Names had been known, an Enemy might solicit them away. See *Macrobius* on this Verse, *Saturn. Lib. III. Cap. 9.* *Turnebus* however rather thinks the Poet alludes to a Tradition preserved in *Æschylus* and other ancient Poets, that when *Troy* was near its Doom, the Gods were seen bearing away their Statues out of their Temples.

354. *Una salus victis, &c.* This is the Argument which the brave *Leonidas* made use of to animate his Men to sell their Lives as dear as possible: *Ita suas firmaverat, ut ire se parato ad moriendum animo scirent: meminere, qualitercunque præstantibus, cadendum esse.* *Justin, Lib. II. Cap. 11,*

355. *Inde lupi ceu.* *Dr. Trapp* objects to this Simile, that it is quite foreign to the Purpose; nor can he imagine why Men of Courage and Virtue, endeavouring to defend their Country, tho' by Night, should be compared to Wolves ravening for their Prey: In a Word, he will have it that there is nothing but the Darkness of the Night common to both. But, if I am not much mistaken, there is another very material Circumstance wherein they agree, namely, the Rage and Fury with which both of them are impelled in the Pursuit of their respective Ends. The Comparison lies not at all in the Action itself, but in the Manner of acting. This is particularly implied in the Expression *exegit cæcos*, as hungry, ravenous Wolves are driven from their safe Retreats blindfold, precipitantly, and without any Fear of Danger, so we rush desperately on our Foes, looking Death and every Danger in the Face with undaunted Boldness and Intrepidity. There is a vast Difference between the Manners in which even Men of Courage and Virtue may exert themselves in the Cause of their Country; some are prudent, rational, cool and sedate, while others are furious, impatient of Revenge, out-

nanimous, *but ab* in vain! if it is your resolute Purpose to follow me in this last *desperate* Attempt, what is the Situation of our Affairs you see: All the Gods, by whom this Empire stood, have deserted their Shrines and Altars abandoned *to the Enemy*: You come to the Relief of a City in Flames: Let us meet Death, and rush into the thickest of our armed Foes. The only Safety for the Vanquished is to throw away all Hopes of Safety." Thus the Courage of the Youths is kindled into Fury: Then, like ravenous Wolves in a gloomy Fog, whom the fell Rage of Hunger hath driven from their Dens, blind to Danger, and their Whelps left behind long for their Return with Jaws parched *and thirsting for Blood*; thro' Arms, thro' Enemies we march up to imminent Death, and advance thro' the Middle of the City; fable Night hovers around us with her deepening Shade. Who can describe the Havock, who the Deaths of that Night? Or *who* can furnish Tears equal to the Disasters? Our ancient City, the Seat of Dominion for many Years, tumbles to the Ground: Great Numbers of sluggish Carcases are strowed up and down,

N O T E S.

outrageous and desperate. Now in this last Manner the Poet shows us *Æneas* and his Party rushing headlong on their Foes, and thirsting after their Blood, like gaunt Wolves ravening for their Prey. This is further evident from the additional Circumstance in the Comparison (which another Commentator thinks superfluous) I mean that of their Whelps gaping for their Return; by which the Poet doubtless designed to represent those Animals in their fiercest and most ravenous State, and therefore the more proper to image the Fierceness of the Mind driven to Despair.

356. *Ara in nebula*. Because in the Night-time, or in dark, foggy Weather, they are most bold and adventurous, a Circumstance wherein the Simile agrees.

358. *Faucibus—ficcis*. Some are of Opinion that *Virgil* here writes according to philosophical Experience and Observation: For those who have undergone long fasting, are observed to be more distressed with Thirst than Hunger; for which this Reason is assigned by *Plutarch*, that tho' the human Body is made up of the Qualities of all the four Elements, yet the strongest and most prevalent is Heat, which requires a constant Supply of Nourishment; but perhaps this is too refined.

359. *Mediæque tenemus urbis iter*. This Circumstance is mentioned to shew their Boldness and Intrepidity. On the other hand we see *Æneas* afterwards, when he is afraid of the Enemy on account of his aged Father, his Wife and Son, tracing out all the By-paths and unfrequented Lanes:

—————*Namque avia cursu*

Dum sequor, et nota excedo regione viarum.

364. *Plurima—sternuntur inertia—corpora*. I have here followed the Current of Interpreters, and translated *inertia corpora*, with Dr. Trapp, *sluggish Carcases*; but perhaps it may do better to translate *sternuntur*, are knocked down, as *Æn. X.* 429.

Sternitur Arcadiæ proles, sternuntur Etrusci. And then there will be a great Propriety in giving *corpora* the Epithet *inertia*, to denote the more feeble and helpless of the Inhabitants, even the infirm old Men and weak Women, who made no Resistance in the Streets, who could not stir from their Houses, or who fled for Refuge to the Temples of the Gods;

Plurima perque vias sternuntur inertia passim Corpora, perque domos, et religioſa Deorum Limina.

perque domos, et religio-
sa limina Deorum. Nec
Teuceri soli dant pœnas
suo sanguine; quondam
virtus redit in præcordia
etiam victis, Danaique
victores cadunt: ubique
est crudelis luctus, ubique
pavor, et plurima imago
mortis. Androgeos, mag-
na caterva cum comitan-
te, primus Danaûm of-
fert se nobis, credens nos-
tra agmina esse socia,
inscius; atque ultro com-
pellat nos amicis verbis:
viri festinate, nam quæ
tam fera segnities narra-
tur vos? alii rapiunt fe-
runtque Pergama incensa:
vosne nunc primum itis a
celsis navibus? Dixit, et
extemplo sensit esse de-
lapsus in medios hostes,
(neque enim satis fida re-
sponsa dabantur.) Obsu-
puit, retroque repressit pe-
dem cum voce. Veluti
qui nitens humi preffit an-
guem improvisum ex as-
pris sentibus, trepidusque
repente refugit cum at-
tollentem iras, et tumeu-
tem cærule colla: haud
secus abibat Androgeos
tremefactus visu. Irrui-
mus, et circumfundimur
densis armis; passimque
sternimus eos ignaros loci
et captos formidine: for-
tuna aspirat primo nostro
labori. Atque hic Co-
ræbus, exultans successu
animisque, inquit: O so-
cii, qua fortuna prima monstrat nobis iter salutis, quaque dextra ostendit se, sequamur. Mutemus
clypeos, aptemusque nobis insignia Danaûm: quis requirat in hoste dolus sit an virtus?

Corpora, perque domos, et religiosa Deorum 365
Limina. nec soli pœnas dant sanguine Teuceri:
Quondam etiam victis redit in præcordia virtus,
Victoresque cadunt Danaï: crudelis ubique
Luctus, ubique pavor, et plurima mortis imago.
Primus se Danaûm, magna comitante caterva,
Androgeos offert nobis, socia agmina credens, 371
Inscius: atque ultro verbis compellat amicis:
Festinate viri, nam quæ tam fera moratur
Segnities? alii rapiunt incensa feruntque
Pergama: vos celsis nunc primum a navibus itis? 375
Dixit: et extemplo (neque enim responsa dabantur
Fida satis) sensit medios delapsus in hostes.
Obstupuit, retroque pedem cum voce repressit:
Improvissum aspris veluti qui sentibus anguem
Pressit humi nitens, trepidusque repente refugit 380
Attollentem iras, et cærule colla tumentem;
Haud secus Androgeos visu tremefactus abibat.
Irruimus, densis et circumfundimur armis:
Ignarosque loci passim et formidine captos
Sternimus: aspirat prima fortuna labori: 385
Atque hinc exultans successu animisque Coræbus.
O socii, quæ prima, inquit, fortuna salutis
Monstrat iter, quaque ostendit se dextra, sequamur.
Mutemus clypeos, Danaûmque insignia nobis
Aptemus: dolus, an virtus, quis in hoste requirat? 390

Arma

NOTES.

366. Nec soli pœnas dant sanguine Teuceri.
Word for Word, Nor do the Trojans only suf-
fer by the Effusion of their Blood.

367. Quondam etiam victis, &c. i. e.
Sometimes even Valour returns into the Breasts of
the vanquished Trojans.

372. Ultro verbis compellat amicis. Literally,
First addresses us with friendly Words.

374. Alii rapiunt, &c. The Meaning is,
that others have already gained the Victory,
and are now reaping the Spoil; whereas

you have not so much as begun to fight.

379. Improvissum aspris veluti. This Simi-
le is borrowed from Homer; but Virgil is most
happy in the Application, and has improved
upon his Original, by the Addition of several
Circumstances, that heighten the Comparison,
and give it more Force and Likeness, as the
learned Reader will easily see, by comparing
the one with the other. Vide Iliad III.
Verse 33.

384. Formidine captos, Surely this Ex-
pression

down, both in the Streets, in private Houses, and the sacred Temples of the Gods. Nor is it the Blood of the Trojans alone that is spilt: The Vanquished too at Times resume their Courage; and the victorious Grecians bleed: Every where *appears* cruel Sorrow, every where Terror, and Death in a thousand Shapes. The first of the Greeks who comes up with us is Androgeos, accompanied by a numerous Band, unadvisedly imagining that we were confederate Troops; and he introduces himself to us with this friendly Address: Haste, *brave* Associates, what so tardy Sloth detains you? Others tear and plunder the blazing Palaces of Troy: Are you but just come from your lofty Ships? He said, and instantly perceived (for we returned him no very friendly Answer) that he had stumbled into the midst of Foes: He was nonplussed, and with his Words recalled his *hasty* Step. As one who, in his *heedless* Walk, hath trode upon a Snake, *shooting*.unawares from rough Thorns, and in fearful Haste hath started back from him, while he is collecting all his Rage, and swelling his azure Crest; just so Androgeos, terrified at the Sight of us, began to withdraw. We rush in, and with Arms to Arms close joined, inclose them round; and knock them down here and there, Strangers as they were to the Place, and arrested with Fear: *Thus* Fortune smiles upon our first Enterprize. Upon this Coræbus exulting with Success and Courage: My Associates, says he, where Fortune thus early points out our Way to *Conquest and Safety*, and where she shews herself propitious, let us follow *her*. Let us exchange Shields, and accommodate to ourselves the Badges of the Greeks: Whether Stratagem or Valour, who questions in an Enemy? They themselves will supply us with Arms:

N O T E S.

pression implies more than barely *territos* or *metapercitos*, as *Rueus* has it. *Captus formidine*, signifies to be so under the Power of Fear, that they were not able to exert themselves, *enchained, arrested, or nonplussed by Fear*; to be so enslaved to this Passion, that they could obey nothing but its Impulses.

386. *Coræbus*. This *Coræbus* is said to have been remarkable for nothing so much as his Stupidity; as an Instance of which *Zenobius* relates, that he used to amuse himself in counting the Waves of the Sea, Agreeably

to this Character *Virgil* tells us he came to Troy when the War was almost finished, and that a mad Passion for *Cassandra* was the Motive that drew him thither; and, for the same Reason, he appears to be a very proper Person to contrive this Stratagem, so rash in itself, and so fatal in the Execution.

389. *Danaümque insignia*. This seems to refer to the Figures or Images engraved on their Bucklers; those of the *Greeks* bearing the Image of *Neptune*, and those of the *Trojans* that of *Minerva*, as we learn from *Servius*.

391. *Comantem*

Ipsi dabunt nobis arma. Sic fatus, deinde induitur comantem galeam Androgei, decorumque insigne clypei, accommodatque suo lateri Argivum ensen. Ripheus, ipse Dymas, omnisque juvenus læta facit hoc : quisque armat se recentibus spoliis. Vadinus immixti Danaïs, haud nostro numine : congressique conferimus multa prœlia per cæcam noctem ; demittimus Orco multos Danaûm. Alii diffugiunt ad naves, et cursu petunt fida littora : pars præ turpi formidine rursus scandunt ingentem equum, et conduntur in nota ejus alvo. Heu, nihil fas est quinquam fidere, Divis invitis ! Ecce Cassandra Priameia virgo trahebatur passis erinibus a templo adytisque Minervæ, frustra tendens ad cælum ardentia lumina : lamina inquam, nam vincula arcebant ejus teneras palmas. Coræbus, furiosa mente, non tulit hanc speciem, et moriturus injectit sese in medium agmen. Cuncti consequimur eum, et incurrimus densis armis. Hic primum obruimur telis nostrorum ex alto culmine delubri, cædesque miserrima oritur ex facie nostrorum armorum, et errore Graiarum jubarum : tum Danaï undique collecti invadunt nos, commoti gemitu atque ira ereptæ virginis : acerrimus erat Ajax, et gemini Atridæ, omnisque exercitus Dolopum.

Arma dabunt ipsi. sic fatus, deinde comantem Androgei galeam, clypeique insigne decorum, Induitur ; laterique Argivum accommodat ensen : Hoc Ripheus, hoc ipse Dymas, omnisque juvenus Læta, facit : spoliis se quisque recentibus armat. 395 Vadinus immixti Danaïs, haud numine nostro : Multaque per cæcam congressi prœlia noctem Conferimus ; multos Danaûm demittimus Orco. Diffugiunt alii ad naves, et littora cursu Fida petunt : pars ingentem formidine turpi 400 Scandunt rursus equum, et nota conduntur in alvo. Heu, nihil invitis fas quinquam fidere Divis ! Ecce trahebatur passis Priameia virgo Crinibus a templo Cassandra adytisque Minervæ, Ad cælum tendens ardentia lumina frustra : 405 Lumina, nam teneras arcebant vincula palmas. Non tulit hanc speciem furiosa mente Coræbus, Et sese medium injectit moriturus in agmen. Consequimur cuncti, et densis incurrimus armis. Hic primum ex alto delubri culmine telis 410 Nostrorum obruimur, oriturque miserrima cædes, Armorum facie, et Graiarum errore jubarum. Tum Danaï gemitu, atque ereptæ virginis ira, Undique collecti invadunt, acerrimus Ajax, Et gemini Atridæ, Dolopumque exercitus omnis.

Adversi

NOTES.

391. *Comantem Androgei galeam.* The Helmet is called *comans*, waving with a hairy Crest, because the Crests were made of the Hair of Beasts, as *Æn. X. 869.*

Ære caput fulgens, cristæque birsutus equinâ.

392. *Clypeique insigne decorum.* The rich or beauteous Ornament of his Shield, i. e. His Shield richly ornamented, as the Manner of the Ancients was. *Insigne* therefore is not here an Epithet but a Substantive.

394. *Hoc ipse Dymas.* Some make a Comma at *ipse*, and refer it to *Æneas* : The same

did *Ripheus*, the same did *I*, and *Dymas*, &c.

396. *Vadinus immixti.* This is often assigned as a Character of the Valorous, that they mingle with the Enemies Ranks. Therefore *Homer* says of *Diomed*, he was so mixed with the Trojan Troops, that a Spectator would have been sometimes at a Loss to know whether he belonged to them or the Greeks.

Τυδείδην δ' ἔκ' ἀν' ὄχλου ποτεροῖσι μετῆν
 Ἡ μετὰ μὲν Τρῶεσσιν ὀμίλοισι, ἢ μετ' Ἀ-
 χαιοῖσι.

In

Arms: This said, he puts on the crested Helmet of Androgeos, and the rich Ornament of his Shield, and buckles to his Side a Grecian Sword. The same does Ripheus, the same does Dymas too, and all the Youth well pleased: Each arms himself with the recent Spoils. We march on, mingling with the Greeks, *but* not with Heaven on our Side; and in many a Skirmish we engage during the dark Night; many of the Greeks we send down to Pluto's Kingdom. Some fly to the Ships, and make what Haste they can to the trusty Shore: Some, through dishonest Fear, scale once more the bulky Horse, and lurk within his well-known Womb. *But* alas! on nothing ought Man to presume while the Gods are against him. Lo! Cassandra, Priam's Virgin *Daughter*, with her Hair all dishevelled, was dragged along from the Temple and Shrine of Minerva, raising to Heaven her glaring Eyes in vain; *I* say her Eyes, for Cords bound her tender Hands. Corœbus, in the Transports of his Soul, could not bear this Spectacle, and, resolute on Death, flung himself into the midst of the Band. We all follow, and rush upon them in a breast. Upon this we are first overpowered with the Darts of our Friends from the high Battlements of the Temple, and a most piteous Slaughter ensues, *occasioned* by the Appearance of our Arms, and the *fatal* Disguise of our Grecian Crests. Next the Greeks, through Anguish and Rage for the Rescue of the Virgin, fall upon us in Troops from every Quarter; Ajax most fierce, both the Sons of Atreus, and the whole Bands of the Dolopes.

N O T E S.

*In every Quarter fierce Tydides rag'd,
Amid the Greek, amid the Trojan Train,
Rapt thro' the Ranks he thunders o'er the
Plain,*

*Now here, now there, he darts from Place
to Place,*

Pours on the Rear, or lightens in their Face.

Pope's Iliad, V. 110.

396. *Haud numine nostro.* By *haud nostro* here Servius understands either *adverse*, not friendly to us; or he considers it in Allusion to the Images of the Gods on the Shields, mentioned in a preceding Note: The God represented on our Shields was not ours; we had

thrown away our own Bucklers, with the Image of our Patroness *Minerva*, the Symbol of Protection.

405. *Frustra.* i. e. In vain she lifted them to Heaven, imploring Pity from the Gods, now inexorable: or in vain seeking to move the Compassion of the Greeks.

414. *Ajax.* This is *Ajax*, the Son of *Oileus*, by whom *Cassandra* was ravished in the Temple of *Minerva*. As for the other *Ajax*, the Son of *Telamon*, he had been cast some Time before in the Dispute for *Achilles's* Arms, and killed himself for Grief at his Disappointment.

416. *Adversè*

Ceu venti adversi Zephyrusque, Notusque, et Euris latus Eois equis, quondam configunt, turbine rupto; sylvæ stridunt, Nereusque spumeus sævit tridenti, atque ciet æquora ab imo fundo. Illi etiam apparent, si quos fudimus insidiis per umbram in obscura nocte, agitavimusque in tota urbe; hi primi agnoscunt clypeos telaque mentita, atque signant ora nostra sono discordia. Illicet obruimur numero, Coræbusque primus procumbit dextra Penelei, ad aram armipotentis Divæ; et Ripheus cadit, qui fuit unus iustissimus et servantissimus æqui in Teucris: visum est aliter Dis, Hypanisque, Dymasque confixi a sociis pereunt: nec tua plurima pietas, o Pantheu, nec insula Apollinis textit te labentem. O cineres Iliaci, et extrema flamma meorum! testor vos, me vitavisse nec tela, nec ulla vices Danaum, in vestro occasu; et, si facta fuissent ut caderem, me meruisse hac manu ut caderem. Iphitus et Pelias mecum divellimur inde, quorum Iphitus jam erat gravior ævo, et Pelias tardus vulnere Ulyssæi, protinus vocati clamore ad sedes Priami. Hic vero cernimus ingentem pugnam, ceu cætera nusquam

Adversi rupto ceu quondam turbine venti 416
 Configunt, Zephyrusque, Notusque, et lætus Eois
 Euris equis; stridunt sylvæ, sævitque tridenti
 Spumeus, atque imo Nereus ciet æquora fundo.
 Illi etiam, si quos obscura nocte per umbram 420
 Fudimus insidiis, totaque agitavimus urbe,
 Apparent; primi clypeos, mentitaque tela
 Agnoscunt, atque ora sono discordia signant.
 Illicet obruimur numero, primusque Coræbus
 Penelei dextra Divæ armipotentis ad aram 425
 Procumbit: cadit et Ripheus, justissimus unus
 Qui fuit in Teucris, et servantissimus æqui:
 Dis aliter visum. pereunt Hypanisque Dymasque,
 Confixi a sociis: nec te tua plurima, Pantheu,
 Labentem pietas, nec Apollinis insula, textit. 430
 Iliaci cineres, et flamma extrema meorum!
 Testor, in occasu vestro, nec tela, nec ulla
 Vitavisse vices Danaum; et, si fata fuissent
 Ut caderem, meruisse manu. divellimur inde,
 Iphitus et Pelias mecum; quorum Iphitus ævo 435
 Jam gravior, Pelias et vulnere tardus Ulyssæi;
 Protinus ad sedes Priami clamore vocati.
 Hic verò ingentem pugnam, ceu cætera nusquam
 Bella

Bella
 ad sedes Priami. Hic vero cernimus ingentem pugnam, ceu cætera bella forent nusquam,

N O T E S.

416. *Adversi rupto ceu quondam turbine venti.* This Simile is an Imitation of Homer, II. IX. ad init. Scaliger, in comparing the two, finds the Preference so much due to Virgil, that he reckons him the Master, and Homer only the Scholar.

424. *Illicet.* i. e. *Fortwith, in a Trice.* This Word anciently signified the same with *actum est*, all is over. It was an Expression used by the Judge, who, when he thought fit to put an End to Business, ordered the Crier to pronounce the Word *ilicet*, i. e. *ire licet*, all Parties may begone, the Business of the Court is over. Hence the Term is used by Terence in the same Sense with *actum est*, in *Adelphi*: *En tibi rescivit omnem rem, id nunc clamat ilicet.*

Again in Eunuch. *Actum est, ilicet, periisti.* Servius.

428. *Dis aliter visum.* I shall not trouble the Reader with all the Explications which Commentators have given of this Passage; it is obvious that the Poet could never mean to say, *He was the justest and most upright Man of all the Trojans, but the Gods thought him not so*; for this would be a Contradiction, since, if the Gods thought him not so, he certainly was not the justest. Yet this is Mr. Dryden's Sense of the Words:

*Just of his Word, observant of the Right:
 Heav'n thought not so.*
 There must therefore be somewhat understood to which the *Dis aliter visum* immediately refers;

Dolopes. As, at Times, in a bursting Hurricane, opposite Winds encounter the West and South, and Eurus, proud of his eastern Steeds; the Woods roar, foamy Nereus rages with his Trident, and tosses up the Seas from the lowest Bottom. They too, whom, through the Shades, in the dusky Night, we, by Stratagem, had routed, and persecuted all over the City, *now* make their Appearance; they are the first who discover our Shields and counterfeit Arms, and mark the Sound of our Voices to disagree with our *Armour*. In a Moment we are overpowered by Numbers, and first Coræbus sinks in Death by the Hand of Peneleus, at the Altar of the Warrior Goddess: Ripheus too falls, the most eminently virtuous among the Trojans, and a *Man* of the strictest Integrity. *But, tho' we may think he deserved a better Fate*, to the Gods it seemed otherwise. Hypanis and Dymus die by the cruel Darts of their own Friends: Nor did thy signal Piety, nor the *holy* Fillets of thy God Apollo, save thee, *unhappy* Pantheus, in thy dying Hour! Ye *sacred* Remains of Troy, ye expiring Flames of my Country! witness, that in your Fall I shunned nor Darts nor any deadly Weapon of the Greeks; and had it been fated that I should fall, I deserved it by *this* Hand. Thence we are forced away, Iphitus, Pelias and I; of whom Iphitus was now unweildy through Age, and Pelias, disabled by a Wound from Ulysses; forthwith to Priam's Palace called by *dismal* Outcries. Here indeed a dreadful Fight rises to our View, as tho' this had been the only Seat of the War,

N O T E S.

fers; and that is, the Reflection which every attentive Reader naturally makes in contemplating the unhappy Fate of so virtuous a Man, *Ab what Pity so just a Man should have perished with the rest! surely he deserved a better Fate*. This Thought would naturally arise in Æneas's own Mind, but he checks it with the pious Reflection, *Dis aliter visum*. See Dr. Clarke's Note on Homer, II. V. 22. where he shews an Instance of the Ellipsis parallel to this.

433. *Vitarisse vices*. By *vices* here *Servius* understands *fight*, *quia per vicissitudinem pugnabatur*, because they fought by Courses. *Scaliger* dislikes this Sense, and will have it to mean *Wounds* and *deadly Blows*, *vulnera et cædes*, because Wounds in fighting are mutually given and received. But the justest Idea of

the Word *vices* is that given by *Donatus*, who considers it as an Allusion to Gladiators, *vito*, the Verb joined with it, being a Term used in fencing to *parry off a Thrust*, in Opposition to *pico*, to aim a Thrust.

434. *Meruisse manu*. *I deserved it by this Hand, or by fighting*. There is something very noble in this Sentiment, which considers Death as a Prize or Reward which the Valiant won by their Merit. This agrees with his former Reflection, *pulebrumque mori succurrit in armis*; the same with *Horace's*

Dulce et decorum est pro patria mori.

434. *Divellimur inde*. *We are torn away*. He speaks of it as a great Affliction, and, as it were, accuses his Fate, that denied him the Honour of so glorious a Death.

cou nulli morerentur in totâ
 urbe ; cernimus Martem
 sic indomitum, Danaosque
 ruentes ad tecta, limenque
 obsessum actâ testudine.
 Scalæ hærent parietibus ;
 Danaïque nituntur ascendere
 gradibus earum sub ipsos
 postes portarum, protectique
 sinistris obiciunt clypeos
 ad tela, prensant fastigia
 dextris. Contra Dardanidæ
 convellunt turres ac tecta
 culmina domorum : quando
 cernunt ultima, parant
 defendere se his telis jam
 in extremâ morte ; devolvuntque
 auratas trabes, alta decora
 veterum parentum : alii obsedere
 imas fores strictis mucronibus,
 servant has densò agmine.
 Animi nostri sunt instaurati
 succurrere telis regis, levareque
 viros auxilio, addereque vim
 victis. Erat limen foresque
 cæcæ, et pervius usus
 testorum Priami inter se,
 postesque relictî à tergo,
 quâ infelix Andromache
 incommittata sæpius solebat
 ferre se ad foceros, dum regna
 Priami manebant, et traherat
 puerum Astyanacta avo suo :
 Hac evado ad fastigia summi
 culminis, unde niferi Teucri
 jactabant irrita tela.

Bella forent, nulli totâ morerentur in urbe,
 Sic Martem indomitum, Danaosque ad tecta ru-
 entes 440
 Cernimus, obsessumque actâ testudine limen.
 Hærent parietibus scalæ, postesque sub ipsos
 Nituntur gradibus ; clypeosque ad tela sinistris
 Protecti obiciunt, prensant fastigia dextris.
 Dardanidæ contra turres ac tecta domorum 445
 Culmina convellunt : his se, quando ultima cernunt,
 Extremâ jam in morte parant defendere telis :
 Auratasque trabes, veterum decora alta parentum,
 Devolvunt : alii strictis mucronibus imas
 Obsedere fores, has servant agmine densò. 450
 Instaurati animi, regis succurrere telis,
 Auxilioque levare viros, vimque addere victis.
 Limen erat, cæcæque fores, et pervius usus
 Testorum inter se Priami, postesque relictî
 A tergo, infelix quâ se, dum regna manebant, 455
 Sæpius Andromache ferre incommittata solebat
 Ad foceros, et avo puerum Astyanacta trahebat.
 Evado ad summi fastigia culminis, unde
 Tela manu miseri jactabant irrita Teucri.

Turrim

NOTES.

441. *Acta testudine.* By applying the *Testudo* or *Tortoise*. It was properly a Figure which the Soldiers cast themselves into, and is thus described by *Livy*, Lib. XLIV. 9. *Scutis super capita densatis, stantibus primis, secundis submissioribus, tertiis magis, et quartis, postremis etiam genu nixis, fastigiatam, sicut tecta ædificiorum sunt, testudinem faciebant ;* i. e. Their Targets closed together above their Heads, to defend them from the missive Weapons of the Enemy ; the first Rank stood upright, the rest stooped lower and lower by Degrees, till the last Rank kneeled down upon their Knees ; so that every Rank covering with their Targets the Heads of all in the Rank before them, they represented a Tortoise-shell, or a Sort of Pent-house. The carrying on of an Attack against a Place by

this Sort of Engine, 'was called *agere testudinem*.

442. *Postesque sub ipsos nituntur gradibus.* By *gradibus* here we may either understand the Steps that led up to the Palace, as was common in the Houses of the Great, or rather the Steps of the Scaling-ladders. I have translated it according to this last Sense. They mount up, or press to get up, viz. to the Roof by the Ladders, which were placed under the very Door-posts.

445. *Tecta domorum culmina.* The covered Tops of Houses. Tho' *tecta* is mostly put by itself, yet it is an Adjective, and must have *culmina*, or some such Substantive, understood.

446. *Culmina convellunt—auratasque trabes devolvunt.* This single Circumstance gives us a very lively Image of Men in Despair.

448. *Decora*

War, as tho' none had been dying in all the City *besides*; with such ungoverned Fury we see Mars raging, the Greeks rushing forward to the Palace, and the Gates besieged by the Troops, advancing under the Shelter of their tortoiséd Bucklers. Scaling Ladders are fixed on the Walls, and by their Steps they mount at the very Door-posts, and protecting themselves by their Left-arms, oppose their Bucklers to the Darts, *while* with their Right-hands they grasp the Battlements. On the other hand the Trojans tear down the Turrets and Roofs of their Houses; with these Weapons, since they see the Extremity, they seek to defend themselves now in their final Catastrophe, and tumble on *their Foes* the gilded Rafter, those stately Ornaments of their Ancestors: Others with drawn Swords beset the Gates below: These they guard in a firm, compact Body. We resume all our Ardour to relieve the royal Palace, support our labouring Friends, and inspire their drooping Hearts with *new Life and Vigour*. There was a Passage and secret Entry that served for free Communication between the two Palaces of Priam, a neglected Postern-Gate, by which unfortunate Andromache, while the Kingdom stood, was often wont to resort to the royal Pair without Guard or Retinue, and to lead the Boy Aftyanax to his Grand-fire. *By this* I mount up to the Roof of the highest Battlement, whence the distressed Trojans were hurling unavailing Darts.

N O T E S.

448. *Decora alta*. Some ancient Copies read *decora illa parentum*, which has a peculiar *Emphasis*.

449. *Alii—imas obsedere fores*. These I take to be the Trojan Guards mentioned below Verse 485. Others however understand it of the Greeks.

452. *Victis*. i. e. Despairing, fighting with no Hope of Victory; as in that Passage above, Verse 354.

Una salus victis nullam sperare salutem.

454. *Tectorum Priami*. Priam had two Palaces adjoining to each other, in the one resided Hector and Andromache.

455. *Infelix—Andromache*. The Mention of Andromache's using this secret Passage to the Palace, gives a Dignity to this Circumstance which is but low in itself.

457. *Ad soceras*. Her Fathers, or rather

Parents in Law; *∴ e. Priam and Hecuba*. Perhaps in Imitation of Euripides, who in his *Andromache* comprehends them both under the single Word *πατρὸς*.

457. *Aftyanaxta*. Aftyanax was Hector's Son by Andromache. Some say he was carried off by Ulysses, others by Menelaus, in the Absence of Pyrrhus, and thrown over a Precipice, to evade the Prophecy, which imported, that if he lived, he would be the Avenger of his Parents and Country.

457. *Trabebat*. This Word is used before in the same Sense, when *Pantheus* is carrying away his Gods, and a little Boy his Grand-child, *parvumque nepotem ipse trahit*.

458. *Evado*. I escape to the Top; this points to the Danger there was of his being intercepted, as Verse 531.

Nos circum aggressi ferro
turrin stantem in præci-
piti, eductamque summis
tectis sub astra, unde om-
nis Troja solita est videri,
et naues Danaûm soli-
tæ, et Achaïca castra
solita erant videri, ag-
gressi inquam turrin quâ
summa tabulata dabant
juncturas labantes, con-
vellimus eam ex altis se-
dibus impulsimusque : Ea
repente lapsa trahit rui-
nam cum sonitu, et latè
incidit super agmina Da-
naûm : alii aut subeunt ;
nec saxa cessant, nec ul-
lum genus telorum cessat
intereui. Ant vestibulum
ipsum, inque primo limine
exsultat Pyrrhus coruscus
telis et ahenâ luce. Talis
qualis ubi coluber, passus
mala gramina, prodit in
lucem, quem tumidum fri-
gida bruma tegebat sub
terrâ ; nunc novus, exu-
viis positus, nitidusque
juventâ, convolvit lubri-
ca terga, pectore sublato,
arduus ad solem, et micat
linguis trifidulis in ore.

Una cum Pyrho ingens Periphas et armiger ejus Automedon, quondam agitator equorum Achillis ;
unâ etiam omnis Scyria pubes succedunt tecto, et jaçant flammâs ad culmina.

Turrin in præcipiti stantem, summisque sub astra
Eductam tectis (unde omnis Troja videri, 461
Et Danaûm solitæ naves, et Achaïca castra)
Aggressi ferro circum, quâ summa labantes
Juncturas tabulata dabant, convellimus altis
Sedibus, impulsimusque : ea lapsa repente ruinam 465
Cum sonitu trahit, et Danaûm super agmina latè
Incidit : alii subeunt ; nec saxa, nec ullum
Telorum interea cessat genus.

Vestibulum ante ipsum primoque in limine Pyrrhus
Exsultat, telis et luce coruscus ahenâ : 470
Qualis ubi in lucem coluber, mala gramina passus,
Frigida sub terrâ tumidum quem bruma tegebat,
Nunc positus novus exuviis, nitidusque juventâ,
Lubrica convolvit sublato pectore terga
Arduus ad solem, et linguis micat ora trifidulis. 475
Unâ ingens Periphas, et equorum agitator Achillis
Armiger Automedon, unâ omnis Scyria pubes
Succedunt tecto, et flammâs ad culmina jaçant.

Ipse

NOTES.

46c. In præcipiti stantem. If Virgil means no more by this, as Dr. Trapp and others contend, but to let us know the Tower was high, it is odd he should use so many Words for that end. First, in præcipiti stantem, and then, eductam summis tectis sub astra. The former is certainly capable of signifying its threatening or projecting Situation, that it stood on the outmost Verge of the high Wall, as on the Bank of a Precipice.

463. Summa tabulata. 'Tis difficult to find out the Meaning of Summa in this Place, because Virgil speaks as if the whole Turret had been pushed down, and not one Story only. I am therefore inclined to understand the summa tabulata of the highest Story of the Palace, on which the Turret stood. Or perhaps it means only, that the upper Part of the Tower was overthrown.

464. Convellimus altis
Sedibus, impulsimusque : ea lapsa repente ruinam

Cum sonitu trahit, et Danaûm super agmina latè
Incidit.

The rumbling of these Ver'es, and the Rapidity with which they move (being all Dactyls but the last Foot, in which heroic Verse requires a Spondee) is another Instance of Virgil's admirable Talent in making the Sound express the Sense.

470. Luce ahenâ. Literally brazen Light, i. e. The Gleam or Refulgence of his brazen Armour. So Homer, II. VII.

Αυγὴ χαλκείν κορυθῶν ἀπὸ λαμπρομένων.
The brazen Splendor of the shining Helms.

471. Qualis ubi in lucem. Prodit, or some such Word, is obviously understood. This Simile is an Improvement on that in Homer, II. XXII. 93. where Hector's fierce Manner of expecting the Approach of Achilles is compared to a Snake eyeing one whom he is going to attack ;

Darts. With our Swords assailing all around a Turret, situated on a Precipice, and shooting up its towering Top to the Stars (whence we were wont to survey all Troy, the Fleet of Greece, and the Grecian Camp) where the topmost Story made the Joints more apt to give way, we tear from its steep Foundation, and push on *our Foes*. The huge Pile, on a sudden tumbling down, brings thundering Desolation with it, and falls with wide Havock on the Grecian Troops. But others soon succeed. Mean while neither Stones, nor any sort of missive Weapons, cease to fly. Just before the Vestible, and at the Outer-gate, Pyrrhus exults, glittering in Arms and gleamy Brags: As when a Snake comes forth to Light, having fed on noxious Herbs, whom, bloated with Poison, the frozen Winter hid under the Earth, now renewed, and sleek with Youth, after casting his Skin, with Breast erect he rolls up his slippery Back, reared to the Sun, and brandishes a three-ferked Tongue in his Mouth. At the same time bulky Periphas, and Automedon, formerly Charioteer to Achilles, now Pyrrhus's Armour-bearer; at the same time all the Youth whom Pyrrhus brought from Scyros-Island advance to the Wall, and toss flaming Brands to the Roof. Pyrrhus himself in

N O T E S.

Σκ δε δρακον, &c.

So roll'd up in his Den, the swelling Snake
Beholds the Traveller approach the Brake;
When fed with noxious Herbs his turgid Veins
Have gather'd half the Poisons of the Plains.

Pope's Homer.

471. *Mala gramina pastus*. This is a literal Translation of Homer's βερρωκος κακα φαρμακ, and agreeable to the Truth of History. Οι δρακοντες;—μελλοντες τινα ελλοχαν, &c. When those Serpents lie in wait for either Man or Beast, they eat mortal Roots, &c. Ælian. Lib. VI. Cap. 4.

473. *Positis novus exuviiis*. We learn from Aristotle, that those Animals cast their Sloughs in the Autumn, but especially in the Spring, when they come abroad after their Winter Confinement. He tells us they begin to cast off from the Eyes, so as to appear at that Time quite blind to those who are unacquainted with their Nature; then the Head is stripped, for that Part appears smooth before the rest of the Body; and thus in the Space of about a Day and a Night they are divested of the Skin of

their Old-age, and renewed in the Beauty of Youth. *Arist. de Animal. Lib. VIII. Cap. 17.*

475. *Arduus ad solem*. It rears itself up to receive the Heat of the Sun, especially in the Spring, when the warm Sun is most cherishing.

475. *Linguis trifurcis*. The same Author says Serpents have Tongues of a great Length, and cloven. The Poets represent them three-forked, probably on account of the Volubility of their Tongues, wherein they are said to exceed all Animals whatsoever.

476. *Ingens Periphas*. Homer gives him the Epithet of πελωριος; for which Reason Virgil calls him *ingens*, *vast*, *gigantic*.

477. *Scyria pubes*. Scyros was one of the Cyclades Islands, where Achilles, sent thither by his Mother Thetis, to the Care of Lycomedes, the King of the Island, debauched Deidamia, Lycomedes's Daughter, and had Pyrrhus by her. Others say Lycomedes gave him Deidamia in Marriage.

478. *Succedunt testæ*. i. e. *Sub testum cedunt*, they advance up to the Wall, so as to be just under the Roof.

480. *Postesque*

Pyrrhus ipse inter primos,
dura bipenni correptâ, per-
rumpit limina, vellitque
eratos postes à cardine :
jamque cavavit firma ro-
bora, trabe excisâ, et de-
dit ingentem fenestram la-
to ore. Domus intus ap-
paret, et longa atria pa-
tescunt : penetralia Pri-
ami et veterum regum ap-
parent ; videntque arua-
tos stantes in primo limi-
ne. At interior domus
miscetur gemitu miseroque
tumultu ; ædesque cavæ
penitus ululant femineis
plangoribus : clamor fe-
rit aurea sidera. Tum
pavidæ matres errant in
ingentibus testis, amplex-
æque postes tenent eos, at-
que figunt oscula illis.
Pyrrhus instat patriâ vi ;
nec claustra, neque ipsi
custodes valent sufferre e-
um : janua labat crebro
ariete, et postes emoti car-
dine procumbunt. Via fit
vi ; rumpunt aditus ; Da-
naique immissi trucidant
primos, et latè complent
loca milite. Amis cum
exiit spumans, aggeribus
ruptis, evicitque oppositas
moles gurgite, non sic fer-
tur in arva furens cumu-
lo aquarum, trahitque ar-
menta cum stabulis per
omnes campos. Ego ipse
vidi Neoptolimum furen-
tem cæde, geminosque A-
tridas in limine : vidi Hecubam, centumque ejus nurus, Priamumque per aras

Ipse inter primos, correptâ durâ bipenni,
Limina perrumpit, postesque à cardine vellit 480
Æratos : jamque excisâ trabe firma cavavit
Robora, et ingentem lato dedit ore fenestram.
Apparet domus intus, et atria longa patescunt :
Apparent Priami et veterum penetralia regum ;
Armatosque vident stantes in limine primo. 485

At domus interior gemitu miseroque tumultu
Miscetur : penitusque cavæ plangoribus ædes
Femineis ululant : ferit aurea sidera clamor.
Tum pavidæ testis matres ingentibus errant ; 489
Amplexæque tenent postes, atque oscula figunt.
Instat vi patriâ Pyrrhus ; nec claustra, neque ipsi
Custodes, sufferre valent : labat ariete crebro
Janus, et emoti procumbunt cardine postes.
Fit via vi : rumpunt aditus, primosque trucidant
Immissi Danaï, et latè loca milite complent : 495
Non sic, aggeribus ruptis cum spumeus amnis
Exiit, oppositasque evicit gurgite moles,
Fertur in arva furens cumulo, camposque per omnes
Cum stabulis armenta trahit. Vidi ipse furem
Cæde Neoptoleum, geminosque in limine Atri-
das : 500
Vidi Hecubam, centumque nurus, Priamumque
per aras

Sanguine

N O T E S.

480. *Postesque a cardine vellit.* I translate this, *he tries to tear, or shove the Door-posts from the Hinges* ; for it cost him a great deal of hard Labour and Struggle before he accomplished his Purpose. See Verse 493.

481. *Excisâ trabe.* By the *Trabs* or *Beam*, which is a general Word, we are to understand here what answers to the Rails, or those Pieces of Timber that stretch across the Pannels of a Door.

481. *Cavavit.* There is a particular Beauty here in the Change of the Tense : The *perrumpit limina, et vellit postes*, shews *Pyrrhus* beating down, and tearing the Gates : Then *cavavit robora, dedit fenestram*, shews the

Breach, the wide Aperture he hath now made in the Door ; in consequence of which *apparet domus intus*. All this is picturesque, and paints the Objects to the Life. I remember a similar Instance of the Change of Tense in *Milton*, where the Effect is the same ; it is in the fifth Book of *Paradise Lost*, Verse 291. where *Raphael's* Arrival in *Paradise* is described :

Their glittering Guards he pass'd ; and now is come

Into the blissful Field, through Groves of Myrrhe,

And flourishing Odours, Cassia, Nard, and Balm ;
A Wilderness of Sweetens.

487. *Cavæ ædes.* The Rooms with cield or

in the Front, snatching up a *Battle-ax*, beats through the stubborn Gates, labours to tear the brazen Posts from the Hinges: And now, having hewn away the Barrs, he dug through the firm Boards, and made a large, wide-mouthed Breach; *thro' which* the Palace within is exposed to view, and the long Galleries are discovered: The sacred Recesses of Priam and the ancient Kings are *prophanely* exposed to view, and they see the armed Guards standing at the Gate.

As for the inner Palace, it is filled with mingled Groans and doleful Up roar, and the hollow Rooms all throughout howl with female Yellings: Their Shrieks strike the golden Stars. Then the trembling Matrons roam through the spacious Halls, and in *fast* Embraces hug the Door-posts, and cling to them with their Lips. Pyrrhus presses on with *all* his Father's Violence: Nor Bars nor Bolts, nor armed Guards themselves are able to sustain *his Fury*. The Gate, by repeated, battering Blows, gives way, and the Door-posts, torn from their Hinges, tumble to the Ground. Thus the Greeks make their Way by Force, burst a Passage, and, being admitted, butcher the first *they meet*, and fill the Places all about with their Troops. Not with such Fury a River pours on the Fields its heapy Torrent, and sweeps away *whole* Herds with their Stalls over all the Plains; when foaming it has burst away from its broken Banks, and born down opposing Mounds with its whirling Current. These Eyes beheld Neoptolemus transported with bloody Rage, and the two Sons of Atreus in the Gate: I saw Hecuba, and her hundred Daughters-in-law, and Priam at the Altar, defiling with his Blood

N O T E S.

or concave Roofs. Others understand by these Words the same with what was called in one Word *Cavædium*, a Gallery or Piazza.

490. *Amplexæque tenent postes*. This is agreeable to the Roman Superstition, which ascribed a Kind of Divinity to the Gates, Lintels, and Door-posts. The Trojan Matrons therefore embrace and kiss them, imagining these religious Rites would recommend them to the Favour and Protection of the Deities who presided over the Gates.

492. *Ariete crebro*. The *Aries* or battering Ram, as *Josephus* describes it, was a vast long Beam, like the Mast of a Ship, strengthened at one End with a Head of Iron, something

resembling that of a Ram, whence it took its Name. This is hung by the midst with Ropes to another Beam, which lies cross a Couple of Posts; and hanging thus equally balanced, was by a great Number of Men violently thrust forward, and drawn backward, and so shook the Wall with its Iron Head.

501. *Centumque nurus*. It does not appear that *Hecuba's* Daughters-in-law were a hundred in Number. On the contrary, if *Homer's* Account be exact, they could be no more than fifty; for in the sixth Iliad he gives *Priam* only fifty Sons. And therefore we may either take *centum* for an indefinite Number, or *nurus* may signify her female Attendants in general,

ſœdantem ſanguine ignes quos ipſe ſacraverat. Quinquaginta illi thalami, tanta ſpes nepotum, et poſtes ſuperbi Barbarico auro ſpoliiſque, procubere: Danaï tenent locum quâ ignis deficit. Forſitan et requiras quæ fuerint facta Priami. Ubi vidit caſum captæ urbis, liminaque tectorum convulſa, et hoſtem medium in penetralibus, ſenior nequicquam circumdat arma diu deſueta humeris ſuis trementibus ævo; et inutile ferrum cingitur, ac moriturus fertur in denſos hoſtes. In mediis ædibus, ſubque nudo axe ætberis, fuit ingens ara, juxtaque veterrima laurus, incumbens aræ, atque complexa Penates umbrâ. Hic Hecuba, et natæ ejus nequicquam condensæ ſunt circum altaria, ceu columbæ præcípites ab atrâ tempeſtate, et amplexæ tenebant ſimulacra Divûm. Hecuba autem ut vidit ipſum Priamum, armis juvenilibus ſumtis, inquit: O miſerrime conjux, quæ tam dira mens

Sanguine ſœdantem, quos ipſe ſacraverat, ignes. Quinquaginta illi thalami, ſpes tanta nepotum, Barbarico poſtes auro ſpoliiſque ſuperbi, Procubere: tenent Danaï, quâ deficit ignis. 505 Forſitan et Priami fuerint quæ fata requiras. Urbis ubi captæ caſum convulſaque vidit Limina tectorum, et medium in penetralibus hoſtem, Arma diu ſenior deſueta trementibus ævo 509 Circumdat nequicquam humeris, et inutile ferrum Cingitur, ac denſos fertur moriturus in hoſtes. Ædibus in mediis, nudoque ſub ætheris axe, Ingens ara fuit, juxtaque veterrima laurus, Incumbens aræ, atque umbrâ complexa Penates. Hic Hecuba, et natæ nequicquam altaria circum, Præcípites atrâ ceu tempeſtate columbæ, 516 Condensæ, et Divûm amplexæ ſimulacra tenebant: Ipſum autem ſumtis Priamum juvenilibus armis Ut vidit, quæ mens tam dira, miſerrime conjux, Impulit

N O T E S.

general, as the Word is uſed, *Ovid. Met. II. 366.*

Excipit, et nuribus mittit geſtanda Latinis. Or laſtly, thoſe fifty Sons of Priam might have had at leaſt a hundred Wives, taking their Concubines into the Number, after the Example of Priam their Father, who muſt have had ſeveral Concubines, ſince it does not appear that he had more than ſeventeen Children by his Queen.

502. *Sacraverat ignes.* In the open Court of his Palace Priam had an Altar conſecrated to Jupiter Herceus, or the Protector, Verſe 512. and on this Altar we are told that hallowed Fire was kept perpetually burning. See *Turneb. Lib. XIV. Cap. 15.*

503. *Quinquaginta illi thalami.* Homer mentions the ſame Number of Bed-chambers in Priam's Palace for his fifty Sons, *Iliad VI. Verſe 244.*

504. *Barbarico auro.* Troy by the Romans was ſtilled *Barbary*, as in *Horace, Græcia Barbariæ lento collifa dualla.*

And *Pbrygian* and *Barbarian* by them were underſtood to mean the ſame thing.

Sonante miſtum tibiis carmen lyra, Hac Darium, illis Barbarum?

Epod. IX.

Aurum Barbaricum then is *Pbrygian Gold*, for the *Pbrygians* were eſteemed a very rich and wealthy People like the *Persians*, as has been already obſerved in the Note on Verſe fourth of this Book. That the Epithet *Barbarico* is to be ſo underſtood, appears farther from *Cic. Tuſcul. Quæſ. Lib. I. 35.* where he is examining whether Priam would not have been much happier had he died in the flouriſhing State of his Kingdom,

Aſtante ope Barbarica Tectis cœlatis, laqueatis.

than to have prolonged his Life through that Train of Miſeries which afterwards beſel him. But becauſe it is not ſo proper to make *Æneas* call his own Country barbarous, perhaps it may do better to underſtand by *aurum Barbaricum* the Gold and rich Trophics won from the

Blood the Fires which himself had consecrated. Those fifty Bed-chambers, whereon his great Hopes of a *numerous Race were raised*, those Doors that proudly shone with Barbaric Gold and Spoils of *conquered Nations*, were levelled with the Ground: Where the Flames relent, the Greeks take place. Perhaps too you are curious to hear what was Priam's *particular Fate*. So soon as he beheld the Catastrophe of the taken City, and his Palace-gates broke down, and the Enemy planted in the Middle of his private Apartments; the aged *Monarch*, with unavailing Aim, buckles on his Shoulders, trembling with Years, Arms long disused, girds himself with his useless Sword, and rushes into the thickest of the Foes, resolute on Death. In the Center of the Court, and under the naked Canopy of Heaven, stood a large Altar, and an aged Laurel by, overhanging the Altar, and encircling the Household-gods with its Shade. Here Hecuba and her Daughters (like Pigeons flying precipitantly from a blackening Tempest) crouded together, and embracing the Shrines of the Gods, sat round the Altars, hoping for *Protection* in vain. But soon as she saw Priam clad in youthful Arms; *My most unhappy Lord*, she cries, what dire Purpose hath prompted thee to
brace

NOTES.

the foreign Nations with whom they had been at War, especially since *spoliis* immediately follows, which seems to refer to these Trophies with which they used to adorn their Door-posts.

505. *Tenent Danai, qua deficit ignis*. The Greeks are here beautifully represented more cruel than the merciless Flames. The Fire abated, and fell from its Rage, but the more merciless Greeks obstinately persist till all was destroyed.

509. *Arma desueta*. Juvenal thus sets forth Priam as a lively Example of Mens Folly in wishing for long Life, since, besides the personal Infirmities of Old-age, the foreign and external Ills which Length of Years brings about are so heavy and numerous:

*Longa dies igitur quid contulit? omnia vidit
Everſa, et flammis Aſiam ferroque cadentem;
Tunc miles tremulus poſita tulit arma tiara.*

Juv. Sat. X. 265.

*But mark what Age produc'd; be liv'd to ſee
His Town in Flames, his falling Monarchy:
In ſign, the feeble Sire, reduc'd by Fate,
To change his Scepter for a Sword too late.*

Mr. Dryden.

513. *Ingens ara ſuit*. This is that Altar which, as we ſaid before, was consecrated to *Jupiter Hercæus* in the open Court of the Palace, to which Ovid refers,

*Nec tibi ſubſidio præſens ſit numen, ut illi
Cui nihil Hercæi præſuit ara Jovis.*

In Ibim. 283.

And Seneca in *Agam*.

Sparſum cruore Regis Hercæum Jovem.

Jupiter, to whom ſuch Altars were consecrated, was called *Hercæus*, from the Greek Word *εἶρκος*, *septum*, a Wall or Inclosure; either becauſe he protected the Palace, or becauſe the Altar was erected within an Inclosure.

514. *Penates*. By *Penates* here *La Cerda* would have us underſtand the Palace, or Houſe, as it ſometimes ſignifies, becauſe this was not the Place of the *Penates* or *Houſhold-gods*. But others think the Statues of the *Penates* were placed on the ſame Altar with *Jupiter Hercæus*.

515. *Hic Hecuba*. It is well known that the Altars, and other ſacred Places, were the Sanctuaries and Places of Refuge, to which it was uſual for Perſons to fly, to ſcreen themſelves from Danger.

impulit te cingi his telis ? aut quid ruis ? Tempus non eget tali auxilio, nec istis defensoribus : non, si meus Hector ipse nunc afforet. Tandem concede huc ; hæc ara tuebitur omnes, aut moriere simul. Illa effata sic, recepit ad sese, et locavit longævum in sacrâ sede. Ecce autem Polites, unus natorum Priami elapsus de cæde Pyrrhi, fugit in longis porticibus per tela, per hostes, et saucius lustrat vacua atria : Pyrrhus ardens insequitur illum infesto vulnere, jam jamque tenet manu, et premit eum hastâ. Tandem, ut evasit ante oculos et ora parentum, concedit, ac fudit vitam cum multo sanguine. Hic Priamus, quanquam jam tenetur in mediâ morte, tamen non abstinuit, nec pepercit voci iræque : at exclamat, Di persolvant dignas grates, et reddant tibi debita præmia pro tuo scelere, pro talibus ausis, si qua pietas est cælo quæ curet talia ; tibi inquam qui fecisti me coram cernere letum mei nati, et sedasti patrios vultus sanguine. At ille Achilles, quo mentiris te esse satum, non fuit talis in Priamo hoste ; sed erubuit jura fidemque supplicis, reddiditque sepulcro corpus Hectorum exsanguem, remisitque me in mea regna. Senior fatus est sic, conjecitque imbellem telum sine ictu ;

Impul't his cingi telis ? aut quo ruis ? inquit. 520 Non tali auxilio, nec defensoribus istis, Tempus eget: non, si ipse meus nunc afforet Hector. Huc tandem concede : hæc ara tuebitur omnes, Aut moriere simul. Sic ore effata, recepit Ad sese, et sacrâ longævum in sede locavit. 525 Ecce autem elapsus Pyrrhi de cæde Polites, Unus natorum Priami, per tela, per hostes, Porticibus longis fugit, et vacua atria lustrat Saucius : illum ardens infesto vulnere Pyrrhus Insequitur, jam jamque manu tenet, et premit hastâ. Ut tandem ante oculos evasit et ora parentum, 531 Concidit, ac multo vitam cum sanguine fudit. Hic Priamus, quanquam in mediâ jam morte tenetur, Non tamen abstinuit, nec voci, iræque, pepercit : At tibi pro scelere, exclamat, pro talibus ausis, 535 Di (si qua est cælo pietas, quæ talia curet) Persolvant grates dignas, et præmia reddant Debita, qui nati coram me cernere lethum Fecisti, et patrios sedasti funere vultus : At non ille, fatum quo te mentiris, Achilles 540 Talis in hoste fuit Priamo ; sed jura fidemque Supplicis erubuit ; corpusque exsanguem sepulcro Reddidit Hectorum, meque in mea regna remisit. Sic fatus senior, telumque imbellem sine ictu

Conjecit ;

N O T E S.

529. *Infesto vulnere.* Vulnus is used here poetically for the wounding Weapon.

538. *Nati coram me cernere lethum fecisti.* He does not complain of him for putting his Son to Death, but for his Barbarity in making him to be the Witness of so shocking a Spectacle.

539. *Sedasti funere vultus.* Funere, says Servius, is a Carcase, a dead Body, warm, and new slain. When carried out to receive Funeral Obsequies, it is called *Exsequiæ*. The

Ashes of it, when burned, are *Reliquiæ*, and the Interment of it is *Sepulchrum*.

540. *Satum quo te mentiris.* Whom you but feign to be your Father, since your Actions disprove your Birth from him. A severe Sarcastm ; as much as to say, No Man who had any Humanity in his Nature, could ever beget such a Son. The Sentiment is the same with that which *Dido* throws out in her Outrage against *Æneas* ;

Nec

brace on these Arms? Or whither are you driving? The present Conjunction hath no Need of such feeble Aid, nor Hands like these in our Defence: Tho' even my Hector himself were here, it would not avail. Hither repair, now that all Hope is lost; this Altar will protect us all, or here you *and we* shall die together. Having thus said, she took her aged Lord to her Embraces, and placed him on the sacred Seat. But lo! Polites, one of Priam's Sons, escaped from the Sword of Pyrrhus, through Darts, through Foes, shoots across the long Galleries, and bleeding in his Wounds traverses the waste Halls. Pyrrhus, all on Fire, pursues him with the hostile Weapon, is just grasping him with his Hand, and presses on him with the Spear. Soon as he at length got into the Sight and Presence of his Parents he dropped down, and poured out his Life with a Stream of Blood. Upon this Priam, though environed with Death on every Side, yet did not forbear, nor had Command of his Tongue and Passion: But may the Gods, he cries, if there be any Justice in Heaven, to regard such Events, give thee ample Retribution and due Reward for this thy Wickedness, for these thy audacious Crimes, who hast made me Witness to the Death of my own Son, and defiled a Father's Eyes with *beholding filial Blood*: Yet he, from whom you falsely claim your Birth, *even Achilles*, was not thus barbarous to Priam *for all he* was his Enemy, but paid some Regard to the Laws of Nations and a Suppliant's Right, restored my Hector's lifeless Corse to be buried, and sent me back into my Kingdom. Thus spoke the aged Monarch, and without any Force threw a feeble Dart; which was instantly repelled by the hoarse

N O T E S.

Nec tibi Diva parens, generis nec Dardanus auctor,

Perfide, sed duris genuit te cautibus horrens Caucafus, Hyrcanæque adnorunt ubera tigres.

Æn. IV. 365.

541. *In hoste Priamo.* When I was an active Enemy, capable of annoying him, and it would have been worth his While to put me to Death; whereas now I hardly exist, my Life is of no Avail either as a Friend or Foe.

541. *Iura fidemque supplicis erubuit.* In the twenty fourth Book of the Iliad Homer makes Priam repair to Achilles's Tent, and ransom from him the Body of Hector. Virgil judiciously makes Priam forbear mentioning the

Gifts by which Achilles was induced to restore the Body of his Enemy, and attributes his Action only to Generosity, Justice, and Sense of Honour.

543. *In mea regna remisit.* He had it in his Power to have detained Priam, or put him to Death; but he blushed at the Thought of violating the Laws of Nations, which forbid to hurt the Person of a King, require the Dead to be allowed the Rights of Burial, and the Laws of Humanity to be observed even to an Enemy when disarmed; those Laws he observed, and that Faith which is due to a Suppliant, whose Persons have always been held sacred by the Laws of Hospitality.

545. *Repulsus*

quod protinus repulsum est raucō ære, et pependit nequicquam in summo umbone clypei. Cui Pyrrhus respondit: ergo referes hæc, et ibis nunciis Pelidæ meo genitori: memento narrare illi mea tristitia facta, Neoptolemumque esse degenerem: Nunc morere. Dicens hæc, traxit eum trementem ad ipsa altaria, et lapsantem in multo sanguine nati: lævâque manu implicuit ejus comam; dextrâque extulit coruscum ensẽ, ac abdidit eum lateri Priami tenus capulo. Hæc fuit finis fatorum Priami: Hic exitus tulit illum sorte, videntem Trojam incensam et Pergamâ prolapsa; illum quondam regnatorem Asiæ superbum tot populis terrisque: ille jacet ingens truncus in litore, caputque avulsum humeris, et corpus sine nomine. At sævus horror tum primum circumstetit me: obstupui; imago chari genitoris subiit in mentem, ut vidi regem æquævum exhalantem vitam crudeli vulnere: Creüsa deserta subiit in mentem, et domus direpta, et casus parvi Iuli. Respicio, et lustrò quæ copia sit circum me. Omnes desessi deseruere me, et saltu misere ægra corpora ad terram, aut dedere ea ignibus. Addeoque jam ego unus super eram, cum aspicio Tyndarida servantem limina Vestæ,

Conjecit; raucō quod protinus ære repulsum, 545
Et summo clypei nequicquam umbone pependit.
Cui Pyrrhus, referes ergo hæc, et nuncius ibis
Pelidæ genitori: illi mea tristitia facta,
Degeneremque Neoptolemum, narrare memento:
Nunc morere. Hæc dicens, altaria ad ipsa trem-
mentem 550

Traxit, et in multo lapsantem sanguine nati:
Implicuitque comam læva; dextrâque coruscum
Extulit, ac lateri capulo tenus abdidit ensẽ.
Hæc finis Priami fatorum: hic exitus illum 554
Sorte tulit, Trojam incensam et prolapsa videntem
Pergama, tot quondam populis terrisque superbum
Regnatorem Asiæ; jacet ingens littore truncus,
Avulsumque humeris caput, et sine nomine corpus.
At me tum primum sævus circumstetit horror:
Obstupui; subiit cari genitoris imago, 560
Ut regem æquævum crudeli vulnere vidi
Vitam exhalantem: subiit deserta Creüsa,
Et direpta domus, et parvi casus Iuli.
Respicio, et, quæ sit me circum copia, lustrò.
Deseruere omnes desessi, et corpora saltu 565
Ad terram misere, aut ignibus ægra dedere.
Jamque adeo super unus eram, cum limina Vestæ
Servantem,

N O T E S.

545. *Repulsum*—*pependit*. i. e. It was so repelled as to fall short of wounding or killing him, yet pierced the Boss of his Buckler, and hung there quite harmless: As for the Reading, which is in some Copies, *sepultum* instead of *repulsum*, it is not worth confuting.

550. *Altaria ad ipsa trementem*, &c. Every Word here aggravates the Cruelty of this Action; *traxit*, he dragged him, *trementem*, trembling, not through Fear, but Age, and Decay of Nature; he dragged him *ad ipsa altaria*, to that very Altar where he had fled for Refuge; *et lapsantem in multo sanguine nati*; this is a very moving Circumstance, that the reverend aged Monarch should be thus

trailed through a slippery Deluge of his Son's Blood, the very Sight of which was worse to him than Death. What follows is the strong Picture of a Heart quite lost to all Sense of Humanity, and capable of perpetrating the most shocking Cruelties with the greatest Unconcern and Indifference.

550. *Altaria ad ipsa*. Others however write that Priam was not slain at the Altar, but that Pyrrhus finding him there, dragged him away to Achilles's Tomb, which was near the Promontory of Sigæum, and thus sacrificed him to his Father's Manes. But where there are different Traditions concerning the same Fact, the Poet is at Liberty to choose which

hoarse *resounding* Brass, and hung on the highest Bos of the Buckler without any Execution. To whom Pyrrhus replies: These Tidings then *yourself* shall bear, and go with the Message to my Father: Forget not to inform him of my cruel Deeds, and of his degenerate Son Neoptolemus: Now die. With these Words he dragged him up to the very Altar, *all* trembling, and sliding in a Plash of his Son's Blood, and with his Left-hand grasped his twisted Hair, and with his Right unsheathed his glittering Sword, and plunged it into his Side up to the Hilt. Such is the End of Priam's Fate: This the final Doom allotted to him, having before his Eyes Troy consumed, and its Towers laid in Ruins; once the proud Monarch of Asia, *who reigned* over so many Nations and Countries: Now he lies a Trunk at large extended *on the Shore*, a Head torn from the Shoulders, and a nameless Corse. Then, and not till then, fierce Horror assailed me round: I stood aghast; the Image of my dear Father arose to my Mind, when I saw the King, of equal Age, breathing out his Soul by a cruel Wound; To my Mind arose forlorn Creüsa, my rifled House, and the Fate of tender Iulus. I look about, and survey what Troops were to stand by me. All had left me through Despair, and *either* flung their fainting Bodies to the Ground, or gave them to the Flames. And thus now I remained all alone, when I spy Helen keeping watch in the

N O T E S.

which ever of them suits his Purpose best.

554. *Hic exitus illum sorte tulit.* This is a pretty singular Idiom, *this Death carried him off by Heaven's Appointment.*

557. *Jacet ingens littore truncus.* In this and the following Circumstances *Virgil* is thought to have an Eye to the unhappy Fate of *Pompey*, of whom *Plutarch* gives the following Account: "The Assassins cut off his Head, then flung his naked Body on the Shore, and left it a Spectacle to every curious Eye."

558. *Sine nomine corpus.* The Head is as it were the Index to distinguish the Person, and lead to the Knowledge of his Name. Or, without a Name, may signify *despicable, disesteemed*, as *Florus* calls a Man who has no Honour, *homo sine tribu, sine nomine.*

567. *Jamque adeo super unus eram.* There

is some doubt raised about the Genuineness of this Passage concerning *Helen*, from this to Verse 589. *Cum mihi se,* &c. Those who reject them, connect the Verses that go before with those that follow thus:

*Deseruere omnes desessi, et corpora saltu
Ad terram misere, aut ignibus ægra dedere.
Tum mihi se, non ante oculis tam clara, vi-
dendam*

Obtulit, &c.

Making *Venus's* Appearance to be in order to restrain *Æneas*, who was going to kill himself. But whatever may be alleged against these Verses, those who are acquainted with *Virgil's* Style, will easily distinguish them to be his; nor are the Objections against them so strong, but that they admit of very satisfactory Answers. They are chiefly these three; 1. It is alleged, that what *Virgil* here says of *He-
len's*

et tacitam latentem in se-
cretâ sede : clara incen-
dia dant lucem mihi er-
ranti, ferentique oculos
passim per cuncta. Illa,
communis Erinny's Trojæ
et patriæ, permetuens Teu-
cros infestos sibi ob Per-
gamam everſa, et pœnas
Danaûm, et iras deserti
conjugis, abdiderat sese,
atque invisa sedebat in
aris. Ignem exarsere meo
animo ; ira subiit ulciſci
patriam cadentem, et su-
mere pœnas ſcleratas.
Hæc ſcilicet incolumis aſ-
piciet Spartam patriasque
Mycenæ ? ibitque regi-
na, triumpho parto ? vi-
debit conjugiumque, do-
mumque, patres, natoſ-
que, comitata turbâ Ili-
adum et Phrygiis mini-
ſtris ? Priamus occiderit
ferro ? Troja arſerit ig-
ni ? Dardanium littus to-
ties ſudarit ſanguine ?
Non ita erit : Namque
eſt nullum memorabile
nomen in ſceminâ pœnâ,
nec iſta victoria habet
laudem ; tamen laudabor
extinxiſſe nefas, et ſuſſiſſe pœnas merentis ;

Servantem, et tacitam ſecretâ in ſede latentem,
Tyndarida aſpicio : dant clara incendia lucem
Erranti, paſſimque oculos per cuncta ferenti. 570
Illa ſibi infeſtos everſa ob Pergama Teucros,
Et pœnas Danaûm, et deſerti conjugis iras,
Permetuens, Trojæ et patriæ communis Erinny's,
Abdiderat ſeſe, atque aris inviſa ſedebat.
Exarſere ignes animo ; ſubit ira, cadentem 575
Ulciſci patriam, et ſcleratas ſumere pœnas.
ſcilicet hæc Spartam incolumis patriasque Mycenæ
Aſpiciet ? partoque ibit regina triumpho ?
Conjugiumque, domumque, patres, natoſque,
videbit,
Iliadum turba et Phrygiis comitata miniſtris ? 580
Occiderit ferro Priamus ? Troja arſerit igni ?
Dardanium toties ſudarit ſanguine littus ?
Non ita ; namque eſt nullum memorabile nomen
Femineâ in pœnâ eſt, nec habet victoria laudem,
Extinxiſſe nefas tamen, et ſuſſiſſe merentis 585
Laudabor

N O T E S.

len's dreading the Reſentment of her Huſband
Menelaus, — deſerti conjugis iras permetuens, con-
tradicts what he tells us in the ſixth Book,
Verſe 525. of having fought to make her
Peace with Menelaus by betraying Deiphobus.
But tho' ſhe endeavoured to ingratiate herſelf
with Menelaus by that Piece of Treachery, it
does not follow that he was actually reconciled
to her, at leaſt ſo fully as not to leave her
guilty Mind under ſome Apprehenſions of his
Reſentment. Accordingly we learn from Eu-
ripides in Troad. Verſes 35, 876, 1056, that
Helen was carried away a Captive by Menelaus
with the Trojan Women, with a View to have
her put to Death by the Greeks whoſe Sons had
fallen in that War. Another Objection is,
that Virgil outrages the Character of his He-
roe, in making him entertain a Thought of
killing a Woman, and that in the Temple.
Perhaps there would have been ſome Force in
this Objection, had Æneas actually put Helen
to Death ; tho' even then I know not but he

might have been juſtified on the Foot of thoſe
very Motives which he himſelf urges in behalf
of the Action.

— Eſt nullum memorabile nomen

Fæmineæ in pœna eſt, nec habet victoria lau-
dem ;

Extinxiſſe nefas tamen, et ſuſſiſſe merentis
Laudabor pœnas ; animumque expleſſe juravit
Ultriſcis flamme, et cineres ſatiſſe meorum.

Who could have blamed him, if, in the Hur-
ry and Confuſion of mingled Paſſions, with
which his Mind muſt then have been racked,
he had revenged his own and his Country's
Sufferings on that fair Traitor, who was
chargeable with the Guilt of ſo many thou-
ſand Deaths, and of the utter Deſolation of a
whole innocent People and once flouriſhing
Kingdom : But when, inſtead of giving way
to thoſe firſt Emotions of a juſt Reſentment,
he checks his Deſire of Revenge, deliberates
on the Merits of the Action, and is at length
withheld from perpetrating it by the Interpoſi-
tion

the Temple of Vesta, and silently lurking in a secret Corner : The bright Flames give me Light as I am roving on, and throwing my Eyes around on every Object. She, the common Fury of Troy and her Country, dreading the Trojans, her deadly Foes upon account of their ruined Country, and the Vengeance *due to her* from the Greeks, together with the fierce Resentment of her deserted Lord, had hid herself, and was sitting by the Altars, an odious Sight. Flames were kindled in my Soul : I burned with Rage to avenge my falling Country, and take Satisfaction on her guilty Head. Shall she then with Impunity *again* behold Sparta and her Country Mycenæ, and go off *in the Pride of* a Queen, after she has gained her Triumph ? Shall she *again* see her Marriage-bed, her Home, her Fathers, her Sons, accompanied with a Retinue of Trojan Dames and Phrygian Women her Slaves ? Shall Priam bleed ? Shall Troy be consumed ? Shall the Trojan Shore so often be drenched in Blood, *and yet she go unpunished ?* It must not be : For tho' there be no Merit in punishing a Woman, nor any Honour in such a Victory ; yet shall I be applauded for having extinguished a wicked Incendiary, and for inflicting on her the Punishment she deserves ; besides it will be a Pleasure, to gratify my Desire

N O T E S.

tion of his Goddess-mother, or, in other Words, by the Force of superior Reason, what Shadow of Reason have even the severest Critics for censuring such a Conduct ? It is objected, in the last Place, that these Verses cannot be allowed to be *Virgil's*, because he cannot be supposed so unacquainted with the History of *Helen*, as not to know that she had left *Troy* long before it was taken. The History, of which it is alledged *Virgil* could not be ignorant, is that of *Herodotus*, who tells us, he had learned from some *Egyptian* Priests, who had it from *Menelaus's* own Mouth, that the *Trojans* had sent away *Helen* to *Egypt* before the *Greeks* re-demanded her : An Opinion of whose Truth *Herodotus* himself appears to have been so fully convinced, that he is at great Pains to prove it. But whether *Virgil* was acquainted with *Herodotus's* Account or not, it is sufficient that he has poetical Tradition on his Side, and is supported by the Authority of *Homer* and *Euripides*.

567. *Limina Vestæ servanem. Servare do-*

num, signifies to look after it with Anxiety and a jealous Eye, full of Fears, and watchful of every Danger : So the Word is used by *Plautus Aulul.* 1, 2, 3. *Redi nunc jam intro, atque intus serva.* Where the Commentator says, *Servare est sollicite et suspiciose observare.* 576. *Sceleratas sumere pœnas.* i. e. *Sumere pœnas de scelerata*, as in Verse 584. *Fœmina pœna* for *pœna de fœmina*.

577. *Patriasque Mycenæ.* Mycenæ was not the Place of her own Nativity, for she was born at *Sparta*, but of her Husband *Menelaus*.

585. *Extinxisse nefas.* *Helen* is justly stiled *nefas*, a Monster of Wickedness, who, by her Leudness, had been the Occasion of kindling so dreadful a War. She was first ravished by *Theseus*, then married *Menelaus*, whom she seduced for the adulterous *Paris*. To him too she was unfaithful, having committed Incest in *Troy* with her Son-in-law *Orythus*, the Son of *Paris* and *Oenone*. *Philostatus* too in his *Heracles* has celebrated the Story of her Amour with *Achilles*.

juvabitque me expleſſe a-
nimum ultricis flammæ,
et ſatiſſe cineres meorum.
Jactabam talia, et fere-
bar mente furiatâ; cum
alma Parens, non viſa
tam clara meis oculis an-
te, obulit ſe videndam
mihi, et refulſit per no-
ctem in purâ luce, confeſ-
ſa Deam, qualiſque et
quanta ſolet videri Cœ-
licolis; continuitque me
prebentem dextrâ, inſu-
perque addidit hæc roſe
ore: Nate, quis tantus
dolor excitat tuas indomi-
tas iras? ob quid furis?
aut quonam cura noſtri
receſſit tibi? non prius
aspicies ubi liqueris pa-
rentem tuum Anchifen
feſſum ætate? ſuperetne
conjug tua Creüſa, puer-
que Aſcanius? quos om-
nes Graiæ acies undique
circum errant; et quos
flammæ jam tulerint, et
inimicus enſis hauſerit, ni
mea cura reſiſtat. Non
inviſa facies Lacæne
Tyndaridis, Pariſve cul-
patuſ, ſed inclementia Di-
vûm, Divûm inquam,
evertit has opes, ſternit-
que Trojam à culmine.
Aſpice, namque eripiam
omnem nubem, quæ nunc
obduſta tibi tuenti hebetat
tuos mortales viſus, et
humida circum caligat:
ne tu time qua juſſa tuæ
parentis, neu reſuſa pa-
rere illius præceptis. Hic,
ubi viſes moles diſſectas, ſaxaque avulſa ſaxis, fumumque undantem mixto pulvere, Neptunus quat-
it muros, fundamentaque emota magno tridenti, eruitque totam urbem à ſedibus.

Laudabor pœnas; animumque expleſſe juvabit
Ultricis flammæ, et cineres ſatiſſe meorum.
Talia jactabam, et furiatâ mente ferebar;
Cum mihi ſe, non ante oculis tam clara, videndam
Obtulit, et purâ per noctem in luce refulſit, 590
Alma parens, confeſſa Deam, qualiſque videri
Cœlicolis et quanta ſolet; dextrâque prehenſum
Continuit; roſeoque hæc inſuper addidit ore:
Nate, quis indomitas tantus dolor excitat iras?
Quid furis? aut quonam noſtri tibi cura receſſit?
Non prius aspicies ubi feſſum ætate parentem 596
Liqueris Anchifen? ſuperet conjuxne Creüſa,
Aſcaniusque puer? quos omnes undique Graiæ
Circum errant acies; et, ni mea cura reſiſtat,
Jam flammæ tulerint, inimicus et hauſerit enſis.
Non tibi Tyndaridis facies inviſa Lacæne, 601
Culpatuſve Paris; Divûm inclementia, Divûm,
Has evertit opes, ſternitque à culmine Trojam.
Aſpice, namque omnem, quæ nunc obduſta tuenti
Mortales hebetat viſus tibi, et humida circum 605
Caligat, nubem eripiam: tu ne qua parentis
Juſſa time, neu præceptis parere reſuſa.
Hic, ubi diſſectas moles, avulſaque ſaxis
Saxa viſes, mixtoque undantem pulvere fumum,
Neptunus muros magnoque emota tridenti 610
Fundamenta quatit, totamque à ſedibus urbem
Eruit.

NOTES.

590. *Obtulit alma parens.* Venus was the moſt proper Deity to interpoſe in behalf of *Helen*, whom ſhe had all along protected, and firſt conferred on *Paris* as a Reward for the Judgment he had given in her Favour againſt *Juno* and *Minerva*.

601. *Tyndaridis.* *Helen* was the Daughter of *Jupiter* and *Leda*, and is called *Tyndaris*, becauſe *Tyndareus*, the King of *Sparta*, was married to *Leda*.

602. *Divûm inclementia, Divûm.* This

Reading is much more emphatic than *verum*, or *ſed enim inclementia Divûm*, and is ſupported by the Authority of ſeveral ancient and more correct Copies. *Homer* in the third *Iliad* makes *Priam* thus exculpate *Helen* in a warm Sally of Paſſion, and lay the Blame of *Troy's* Diſaſter on the Gods, II. III. 164.

604. *Aſpice, namque, &c.* *Macrobius* in *Som. Scip. Lib. I. Cap. 3.* applies this Paſſage to the State of the Soul, which, being immerſed in Matter during its Union with the Body,

fire of burning Revenge, and to give Satisfaction to the Manes of my Friends. Thus was I expostulating, and furiously agitated in my Soul, when my kind Parent presented herself to my View with such Brightness as I had never seen before, and amidst the *Darkness of the Night* shone forth in pure radiant Light, displaying all the Goddesses, with such Dignity, such *Grandeur and Majesty*, as she shews to the Immortals; she restrained me fast held by the Right-hand, and besides let fall these Words from her rosy Lips: My Son, what high Provocation kindles *your* ungoverned Rage? Why *so* transported? Or whither are *all* thy Regards to me *now* fled? Will you not first see in what Situation you have left your Father Anchises, encumbered with Age? Whether your Spouse Creusa be *still* in Life, and the Boy Ascanius, around whom the Grecian Troops from every Quarter reel? And, had not my Guardian-power opposed, the Flames had already carried off, or the cruel Sword drunk their Blood. Not Lacedæmonian Helen, thus odious in your Eyes, nor Paris, *so often* blamed; *but* the Gods, the unrelenting Gods overthrow this powerful Realm, and level the towering Tops of Troy with the Ground. Turn your Eyes, for I will dissipate every Cloud which now intercepting the View bedims your mortal Sight, and spreads a humid Veil of Mist around you: Fear not you the Commands of a Parent, nor refuse to obey her Orders. Here, where you see *those* Heaps of Ruins, and Piles from Piles of Building torn, and Smoke in Waves ascending with mingled Dust, Neptune shakes the Walls, and Foundations loosened by his mighty Trident, and overturns the whole City from its *firm* Basis. Here *again* Juno, extremely fierce,

N O T E S.

Body, is incapable of beholding Objects directly, but only through a Veil, a thick Cloud; i. e. a gross, corporeal Medium. *Milton* seems to have had this Passage in his Eye in the eleventh Book of his *Paradise Lost*, where the Angel prepares *Adam* for beholding the future Vision of his Posterity and their History, which he is going to set before him;

— But to nobler Sights

Michael from Adam's Eyes the Film remov'd,
Which that false Fruit that promis'd clearer
Sight

Had bred; then purg'd with Euphrasie and
Rue

The visual Nerve, for he had much to see, &c.
Book XI. 411.

610. *Neptunus muros*, &c. Virgil makes *Neptune* an Enemy to *Troy* on account of the Perjury of *Laomedon*, who cheated that God of his promised Hire for building the Walls of *Troy*. Which Fable, according to *Servius*, sets forth to us this historical Fact, that *Laomedon* had applied the Money, which he had destined for the Worship and Service of *Neptune*, to the building of the Walls of *Troy*.

B. 2

612. *Juno*

Hic sævissima Juno prima tenet Scæas portas, furensque vocat socium agmen à navibus; accincta ferro. Respice, jam Tritonia Pallas insedit summas arces, effulgens nimbo et sævâ Gorgone. Ipse pater Jupiter sufficit animos viresque secundas Danaï: ipse suscitât Deos in Dardana arma. O nate, eripe fugam, impone finem tuo labori. Ego nusquam abero, et sistam te tutum in patrio limine. Dixerat, et condidit se in spissis umbris noctis. Diræ facies apparent, magnæque numina Divum inimica Trojæ. Tum verò omne Ilium visum est mihi considere in ignes, et Neptunia Troja visa est verti ex imo. Ac veluti cum agricolæ certatim instant eruere antiquam orcum in summis montibus, accisam ferro crebrisque bipennibus; illa ortus usque minatur ruinam, et tremefacta comam concusso vertice nutat, veritice concusso: donec paulatim evicta vulneribus, congemit supremum, avulsaque jugis traxit ruinam. Descendo, ac expeditor inter flammam et hostes, Deo me ducente:

Eruit. Hic Juno Scæas sævissima portas
Prima tenet, sociumque furens à navibus agmen
Ferro accincta vocat.

Jam summas arces Tritonia, respice, Pallas 615
Insedit, nimbo effulgens et Gorgone sæva.
Ipse Pater Danaïs animos viresque secundas
Sufficit: ipse Deos in Dardana suscitât arma.
Eripe, nate, fugam, finemque impone labori.
Nusquam abero, et tutum patrio te limine sistam.
Dixerat, et spissis noctis se condidit umbris. 621
Apparent diræ facies, inimicaque Trojæ
Numina magna Deûm.

Tum verò omne mihi visum considerare in ignes
Ilium, et ex imo verti Neptunia Troja. 625
Ac veluti summis antiquam in montibus orcum,
Cum ferro accisam, crebrisque bipennibus instant,
Eruere agricolæ certatim; illa usque minatur,
Et tremefacta comam concusso vertice nutat,
Vulneribus donec paulatim evicta, supremum 630
Congemuit, traxitque jugis avulsa ruinam:
Descendo, ac ducente Deo, flammam inter et hostes
Expeditor:

N O T E S.

612. *Juno Scæas portas tenet.* The Gates of Troy, we are told, were six in Number; the Gate of *Antenor*, the Gate of *Dardanus*, the *Ilian*, the *Catumbrian*, *Trojan*, and *Scæan*. By the *Scæan* Gate the *Trojan* Horse is said to have entered, which probably is the Reason why *Juno* is posted at that Gate rather than any other, she being all along represented as the most implacable Foe to Troy.

616. *Nimbo effulgens.* By the *Nimbus*, *Servius* understands a lucid Circle, or divine Brightness, which the Gods wore round their Heads, and were thereby distinguished from Mortals.

616. *Gorgone.* The three Daughters of *Phorcus*, *Medusa*, *Enryale*, and *Stenyo*, were called *Gorgones*, *Gorgons*, or the terrible Sisters. *Medusa* having been violated by *Neptune* in *Minerva's* Temple, that Goddess transformed the Hair of her Head into Serpents, the very

Sight of which turned Men into Stones. This Head *Perseus* cut off by the Assistance of *Minerva*, who lent him her Buckler, which was of Brass so finely polished, that it reflected the Image of the *Gorgon's* Head as in a Mirror; and thus secured him from the fatal Influence of her Eyes, and enabled him to destroy her. This Head *Minerva* wore upon her Buckler; to render her the more awful and tremendous.

617. *Ipse pater.* *Juno* and *Minerva* opposed the *Trojans* from partial Motives, because they had been slighted by *Paris*; but *Jove* was an Enemy to them, because their Cause was unrighteous, in detaining *Helen* contrary to the Law of Nations.

622. *Apparent diræ facies.* All the horrid Images of War and Desolation.

623. *Numina magna.* The Gods were divided chiefly into two Classes, the *Dii majorum*, and the *Dii minorum gentium*; the Gods here

fierce, is posted in the Front to guard the Scæan Gate, and, *clad* in martial Array, with furious Summons calls from the Ships her social Band. See *where* Tritonian Pallas hath now planted herself on *that* lofty Turret, refulgent with her *radiant* Cloud, and with her Gorgon terrible. Father *Jove* himself supplies them with Courage and Strength for Victory: Himself stirs up the Gods against the Arms of Troy. Speed thy Flight, my Son, and put a Period to thy Toils. In every Danger I will stand by you, and safe set you down in your Father's Palace. She said, and sunk out of Sight into the thick Shades of Night. *Now* direful Forms appear, and the great Gods, adverse to Troy, in their awful Majesty. Then indeed all Ilium seemed at once to sink into the Flames, and Troy, built by Neptune, to be overturned from its lowest Foundation. And as when with emulous Keeness the Swains labour to fell an Ash that long hath stood on a high Mountain, hewing it about with Iron Tools and many an Ax, ever and anon it threatens a *Fall*, and, waving its Locks, nods with its convulsed Top, till gradually, by Wounds subdued, it hath groaned its last, and, torn from the Ridge of the Mountain, draws along with it Ruin and *Desolation*. Down I come, and, under the Conduct of the God, clear my Way amidst Flames and Foes: The Darts give Place, and

N O T E S.

here referred to are of the first Order, *viz.* Jupiter, Juno, Neptune, Minerva, and therefore are fitly denominated *magna numina Deum*.

626. *Ac veluti*, &c. This Simile is imitated from Homer, II. XVI. 481. who applies it to the Death of Sarpedon; but Macrobius himself acknowledges that the Copy far exceeds the Original.

629. *Comam—nutat*. Virgil considering a Tree in Analogy to the human Body, calls the extended Boughs its *Arms, brachia*, Geor. II. 296, 368. and here its Leaves, *comam, Hair, or Locks*. So also Milton, *Par. Lost*, K. 1065.

—vibile the Winds

Blow moist and keen, shattering the graceful Locks

Of those fair spreading Trees—

632. *Ducente Deo, flammam inter et hostes*.

Were we to allegorize this Passage, we might say, that *Venus* conducting *Æneas* through Fire and Sword, signifies that the pious Love which burned in his Breast, first to his Country, and

next to his dear Relations, rendered him insensible of every Danger that opposed the Bent of his Affection. This is the Light wherein *Spenser* has considered it in his Hymn in honour of Love:

*Thou art his God, thou art his mighty Guide,
Thou, being blind, letst him not see his Fears,
But carriest him to that which he hath ey'd,
Thro' Seas, thro' Flames, thro' thousand
Swords and Spears;*

*Ne ought so strong that may his Force
withstand,*

*With which thou armest his restless Hand.
Witness Leander in the Euxine Waves,
And stout Æneas in the Trojan Fire.*

632. *Ducente Deo*. Servius will have it that *Venus* here is called *God*, because the Deities partook of both Sexes. And we are particularly told that *Venus* had a Statue in *Cyprus* under the Name of *Venus barbata*, the male *Venus*, and was worshipped by the Men in the Garb of Females, and by the Women dressed like Men. But there is no Necessity of hav-

tela dant locum mihi,
 flammæque recedunt. *Ass*
ubi jam perventum est ad
limina patriæ sedis, do-
mosque antiquas; Geni-
tor, quem primum opta-
bam tollere in altos mon-
tes, petebamque primum,
abnegat producere vitam,
Trojâ excisâ, patique exsi-
lium. Ait, o vos, quibus est
sanguis integer ævi, qui-
busque virces stant solidæ
suo robore, vos agitate
fugam. Si cœlicolæ volu-
issent me ducere vitam,
servassent mihi has sedes:
fatis superque vidimus u-
na excidia, et superavi-
mus captæ urbi. O vos,
affati meum corpus sic
sic positum, discedite. Ego
ipse inveniam mortem hac
manu: hostis miserebitur
mei, petetque meas exu-
vias: jactura sepulchri
est mihi facilis. Ego
jampridem irrovisus Divis,
et inutilis, demoror annos,
ex quo tempore pater Di-
vis atque rex hominum
afflavit me ventis fulmi-
nis, et contigit me igni.
Perstabat memorans talia,
manebatque fixus. Contra,
nos effusi lacrymis, conjuxque Creûsa,

Expedior: dant tela locum, flammæque recedunt.
 Ast ubi jam patriæ perventum ad limina sedis, 634
 Antiquasque domos; Genitor, quem tollere in altos
 Optabam primum montes, primumque petebam,
 Abnegat excisâ vitam producere Trojâ,
 Exsiliumque pati. Vos o, quibus integer ævi
 Sanguis, ait, solidæque suo stant robore vires,
 Vos agitate fugam. 640

Me si cœlicolæ voluissent ducere vitam,
 Has mihi servassent sedes: fatis una superque
 Vidimus excidia, et captæ superavimus urbi.
 Sic ô, sic positum affati discedite corpus.
 Ipse manu mortem inveniam: miserebitur hostis,
 Exuviasque petet: facilis jactura sepulchri. 646
 Jampridem invifus Divis, et inutilis, annos
 Demoror, ex quo me Divûm pater atque homi-
 num rex

Fulminis afflavit ventis, et contigit igni.
 Talia perstabat memorans, fixusque manebat. 650
 Nos contra effusi lacrymis, Conjuxque Creûsa,
 Ascaniusque,

N O T E S.

ing Recourse to that Conceit; *Deus, a God*, signifies Deity in general, and may be said either of Gods or Goddesses, as *homo, Man*, is the general Word for the human Species.

633. *Expedior*. Literally, *I am disintangled or extricated, viz. from every Danger*.

636. *Primum optabam*. We learn, from *Varro*, that the *Greeks* having given *Æneas* Permission to carry off what was dearest to him, he was seen trudging through the Town with his Father upon his Shoulders; while others, to whom the same Permission was given, went off loaded with Gold and Silver. The *Greeks*, struck with this eminent Example of filial Love in *Æneas*, gave him a second Option, which he made use of in carrying off his Gods. Upon this they were induced to grant him full Liberty to take along with him his whole Family, and all his Effects. To this *Ovid* seems to allude, when he says of *Æneas*,

Sacra, et sacra altera, Patrem
Æst humeris, venerabile onus, Cythereius Heros

De tantisque opibus prædam pius eligit illam
Ascaniumque suum.

638. *Integer ævi sanguis*. i. e. Whose Blood is full, and not yet impaired, as in old Men; *integer ævi* is a Greek Construction, *causa*, or some such Word, being understood.

642. *Una vidimus excidia*. Because he had seen the City taken before by *Hercules* under the Reign of *Laomedon*, a Fact not only mentioned by the Poets, but by Historians of good Authority. See *Dionys. Halic. Antiq. Lib. I.* and *Arifides in Rhodiaca*. The latter, speaking of *Troy*, says in so many Words, *Troy was twice taken, once by Hercules, and a second Time by the Greeks*. And *Virgil* expressly says elsewhere, that *Anchises* had been twice saved from the Ruins of *Troy*. *Æn. III. 476.*

Bis Pergameis crepte ruinis.

644. *Sic ô, sic positum*. *Anchises* considers himself as already dead, and therefore desires them to take the last Farewel of him, as of a *corpus positum*, a dead Corfe laid out for Burial,

and the Flames retire. But now, when arrived at the Gates of my Paternal-seat, and ancient Mansion-house, my Father, whom I was desirous first to remove to the high Mountains, and whom I first besought, obstinately refuses to survive the Ruins of Troy, and to suffer Exile. You, says he, who are full of youthful Blood, and whose Powers remain firm in all their Strength, do you attempt your Flight. As for me, had the Powers of Heaven designed I should prolong my Life, they had preserved to me this Mansion: Enough it is, and more than enough, that I have seen one Catastrophe of Troy, and outlived the taking of this City. Thus, oh leave me thus with the last Farewel to my Body laid in its dying Posture. With this Hand shall I find Death myself: Or the Enemy will pity me, and give it, and lust for my Spoils. The Rites of Sepulture I can easily forego. Long have I lingered out a Length of Years, hated by the Gods, and useless to the World; from what Time the Father of Gods, and Sovereign of Men, blasted me with the Winds of his Thunder, and struck me with Lightning. Such Purpose declaring he persisted, and remained unalterable. On the other hand I, my Wife Creüsa, Ascanius, and the whole Family, bursting forth

N O T E S.

rial, or for the Funeral-pile, of which the Friends used to take a solemn Farewel, by repeating *vale, vale, vale*. We may observe farther, that there is a vast Force and Emphasis in these Particles *sic ô, sic*, insomuch that if we take them away, we destroy the chief Beauty and Energy of the whole Line. The Repetition of the *sic* shews Anchises's obstinate Purpose of dying, and his earnest Desire of being left to pursue that Resolution. It is used the same Way in the fourth Book, when Dido, bent on Death, is just going to plunge the Dagger into her Bosom, she breaks forth into that abrupt Exclamation,

Sic sic juvat ire sub umbras.

645. *Ipse manu mortem inveniam.* Servius understands *manu* of the Enemy, but that seems forced. The Sentence is explained by a parallel one in Tacitus; *Primum ubi vulnus Varo adactum, ubi infelici dextera et suo ictu mortem invenierit.*

645. *Miserebitur hostis.* This strongly marks the Anguish of his Soul; he was so weary of Life, that he would reckon it an Act of Pity in the Enemy to put an End to it. It

is the same Sentiment with that of Euryalus's Mother, who, in the Bitterness of her Grief for the Loss of her Son, thus addresses Jupiter;

*Aut tu, magne pater Divûm, miserere, tuoque
Invisum hoc detrude caput sub Tartara telo:
Quando aliter nequeo crudellem abrumperé vitam.*

Æn. IX. 495.

649. *Fulminis afflavit ventis.* The Winds by some of the Ancients were reckoned the efficient Causes of Thunder;

Jupiter, an venti, discussa nube tonarent.

Ovid. Met. XV. 70.

Anchises, according to Tradition, was blasted with Lightning for having divulged his Intrigue with Venus; and some say he was thereby struck blind: But, whatever others alledge, Virgil at least supposes him to have had the Use of his Eyes, as Verse 687.

Et pater Anchises oculos ad sidera lætas

Extulit.

And again, Verse 732.

Genitorque per umbram

Prospiciens: Nate, exclamat, fuge—

Ardentes clypeos atque æra micantia cerno.

And

Æscaniusque, omnisque domus obtestamur, ne pater vellet vertere cuncta secum, incumbereque fato ingenti. Ille abnegat, et hæret in incepto, et in iisdem sedibus. Rursus feror in arma, miserrimusque opto mortem. Nam quod consilium, aut quæ fortuna jam dabitur? O genitor, sperastine me posse efferre pedem, te relicto? tantumque nefas excidit patrio ore? si placet Superis nihil relinquere tantæ urbe; et si hoc sedet tuo animo, juvatque te addere teque tuosque Trojæ peritura; janua patet isti leto. Jamque Pyrrhus aderit de multo sanguine Priami, qui Pyrrhus obtruncat natum ante ora patris, et patrem ad aras. Alma parens, ad hoc erat, quod eripis me per tela, per ignes, ut cernam hostem in mediis penetralibus, utque cernam Æscaniumque, meumque patrem, juxtaque Creusam, matris, alterum matris in sanguine alterius? viri, ferte mihi arma, arma; huc ultima vocat victos. Reddite me Danais, finite revisam prælia instaurata: nos omnes nunquam moriemur hodie inulti. Hic rursus accingor ferro; inseriabamque sinistram clypeo aptans eum, ferebamque me extra testam. Ecce autem conjux amplexa meos pedes hærebat in limine, tendebatque parvum Iulum patri. Si, inquit, abis periturus, rape et nos tecum in omnia: sin expertus ponis aliquam spem in armis sumtis,

Æscaniusque, omnisque domus, ne vertere secum Cuncta pater, fatoque urgenti incumbere, vellet. Abnegat, inceptoque, et sedibus hæret in iisdem. 654 Rursus in arma feror, mortemque miserrimus opto: Nam quod consilium, aut quæ jam fortuna, dabitur? Mene efferre pedem, Genitor, te posse relicto Sperasti? tantumque nefas patrio excidit ore? Si nihil ex tantâ Superis placet urbe relinquere, Et sedet hoc animo, perituræque addere Trojæ 660 Teque tuosque juvat, patet isti janua letho: Jamque aderit multo Priami de sanguine Pyrrhus, Natum ante ora patris, patrem qui obtruncat ad aras. Hoc erat, alma parens, quod me per tela, per ignes, Eripis, ut mediis hostem in penetralibus, utque 665 Æscaniumque, patremque meum, juxtaque Creusam, Alterum in alterius matris sanguine cernam? Arma, viri, ferte arma: vocat lux ultima victos. Reddite me Danais, finite instaurata revisam Prælia: nunquam omnes hodie moriemur inulti.

Hic ferro accingor rursus; clypeoque sinistram 671 inseriabam aptans, meque extra testam ferebam. Ecce autem complexa pedes in limine conjux Hærebat, parvumque patri tendebat Iulum: Si periturus abis, et nos rape in omnia tecum, 675 Sin aliquam expertus sumtis spem ponis in armis, Hanc

N O T E S.

And therefore it is more probable, what others advance, that he was blasted and disabled in his Limbs.

653. *Fatoque urgenti incumbere vellet.* It is not very easy to fix the precise Meaning of the Word *incumbere* in this Place. Dr. Trapp would gladly read *occumbere*, or rather *succumbere*, would the Verse and Authority permit. As it stands, he thinks it is a Metaphor taken from *falling on a sword*. I rather take it to be a Metaphor taken from one's leaning or ly-

ing with all his Weight upon a Load which presses another down, so as to add to the Pressure, and render it more insupportable. *Æneas* and his Followers were already grievously oppressed and weighed down by the public Calamity, *fato urgenti*, the Fate that lay so heavily upon them; and therefore pray *Anchises* not to encrease the Burden by the additional Weight of his personal Sufferings and Death.

661. *Isti janua letho.* Servius sees no Noun preceding to which *isti* can refer, and there-

fore

forth into Tears, *obtested* my Father not to involve all with himself in Ruin, nor hasten our impending Fate. He still is obstinate, and perseveres in his Purpose, and in the same settled Resolution. Thus once more I fly to my Arms, and in Extremity of Distress long for Death: For what *other* Expedient had I left, or what Prospect now of retrieving my Condition! Could you hope, *my dearest* Sire, that I could stir one Foot while you was left behind? Could such Impiety drop from a Parent's Lips? If it is the Will of the Gods that nothing of this great City be preserved; if this be your settled Purpose, and you are pleased to involve you and yours in the Wreck of Troy; the Way lies open to that Death of which you are so fond. Forthwith Pyrrhus, *reeking* from the Effusion of Priam's Blood, will be here, who butchers the Son before the Father's Eyes, and then the Father *himself* at his own Altar. Was it for this, my indulgent Mother, you saved me through Darts, through Flames, to see the Enemy in the midst of these Recesses, and to see Ascanius, my Father, and Creüsa by his Side, butchered in one another's Blood? Arms, my Men, bring Arms; this Day, which is our last, calls us *to exert ourselves*, vanquished as we are. Give me back to the Greeks; let me visit once more the Fight renewed: Never shall we all die unrevenge'd this Day. Thus I again gird on my Sword, and thrust my Left-hand into my Buckler, bracing it fitly on, and flung out of the Palace. But lo! my Wife clung to me in the Threshold, grasping my Feet, and reached to his Father the tender Boy Iulus: If, *says she*, you go with a Resolution to perish, snatch us too with you to *share all your Fortune*: But if, from Experience, you repose *any* Confidence in those Arms you have assumed, let this House

N O T E S.

fore will not allow it to be a Pronoun, but an Apocope for *istic*. But, if we examine *Anchises's* Speech, we will soon find what *isti lecto* refers to: *Anchises* had said he would find Death with his own Hand, or the Enemy would have the Pity to give him Death: in answer to which *Æneas* says, *patet isti janua lecto*, the Door is open, you may easily come at that Death of yours, or that Death of which you appear so fond (for *iste* is *that Thing of yours*, as *hic* is *this of mine*) and then he goes on to tell him how he might obtain his Wish: *Jamque aderit—Pyrrhus, &c.*

674. *Parvumque patri tendebat Iulium*. Here *Virgil* appears to have had in his Eye that tender affecting Scene between *Hector* and *Andromache*, in the sixth Book of the *Iliad*, where the Circumstances are pretty much the same. *Andromache* expostulates with *Hector* as *Creüsa* does with *Æneas*, and in like Manner pleads her future forlorn Condition, and that of her Child, in case he should abandon them; and seeks to move him from returning to Battle by the same innocent and natural Artifice which *Creüsa* here uses, putting *Asphyanax* into his Arms, as she does *Iulus* into the Arms of *Æneas*.

tutare hanc domum pri-
mum: cui parvus Iulus,
cui pater tuus relinquitur,
et cui ego quondam dicta
tua conjux, relinquo? Il-
la vociferans talia, re-
plebat omne tectum gemi-
tu: cum monstrum subi-
tum, mirabileque dictu, ori-
tur; namque, inter ma-
nus oraque mæstorum pa-
rentum, ecce levis apex
visus est fundere lumen
de summo vertice Iuli,
flammaque innoxia visa
est lambere comas ejus
molli tactu, et pasci cir-
cum ejus tempora. Nos
pavidi cœpimus trepida-
re metu, excutereque cri-
nem flagrantem, et res-
tinguere sanctos ignes fon-
tibus. At pater meus
Anchises lætus extulit o-
culos ad sidera, et teten-
dit palmas cœlo cum voce:
O omnipotens Jupiter, as-
pice nos, si flecteris ul-
lis precibus; petimus hoc
tantum: et, o pater, si
meremur pietate, da no-
bis auxilium deinde, at-
que firma hæc omnia. Se-
nior vix fatus erat ea,
lævumque cœlum intonuit
subito fragore, et stella
lapsa de cœlo cucurrit per
umbras, ducens facem cum
multâ luce. Cernimus il-
lam labentem super sum-
ma culmina tecti, condere
se claram in Idæâ sylvâ,
signantemque vias: tum
fulcus dat lucem in longo
limite, et loca circum latè
fumant sulfure. Hic verò genitor victus tollit se ad auras, affaturque
Deos, et adorat sanctum sidus: ait jam jam est nulla mora; sequor, et adsum, quâ ducitis.

Hanc primùm tutare domum: cui parvus Iulus,
Cui pater, et conjux quondam tua dicta relinquo?
Talia vociferans, gemitu tectum omne replebat:
Cum subitum dictuque oritur mirabile monstrum;
Namque manus inter mæstorumque ora parentum,
Ecce levis summo de vertice visus Iuli 682
Fundere lumen apex, tactuque innoxia molli
Lambere flamma comas, et circum tempora pasci.
Nos pavidi trepidare metu, crinemque flagrantem
Excutere, et sanctos restringere fontibus ignes. 686
At pater Anchises oculos ad sidera lætus
Extulit, et cœlo palmas cum voce tetendit:
Jupiter omnipotens, precibus si flecteris ullis,
Aspice nos; hoc tantum: et, si pietate meremur,
Da deinde auxilium, pater, atque hæc omnia firma.
Vix ea fatus erat senior, subitoque fragore 692
Intonuit lævum, et de cœlo lapsa per umbras
Stella facem ducens multâ cum luce cucurrit.
Illam, summa super labentem culmina tecti 695
Cernimus Idæâ claram se condere sylvâ,
Signantemque vias; tum longo limite fulcus
Dat lucem, et latè circum loca sulfure fumant.
Hic verò victus genitor se tollit ad auras,
Affaturque Deos, et sanctum sidus adorat: 700
Jam jam nulla mora est; sequor, et, quâ ducitis,
adsum.

Di

N O T E S.

680. *Mirabile monstrum.* This Miracle is exceedingly well timed, and if there ever was a dignus vindice nodus, it is here. Had Anchises finally persisted in his Resolution, it must have put an End to the Poem, by involving Æneas and all his Followers in one common Ruin. He had been plied with all human Arguments in the strongest Manner, but with no Success: What then remained for the Poet, but to have Recourse to the reasonable Interposition of the Gods, to save his Heroe in this Extremity.

691. *Hæc omnia firma.* According to the Manner of the Romans, who deemed one Omen not sufficient unless it was confirmed by a second, whence secundus and secundo came to signify prosperous, and to prosper. See Cicero de Divinatione.

693. *Intonuit lævum.* Both the Greeks and Romans agreed in their Opinion, that those Omens that presented themselves in the eastern Quarter of the Heavens were prosperous; but the Greeks, in taking the Auspices, turned their

House have your first Protection : To whom are you abandoning the tender Iulus, your *aged* Sire, and me once called your Wife ? Thus expostulating loud she filled the whole Palace with her Groans, when a sudden and wondrous Prodigy rises *to my Sight* : For *while the Boy is* in the Arms and Embraces of his mourning Parents, lo the fluttering Tuft from the Top of Iulus's Head was seen to emit a *Stream of Light*, and with gentle Touch * the lambent Flame glides harmless along his Hair, and feeds around his Temples. We, all quaking for Fear, run bustling *to his Relief*, brush the blazing Locks, and quench the holy Fire with Fountain-water. But my Father Anchises joyful raised his Eyes to the Stars, and stretched his Hands to Heaven with his Voice : Almighty Jove, if thou art moved by any Supplications, vouchsafe but to regard us ; we ask no more : And, O *heavenly* Father, if by our Piety we deserve *it*, grant us then thy Aid, and ratify these Omens. Scarce had my *aged* Sire thus said, when with a sudden Peal it thundered on the Left, and a Star, that fell from the Skies, drawing a fiery Train, shot through the Shades with a Profusion of Light. We see it, gliding over the high Tops of the Palace, lose itself in the Woods of Mount Ida, full in our View, and marking out *our* Way : Then all along its Tract an indented Path shines, and all the Space, a great Way round, smokes with sulphureous Steams. And now my Father, forced to give Way, raises himself to Heaven, addresses the Gods, and pays Adoration to the holy Star : Now, now, in me is no Delay : I am all Submission, and where you lead the Way I am

* *Tactu*, others read *tractu*, a soft or gentle Train,

N O T E S.

their Faces towards the North, and consequently had the East on the right, as is plain from *Homer*, II. XII. 239. where *Hector*, expressing his Disregard of all Omens, says,

— τῶν ὅτι μετατρέπομαι, ὃδ' ἀλεγίζω,
Εἰς ἐπὶ δεξιῇ ἰωσι πρὸς νότον ἡλίου τε,

Εἰς ἐπ' ἀριστερὰ τοῦτο, ποτὶ ῥέον νεοσσὺν.
Heed no Omens nor Prognostics of Birds, whether they fly on the Right towards the Sun-rising, or on the Left towards his setting ; i. e. whether the lucky Omens on the right, or the unlucky ones on the left. The Romans, on the other hand, in observing the Auspices, directed their Faces southward, as appears from Varro, Epist. Quæst. lib. V. Hence they, contrary

to the Manner of the *Greeks*, reckoned the Omens on the Left-hand lucky, and those on the Right unlucky ; because the East, the Source of Light and Day, was on the Left to the *Romans*, but on the Right to the *Greeks*.

694. *Stella*, &c. Servius applies the several Circumstances of this Prodigy as figurative of the particular Events that were to happen to *Æneas* and his Followers. The Star is said *condere se Idæa silva*, to signify that the *Trojans* were to resort to Mount *Ida* : *multa cum luce*, to figure their future Glory and Lustre : *signantem vias*, the Sparkles of Fire it left behind, are figurative of the Dispersion of his Followers, and that they were to fix their Residence.

O Dî patrii, servate domum, servate meum nepotem: Hoc augurium est vestrum, Trojaque hæc in vestro numine. O nate, ego equidem cedo, nec recuso ire comes tibi. Ille dixerat: et ignis jam auditur clarior per mania, incendiaque volunt æstus propius. Age ergo, o care pater, imponere nostræ cervici: ego ipse subibo te humeris meis; nec iste labor gravabit me. Quocunque res cadent, periculum erit unum et commune, salus una erit ambobus: parvus Iulus sit comes mibi, et conjux servet mea vestigia longæ. Vos famuli advertite vestris animis ad ea quæ dicam. Tumulus est egressis urbe, vetustumque templum desertæ Cereris; juxtaque est antiqua cupressus servata religione patrum per multos annos. Nos omnes venimus in hanc unam sedem ex diverso tramite. O genitor, tu cape sacra, patriosque Penates in tuâ manu. Nefas esset me digressum è tanto bello, et recenti cæde, atrectare ea sacra; donec abluero me vivo flumine. Ego fatus hæc, super infernor. latos humeros, collaque subiecta veste pelleque fulvi leonis;

Dî patrii, servate domum, servate nepotem:
Vestrum hoc augurium, vestroque in numine
Troja est.

Cedo equidem, nec, nate, tibi comes ire recuso.

Dixerat ille: et jam per mœnia clarior ignis 705

Auditur, propiusque æstus incendia volvunt.

Ergo age, care pater, cervici imponere nostræ:

Ipse subibo humeris; nec me labor iste gravabit.

Quo res cunque cadent, unum et commune periculum,

Una salus ambobus erit: mihi parvus Iulus 710

Sit comes, et longè servet vestigia conjux.

Vos, famuli, quæ dicam, animis advertite vestris.

Est urbe egressis tumulus, templumque vetustum

Desertæ Cereris; juxtaque antiqua cupressus,

Religione patrum multos servata per annos. 715

Hanc ex diverso sedem veniemus in unam.

Tu, genitor, cape sacra manu, patriosque Penates,

Me, bello è tanto digressum et cæde recenti,

Atrectare nefas; donec me flumine vivo

Abluero.

720

Hæc fatus, latos humeros, subjectaque colla

Veste super, fulvique insternor pelle leonis;

Succedoque

N O T E S.

sidence in different Parts: *longo limite sulcus*, marks his many Wanderings, and the Length of his Voyage: *Lastly*, by the Smoke and sulphureous Steams in which the Meteor expires, he understands the Death of *Anchises*.

702. *Di patrii*. By these I understand the Guardian-gods of *Anchises*'s Family, those whom his Ancestors worshiped, who presided over parental and filial Affection. These are they of whom *Cicero* makes mention in his third *Action* against *Verres*. *Rapiunt eam ad supplicium Dii patrii, quod iste inventus est, qui è complexu parentum abreptos filios ad necem duceret*.

710. *Mibi parvus Iulus*. Donatus reads, *mibi solus Iulus sit comes*, let Iulus only accompany me; which both avoids the too frequent Repetition of *parvus Iulus*, and at the same time shews *Aeneas*'s prudent Precaution to se-

cure their Flight, since the fewer went together, they would be the less liable to be discovered.

711. *Longè servet*. i. e. To stay behind, yet so as still to have him in View, that she might neither lose her Way, nor be far from him to help her in case of an Attack. The Reason why he directed her not to come up close with him has been already assigned in the former Note; it was a proper Precaution for their common Safety, that they might be the less exposed to the View of the Enemy; and pass along more quietly, by being divided into Parties. This Reason justifies *Aeneas*, and there is another which made it proper for the Poet to mention that Circumstance, namely, to give Probability to his Relation of her being lost. On these Accounts I chose rather to keep to the common Signification of *longè*, than

am with you. Ye Gods of my Fathers, save our Family, save my Grandson. From you this Omen came, and Troy is in your divine Disposal. Now, Son, I resign myself indeed, nor refuse to accompany you in your Expedition. He said: And now throughout the City the *crackling* Flames are more distinctly heard, and the Sheets of Fire roll the raging Heat nearer to us. Come then, dearest Father, place yourself on my Neck: With these Shoulders will I support you, nor shall that Burden oppress me. However things fall out, we both shall share either one common Danger, or one Salvation: The Boy Iulus be my Companion, and my Spouse trace my Steps at *some* Distance. Ye Servants heedfully attend to what I say. In your Way from the City is a rising Ground, and an ancient Temple of Ceres, *now* neglected; and hard by an aged Cypress-tree, preserved for many Years by the religious Veneration of our Forefathers. To this one Seat by several Ways we will repair. Do you, Father, take in thy Hand the sacred Symbols, and the Gods of our Country. For me, just come from War so fierce and recent Bloodshed, to touch *them* would be Profanation, till I have purified myself in the living Stream. This said, I spread a Garment and a tawny Lion's Hide over my broad Shoulders and submissive Neck; and stoop to the Burden: The tender

N O T E S.

than to follow *Servius*, who explains it *valde*, i. e. *Let my Wife carefully mark my Steps.*

712. *Quæ dicam, animis advertite.* Equivalent to *advertite animos his quæ dicam*, which is the more common Way of speaking, as in *Ovid*,

—monitis animos advertite nostris.

Met. XV. 140.

714. *Deserta Ceres.* This Epithet *deserta* is applied to *Ceres*, either on account of her being bereaved of *Proserpine*, or in regard to the particular State of her Worship, which was now neglected in the public Calamity: or because she was now without a Priest, who is mentioned among those *Trojans* who died in the War, *Æn.* VI. 481.

Hic multum fleti ad Superos, belloque caduci Dardanidæ—Glaucumque

—Cererique sacrum Polybæten.

719. *Attrectare nefas, donec me flumine vi-*

vo. In like Manner *Homer* makes *Hector* say, he was afraid of performing religious Worship to *Jupiter* while his Hands were polluted with Blood:

Χερσὶ δ' ἀνιπτοίσιν, &c.

By me that holy Office were profan'd;

Ill fits it me, with human Gore distain'd,

To the pure Skies these horrid Hands to raise,

Or offer Heav'n's great Sire polluted Praise.

Pope's *Iliad*, VI. 334.

It was the Custom of the *Greeks* and *Romans*, and most other Nations, to wash their Hands, and sometimes their whole Bodies in Water, before they performed Acts of Religion, especially if they were polluted with Bloodshed. On such Occasions they were not allowed to use foul, muddy, or stagnant Water, but such as was pure and limpid, as is that of living Fountains and running Rivers; which is the Reason why *Æneas* here says, *me flumine vivo ablucro.*

726. Et

succedoque oneri : parvus Iulus implicuit se meæ dextræ, sequiturque patrem passibus non æquis. Conjux subit pone. Ferimur per opaca spatia locorum : et nunc omnes auræ terrent, omnis sonus excitat me, quem dudum non ulla injecta tela, neque Graii glomerati ex agmine adverso movebant, me inquam suspensum et pariter timentem comitique onerique. Jamque propinquabam portis, videbarque evasisse omnem viam, cum creber sonitus pedum subito visus est adesse mihi ad aures ; genitorque prospiciens per umbram exclamat : nate, nate fuge ; hostes propinquant ; cerno ardentem clypeos atque micantia æra. Hic numen, nescio quod, male amicum eripuit confusam mentem mihi trepido : Namque, dum cursu sequor avia loca, et excedo notâ regione viarum, heu ! mea conjux Creûsa substitit, incertum est, ereptane sit fato mihi misero, erravitne è viâ, seu resedit lassâ : nec reddita est nostris oculis post. Nec respexi, reflexique animum eam esse amissam, priusquam venimus ad tumultum, sacramque sedem antiquæ Cereris : hic, omnibus demum collectis, Creûsa una defuit, et fefellit comites, natumque, virumque. Quem bonumque Deorumque non incusavi amens ! aut quid vidi crudelius in urbe eversâ ! Commendo sociis meis, et recondo in curvâ valle, Ascanium, patremque Anchisen, Teucrosque Penates.

Succedoque oneri : dextræ se parvus Iulus
Implicuit, sequiturque patrem non passibus æquis.
Pone subit conjux. Ferimur per opaca locorum :
Et me, quem dudum non ulla injecta movebant
Tela, neque adverso glomerati ex agmine Graii,
Nunc omnes terrent auræ, sonus excitat omnis
Suspensum, et pariter comitique onerique timentem.
Jamque propinquabam portis, omnemque videbar
Evasisse viam, subito cum creber ad aures 731
Visus adesse pedum sonitus ; genitorque, per umbram
Prospiciens, nate, exclamat, fuge nate ; propinquant ;
Ardentes clypeos atque æra micantia cerno.
Hic mihi nescio quod trepido male numen amicum
Confusam eripuit mentem : namque avia cursu
Dum sequor, et nota excedo regione viarum, 737
Heu ! misero conjux fatone erepta Creûsa
Substitit, erravitne viâ, seu lassâ resedit,
Incertum : nec post oculis est reddita nostris. 740
Nec prius amissam respexi, animumque reflexi,
Quàm tumultum antiquæ Cereris, sedemque sacra-
tam,
Venimus : hic demum, collectis omnibus, una
Defuit, et comites, natumque, virumque fefellit.
Quem non incusavi amens hominumque Deorum-
que ! 745
Aut quid in eversâ vidi crudelius urbe !
Ascanium, Anchisenque patrem, Teucrosque Pe-
nates,
Commendo focii, et curvâ valle recondo.

Ipse

N O T E S.

726. *Et me*—nunc omnes terrent auræ. This is a very beautiful Image of Æneas's pious and tender Affection, which we have taken notice of elsewhere. With unshaken Fortitude he faced the greatest Dangers when only his own Person was exposed, now every Appearance of Danger strikes him with Terror on account of his dear Charge. And here we may observe

Virgil's exact Judgment in making Æneas speak in commendation of his own Valour so seasonably, that he is clear of all Imputation of Vanity. He magnifies his Courage in one Situation, only to make the tender Fears of his Humanity and natural Affection the more conspicuous in another.

740. *Nec post oculis est reddita nostris.* This Epilogue.

der Boy is linked in my Right-hand, and trips after his Father with unequal Steps: My Spouse comes up behind: We haste away through the gloomy Paths. And I, whom lately not Showers of Darts could move, nor Greeks enclosing me round in a hostile Band, am now terrified with every Breath of Wind; every Sound alarms me anxious, and equally in dread for my Companion and my dear Load. By this Time I was got near the Gates, and thought I had overpassed all *the Danger of the Way*, when suddenly a thick Sound of *trampling* Feet seemed to invade my Ears just at hand: And my Father, stretching his Eyes through the Gloom, calls aloud, Fly, fly, my Son, they are upon you. I see *their* burnished Shields and glittering *Helms of Brass*. Here, in my Hurry and Consternation, some unfriendly Deity or other confounded and bereaved me of my Reason: For while in my Journey I trace the By-paths, and forsake the known beaten Tracts, *I was so unfortunate*, alas! to drop my Wife Creüsa, whether she was snatched from me by cruel Fate, or lost her Way, or through Fatigue stopped short, is uncertain, nor did these Eyes ever see her more: Nor did I observe that she was lost, nor reflect with myself, till we were come to the rising Ground and sacred Seat of ancient Ceres: Here at length, when all were convened, she alone was wanting, and gave *sad* Disappointment to all our Retinue, especially to her Son and Husband. Frantic *with Grief* whom did I not accuse of Gods or Men! Or of what more cruel *affecting* Scene was I Spectator in all the Desolation of Troy! To my Friends I recommend Ascanius, my Father Anchises, with the Gods of Troy, and lodge them secretly in a winding Valley. Myself repair back to the City,

N O T E S.

Episöde of *Creüsa's* Death is introduced not merely for the Importance of the Event, but as it subserves several Purposes of the Poet. It gives him an Opportunity further to illustrate *Æneas's* Piety, by shewing him once more exposed to all the Dangers of the War in quest of his Wife; and in consequence of that, leads us back with the Heroe to visit *Troy* smoking in its Ruins, and brings us acquainted with several affecting Circumstances, without which the Narration would not have been complete. And then, which seems to be the

chief Thing that *Virgil* had in his Eye, it makes Way for the Appearance of *Creüsa's* Ghost, who both affords seasonable Comfort to *Æneas* in the Height of his Distress, by predicting his future Felicity, and relieves the Mind of the Reader from the Horrors of War and Bloodshed, by turning him to the Prospect of that Peace and Tranquillity which *Æneas* was to enjoy in *Italy*, and of that undisturbed Rest and happy Liberty whereof *Creüsa* herself was now possessed in the other World. See Verse 775, &c.

Ego ipse repeto urbem, et cingor fulgentibus armis. Stat sententia renovare omnes casus, revertique per omnem Trojam, et rursus oblectare meum caput periculis. Principio repeto muros obscuraque limina portæ, qua extuleram gressum: et retro sequor vestigia observata per noctem, et lustrum ea lumine. Horror est ubique, simul ipsa silentia terrent animos meos. Inde refero me domum, si forte, si forte tulisset pedem eo: Danaï irruerant, et tenebant omne tectum. Illic ignis edax volvitur vento ad summa fastigia; flammæ exsuperant; æstus furit ad auras. Procedo ad sedes Priami, revisoque arcem. Et jam Phœnix et dirus Ulysses, lecti custodes, asservabant prædam in vacuis porticibus, in asylo Junonis: Troia gaza erepta incensis adytis, mensæque Deorum, crateresque solidi ex auro, captivæque vestis congeritur hinc undique: pueri et pavidæ matres stant circum in longo ordine: Quinetiam, ausus jactare voces per umbram, implevi vias per clamore, mœstusque ingeminans Creüsam nequicquam vocavi eam iterum iterumque. Infelix simulacrum atque umbra ipsius Creüsæ, et imago major notâ visa est ante oculos mihi quærenti, et furenti in tectis urbis sine fine. Obstupui, comæque steterunt, et vox hæsit meis faucibus. Tum cæpit sic affari me, et demere meas curas his dictis: o dulcis conjux! quid tantum juvat te indulgere insano dolori?

Ipse urbem repeto, et cingor fulgentibus armis. Stat casus renovare omnes, omnemque reverti 750 Per Trojam, et rursus caput oblectare periculis. Principio muros, obscuraque limina portæ, Qua gressum extuleram, repeto; et vestigia retro Observata sequor per noctem, et lumine lustrum. Horror ubique animos; simul ipsa silentia terrent. Inde domum, si forte pedem, si forte tulisset, 756 Me refero: irruerant Danaï, et tectum omne tenebant.

Illic ignis edax summa ad fastigia vento Volvitur; exsuperant flammæ; furit æstus ad aras. Procedo ad Priami sedes, arcemque reviso. 760 Et jam porticibus vacuis, Junonis asylo, Custodes lecti Phœnix et dirus Ulysses Prædam asservabant: huc undique Troia gaza Incensis erepta adytis, mensæque Deorum, Crateresque auro solidi, captivæque vestis 765 Congeritur: pueri et pavidæ longo ordine matres Stant circum.

Ausus quinetiam voces jactare per umbram, Implevi clamore vias, mœstusque Creüsam Nequicquam ingeminans, iterumque iterumque vocavi. 770

Quærenti, et tectis urbis sine fine furenti, Infelix simulacrum, atque ipsius umbra Creüsæ Visa mihi ante oculos, et notâ major imago. Obstupui, steteruntque comæ, et vox faucibus hæsit. Tum sic affari, et curas his demere dictis: 775 Quid tantum insano juvat indulgere dolori,

O duleis

NOTES.

750. Stat. My Purpose is fixed, sententia being understood. While the Mind is in Doubt and Deliberation, it reels and varies from one Thing to another, fluctuat, vacillat; but when it is determined and resolved, then it stands still, and is at rest, consistit consilium, stat sententia.

760. Priami sedes—reviso. Creüsâ was Priam's Daughter, which is the Reason why Æneas goes to the Palace in quest of her.

764. Mensæque Deorum. The Tripods of the Gods, which served either for delivering the Oracles, or for bearing the sacred Vases.

765. Captivæque vestis, i. e. Either Pieces of

ty, and brace on my shining Armour. I am resolved to renew every Adventure, revisit all the Quarters of the Town, and expose my Life once more to all Dangers. First of all I return to the Walls, and the dark Entry of the Gate by which I had set out, and backward unravel *all* my former Steps with Care amidst the Darkness, and run them over with my Eye. Horror stalks around ; at the same time the very Silence of the Night affright my Soul. Thence homeward I bend my Way, if by Chance, by any Chance she had moved *thither* : The Greeks had now rushed in, and were Masters of the whole House. In a Moment the devouring Conflagration in Sheets is rolled up by the Wind to the lofty Roof ; the Flames soon mount above ; the fiery Whirlwind rages to the Skies. I advance to Priam's royal Seat, and re-visit the Citadel. And now in the desolate Cloisters, Juno's Sanctuary, Phoenix, and cursed Ulysses, a chosen Guard, were watching the Booty : Hither, from all Quarters, the precious Trojan Moveables, saved from the Conflagration of the Temples, the Tables of the Gods, the massy golden Goblets, and plundered Vestments, are amassed together : *Captive* Boys and timorous Matrons stand all around in a long Train. Nay more, adventuring even to dart my Voice through the Shades, I filled the Streets with Outcry, and in the Anguish of my Soul with vain Repetition again and again invoked Creüsa. While I am in this *fruitless* Search, and with incessant Fury ranging thro' all Quarters of the Town, the mournful Ghost and Shade of my Creüsa's Self appeared before my Eyes, and her Figure larger than the Life. I stood aghast ! my Hair rose on End, and my Voice clung to my Jaws. Then thus she bespeaks me, and relieves my Cares with these Words : My darling Spouse, what Pleasure have you thus to indulge a Grief which is but Madness ? These Events fall

N O T E S.

of Tapestry, or of fine Needle-work, in which the *Phrygian* Women excelled, and as the Word signifies, Æn. I. 643.

Arte laboratæ vestes, ostroque superbo.

772. *Infelix simulacrum.* Unhappy, not on her own Account, for she declares herself blessed and happy, Verse 785 ; but the Cause of so much Misery to *Æneas*,

773. *Et nota major imago.* Spectres and Apparitions are commonly represented of an enormous Stature, Fear having Effect to swell Objects to the Imagination. Thus *Livy* informs us, that when *Decius* devoted himself for his Country, he appeared to the Spectators more grand and august than ordinary. *Aliquanto augustior humano visu.*

T

782. *Lydius*

hæc non eveniunt sine numine Divûm: nec fas est, aut ille regnator superi Olympi finit, te asportare Creûsam comitem. Longa exsilia futura sunt tibi, et vastum æquor maris est arandum tibi. Venies ad Hesperiam terram, ubi Lydius Tybris fuit leni agmine inter arva opimæ virûm. Res lætæ partæ sunt, regnumque partum, et regia conjux tibi, et vastum æquor maris est tibi illic: pelle lacrymas dilectæ Creûsæ. Ego non aspiciam superbas sedes Myrmidonum Dolopumve, aut ibo servitum Graiis matribus, ego quæ sum Dardanis, et nurus Divæ Veneris: Sed magna genetrix Deûm detinet me in his oris. Jamque vale, et serva amorem communis nati. Ubi dedit hæc dicta, deseruit me lacrymantem, et volentem dicere multa, recessitque in tenues auras, Ibi ter conatus sum circumdare brachia mea illius collo; imago frustra comprehensa ter effugit manus meas, par levibus ventis, simillimaque volucris somno. Nocte sic consumptâ, demum reviso socios. Atque hinc admirans invenio ingentem numerum novorum comitum affluxisse; matresque virosque, pubem collectam exsilio, miserabile vulgus! hi convenere undique, parati animis opibusque sequi in quascunque terras velim deducere eos pelago. Jamque Lucifer surgebat in jugis summæ Idæ, ducebatque diem; Danaïque tenebant limina portarum, nec spes opis ulla dabatur. Cessi, et sublato montem genitore petivi.

O dulcis conjux? non hæc sine numine Divûm Eveniunt: nec te hinc comitem asportare Creûsam Fas, aut ille finit superi regnator Olympi. Longa tibi exsilia, et vastum maris æquor arandum. Ad terram Hesperiam venies, ubi Lydius arva 781 Inter opima virûm leni fluit agmine Tybris. Illic res lætæ, regnumque, et regia conjux, Parta tibi: lacrymas dilectæ pelle Creûsæ. Non ego Myrmidonum sedes Dolopumve superbas Aspiciam, aut Graiis servitum matribus ibo, 786 Dardanis, et Divæ Veneris nurus: Sed me magna Deûm genetrix his detinet oris. Jamque vale, et nati ferva communis amorem. Hæc ubi dicta dedit, lacrymantem et multa volentem Dicere deseruit, tenuesque recessit in auras: 791 Ter conatus ibi collo dare brachia circum; Ter frustra comprehensa manus effugit imago, Par levibus ventis, volucrique simillima somno. Sic demum socios consumptâ nocte reviso. 795 Atque hinc ingentem comitum affluxisse novorum Invenio, admirans, numerum; matresque, virosque, Collectam exsilio pubem, miserabile Vulgus! Undique convenere, animis opibusque parati, In quascunque velim pelago deducere terras. 800 Jamque Jugis summæ surgebat Lucifer Idæ, Ducebatque diem: Danaïque obsessa tenebant Limina portarum: nec spes opis ulla dabatur. Cessi, et sublato montem genitore petivi.

P. VIR-

NOTES.

782. *Lydius Tybris.* The River Tyber divides the *Tuscans* from *Latium*, and is therefore denominated *Lydian*; for the *Tuscans* were a Colony from *Lydia*, planted in *Etruria* or *Tuscany* by *Tyrrhenus* the Son of *Alys*, King of *Lydia*; which *Tyrrhenus* was sent out by his Father in Time of a Famine to seek a Settlement in some other Country, and after long

Wanderings at length fixed his Residence, and planted a Colony in *Italy* upon the upper Banks of the *Tyber*, and called the *Tuscans* after his own Name. This is what *Virgil* himself tells us; *Æn. VIII. 479.*

Ubi Lydia quondam Gens bello præclara, jugis insedit Etruscis. 796. *Ingentem affluxisse numerum.* It appears

fall out not without the Will of the Gods : 'Tis not decreed you carry Creüsa hence to accompany you, nor is it permitted by the great Ruler of Heaven supreme. In long Banishment you must roam, and plough the vast Expansion of the Ocean : To the Land of Hesperia you shall come *at length*, where the Lydian Tyber, with his gentle Current, glides through a rich Land of Heroes. There prosperous Days, a Crown, and royal Spouse await you : Dry up your Tears for your beloved Creüsa, *who is now happy, and at rest*. I, of Dardanus's noble Line, and the Daughter-in-law of divine Venus, shall not *be cursed* to see the proud Seats of the Myrmidons and Dolopes, nor go to serve the Grecian Dames ; but the great Mother of the Gods detains me *in her Service* in these Coasts. Now farewell, and preserve your Affection to our common Son.

With these Words she left me in Tears, and ready to say a thousand Things, and vanished into thin Air. There thrice I attempted to throw my Arms around her Neck ; thrice the Phantom grasped in vain, escaped my Hold, swift as the winged Winds, and resembling most a fleeting Dream. Thus having spent the Night, I at length re-visit my Associates. And here to my Surprise I find a vast Confluence of new Companions had joined us ; Matrons and Men, and Youths drawn together to *share* our Exile, a piteous Throng ! From all Hands they convened, resolute *to follow me* with their Souls and Fortunes into whatever Country I inclined to conduct them over Sea. By this time the bright Morning-star was rising on the craggy Tops of lofty Ida, and ushered in the Day : The Greeks held the Entrance of the Gates blocked up, nor had we any Prospect of Relief. I gave way *to Fate*, and bearing up my Father, made towards the Mountain.

T H E

N O T E S.

pears that this Multitude, either by this very Act of resorting to *Æneas*, and putting themselves under his Protection, or by some more explicate Declaration of their Mind, made choice of him for their King ; which Appellation is still given him afterwards throughout the *Æneid*.

801. *Jugis surgebat Lucifer Idæ*. Because Mount *Ida* lay on the East of Troy, and con-

sequently *Lucifer*, *Venus*, or the *Morning-star*, the Forerunner of the Sun, appeared to those at *Troy* to rise as from Mount *Ida*.

804. *Cessi*. Dr. Trapp renders it, *I retired* ; but it appears much more elegant to understand it, with others, as an Expression of *Æneas's* Piety and Resignation, especially considering what goes before, *nec spes opis ulla dabatur*.

P. VIRGILII MARONIS
 ÆNEIDOS
 LIBER TERTIUS.

O R D O.

*Postquam visum est
 Superis evertere res Asiæ,
 gentemque Priami imme-
 ritam, Iliumque superbum
 cecidit, et Neptunia Tro-
 ja omnis fumat humo;
 agimur auguriis Divum
 quærere diversa exilia,
 et desertas terras,*

Postquam res Asiæ Priamique evertere gentem
 Immeritam visum Superis, ceciditque su-
 perbum

Ilium, et omnis humo fumat Neptunia Troja;
 Diversa exilia, et desertas, quærere terras,

Auguriis

N O T E S.

This third Book of the *Æneid* contains more Matter than any of the rest: In it we have the Substance of the whole *Odyssey*, and the Annals of no less than seven Years; whereas none of the other Books, except the fourth, which includes the Events of that Summer *Æneas* spent at *Carthage*, extends beyond some few Days. *Virgil* has likewise given us here a Specimen of his Knowledge of Geography, and the Manners of People. The several Nations whom he makes his Heroe visit, the Adventure of the *Harpies*, by whom we may understand either bad Women, or, according to others, the Stings of a guilty Conscience; the Story of the *Cyclops*, by whom are imaged Men sunk into a brutal Nature by Cruelty and Intemperance, shew us how a wise Man ought to conduct himself amidst the various Snares and Temptations to which human Life is exposed. It is observed however, that this Book, notwithstanding the Copiousness of the Subject, the Eloquence of the Style, and the many sublime Passages it contains, which are as numerous in this as in any of the rest, is yet of all others the least read, which seems more to be owing to its Situation, than any other Reason; for the pre-

ceding second Book, which contains the History of the Sack of *Troy*, exhibits to us somewhat so grand, that in Comparison of it we think meanly of this. The fourth again has so many Charms from the Tenderness of the Subject, that we are impatient to get at it. Thus it being sufficient for the Thread of the History to know that *Æneas* after the Destruction of *Troy* arrived at *Carthage*, Numbers of Readers either wholly overlook this third Book, or, having given it a superficial Reading, disdain to study it like the rest: Nevertheless we may say, that next to the sixth, there is none of them from which more may be learned, whether with regard to the ancient Geography, in which it is so exact, or those several Portraitsures that relate to civil Life; or, lastly, the fine Monuments of ancient Religion, which are hardly to be met with any where else.

2. *Immeritam*. Because their Ruin was owing to the Crimes of *Paris* and *Laomedon*, not their own Demerit.

*sanguine nostro
 Laomedontæ lupo perjuræ Trojæ.*

Geor. I. 502.

—Ilion,

THE THIRD BOOK OF THE ÆNEID.

AFTER it had seemed good to the Gods to overthrow the Power of Asia, and Priam's Race, not for any Fault of theirs, and stately Ilium fell, and Troy, now built by Neptune, smokes in Ruin; we are determined, by Revelations from the Gods, to go in quest of distant Retreats in Exile, and unpeopled Lands: We

NOTES.

*Ilium, Ilium
Fatalis incestusque iudex,
Et mulier peregrina vertit
In pulverem, ex quo destituit Deos
Mercede patra Laomedon, mihi
Castæque damnatum Minervæ,
Cum populo et duce fraudulento.*

Hor. III. Carm. III. 18.

3. *Ilium*—*Neptunia Troja*. Rurus would have *Ilium* here to mean the Citadel, and Troy the whole Town, to save a Tautology. But every one may see that *omnis Troja fumat fumo*, is much fuller and stronger than *Ilium cecidit*, and the Thought is quite different as well as the Expression. *Virgil* uses *Ilium* only in the Neuter Gender; *Horace* has *Ilios*, and *Ovid Ilium* in the Feminine, like other Names of Cities.

3. *Fumat*. There is a much greater Force and Propriety in using the present Tense here than if it had been the Preterite, which we have endeavoured to express in the Translation.

3. *Neptunia Troja*. The Mythologists make both *Neptune* and *Apollo* the Builders of the Walls of *Troy*; but *Homer* and *Virgil*, if I rightly remember, ascribe that Work to *Neptune* alone. See the Note on *Æneid* II. Verse 610.

4. *Diversa exsilia*. I take *diversa* here in

the Sense of *longinqua*, as it is used by *Ovid*;
Arva Phaon celebrat diversa Typhoidos Ætnæ.
Epist. Saph. to Phaon, Verse 11.

Tho' the *Trojans*, under several Leaders, as *Æneas*, *Helenus*, *Antenor*, settled in different Regions; the *diversa exsilia* here, 'tis plain, refers only to *Æneas* and his Followers, who were all appointed by the Gods to go in quest of one and the same Settlement. For the *agimur auguriis Divum quærere diversa exsilia*, and *molimur classen sub Antandro*, must both belong to one and the same Nominative, *viz. I and my Followers*.

4. *Desertas terras*. By *desertas terras* we may either understand the Country which *Dardanus* had left; or rather, *Æneas* speaks the Language of his Heart at that Time. Having then the dismal Idea of the Destruction of his Country awakened fresh in his Mind, and the uncertain Prospect before him of a Settlement in some unknown Land, as it immediately follows, *incerti quo fata ferant, ubi sistere debetur*, it was natural for him to have uncomfortable Apprehensions of the Country he was going to, to call it a Place of Banishment, a Land of Solitude and Desertion; especially if we add, that it was the Design of *Æneas* to move *Dido's* Compassion, and therefore to paint every Circumstance of his Story in Colours

molimurque classē sub ipsā Antandro, et montibus Phrygiæ Idæ, contrabimusque viros incerti quò fata ferant nos, ubi datur nobis sistere. Prima æstas vix inceperat, et pater Anchises jubebat nos dare vela fati. Tum ego lacrymans relinquo litora patriæ, portusque, et campos ubi Troja fuit: exsul feror in altum, cum sociis, natoque, Penatibus, et Magnis Dīs. Procul, terra Mavortia in vastis campis colitur (Thrace arant eam) quondam regnata ab acri Lycurgo, fuit antiquum hospitium Trojæ, Penatesque ejus socii fuerunt nostris, dum fortuna fuit nobis. Feror huc, et loco prima mœnia in curvo litore, ingressus iniquis fati:

Auguriis agimur Divūm: classēque sub ipsā 5
Antandro et Phrygiæ molimur montibus Idæ;
Incerti quò fata ferant, ubi sistere detur,
Contrahimusque viros. Vix prima inceperat æstas,
Et pater Anchises dare fati vela jubebat.
Litora tum patriæ lacrymans portusque relinquo,
Et campos ubi Troja fuit: feror exsul in altum, 11
Cum sociis, natoque, Penatibus, et Magnis Dīs.
Terra procul vastis colitur Mavortia campis,
Thrace arant, acri quondam regnata Lycurgo,
Hospitium antiquum Trojæ, sociique Penates, 15
Dum fortuna fuit. Feror huc, et litore curvo
Mœnia prima loco, fati ingressus iniquis;

Æneadasque

N O T E S.

hours of Suffering and Distress. There are some however, who read *diversas terras* instead of *desertas*.

5. *Auguriis Divūm*. This refers to all the prophetic Intimations he had given him of his future Fate by the Apparition of *Hector*, *Æn.* II. 295, by the lambent Flame that played about *Alcanius's* Temples, Verse 681, by the Course of the falling Star, and the Thunder on the Left, Verse 694; and, lastly, by the Interview he had with *Creūsa's* Ghost, Verse 781.

6. *Antandro*. *Antandros*, now *S. Dimetri*, was a City in the *Lesser Phrygia*, at the Foot of Mount *Ida*, where was Plenty of Trees for building a Navy, and at the same time a convenient Bay, where the Ships could be concealed from the View of the *Greeks*.

7. *Incerti quò fata ferant*. *Æneas* had been plainly told by *Creūsa's* Ghost that his Settlement was to be in *Italy*, and the Place had been so distinctly marked out, that one is surprized to find him in any Uncertainty about it. Perhaps he did not firmly believe that Vision, or the Impression was begun to wear off from his Mind; the Apprehension of the Danger, and Difficulty of the Voyage, concurring with the then dejected State of his Mind, filled him with anxious and distrustful Thoughts, notwithstanding all the Assurances he had given him of getting safe to *Italy* at length.

8. *Prima æstas*. *Scaliger* computes the Time in which *Troy* was taken to have been

towards the End of the Spring, so that *Æneas* set out in the Beginning of Summer immediately following. *Catrou* however, insists that *Æneas* could not have got his Fleet ready in so short a Time, and therefore will have *prima æstas* to signify the Beginning of Spring, viz. of the next Year; for he observes that the Ancients divided the Year only into two Seasons, Summer and Winter, which he confirms from *Geor. III.* 296.

—*Dum mox frondosa reducit æstas*. where it is agreed that *æstas* signifies the Spring of the Year. What makes this the more probable, continues he, is that this long Stay of *Æneas* at *Antandros* is taken from History. *Dionysius of Halicarnassus* informs us that he drew together a new Army at that Place (he should have added, and fortified himself on Mount *Ida*) but not thinking it prudent to engage his harrassed Troops, he capitulated on honourable Terms; one of which was, that he should be allowed to depart from *Troas* with his Followers without Molestation, after a certain Time, which he employs in equipping a Fleet.

10. *Lacrymans*. It has been observed already, on the softer Part of *Æneas's* Character, that the shedding of Tears is a natural Indication of Humanity and Compassion; I may add, often involuntary and constitutional, and nowhere unbecoming a Heroe, nor inconsistent with true Fortitude and Greatness of Mind. But there is no Necessity of understanding this

Word,

We fit out a Fleet just under the Walls of Antandros, and the Mountains of Phrygian Ida; and draw our Forces together, not knowing whither the Fates point our Way, where it shall be given us to settle. Scarce had the first Summer begun, when my Father Anchises gave Command to hoist the Sails in Pursuance of Heaven's Decree. Then with Sorrow I leave the Shores and Ports of my native Country, and the Plains where Troy *once* stood: An Exile *forlorn* I launch into the Deep with my Associates, my Son, my Household-gods, and the Great Gods of my Country. At a Distance lies a martial Land, *well* peopled throughout its wide extended Plains (the Thracians cultivate *the Soil*) over which in former Times fierce Lycurgus reigned, an ancient hospitable Retreat for Troy, and whose Gods were leagued with ours, while Fortune was with us. Hither I am carried, and found my first Walls along the winding Shore, entering *on that Enterprize* with Fates unkind, and from

N O T E S.

Word in its mere literal Sense, as if *Æneas* actually shed Tears upon every Occasion where this Word is applied to him; the Expression, I think, often implies no more than *lucens*, as *Rugus* justly renders it in this Place; *Æneas* went away mourning, and with a sorrowful Heart, not for his own private and personal Sufferings, his Banishment into distant Climes, but because his Country was now in Ruin and Desolation; he sorrowed at bidding farewell to those once delightful Plains where *Troy* had stood, but was now no more; *Et campos ubi Troja fuit.*

12. *Et Magnis Dis.* By the Great Gods *Virgil* probably would have us understand the Images of the *Dii majorum gentium*, viz. *Jupiter, Pallas, Mercury, Apollo, &c.* whose Worship the Roman Historians and Poets alledge to have been introduced by *Æneas* into *Latium*. Some, however, take the *Magni Di* to be the same with the *Penates*, who, as *Macrobius* tells us, were denominated *ἑοὶ μέγιστα*, *Dii Magni, the Great Gods*. See the Note above on *Æn. II. 293.*

13. *Procul.* It is observed that *procul* signifies sometimes in *View*, as it were *pro oculis*; as in the sixth Eclogue, Verse 16.

Serta procul tantum capiti delapsa jacebant. And so it may be understood here, for *Thrace*

was but at a small Distance from the Port whence *Æneas* set out, only on the other Side of the *Hellepont*. But because *Æneas* is describing the Country to *Dido*, I am inclined to think that *procul* refers to *Carthage*, where he then was, and therefore to be understood in the common Acceptation.

14. *Lycurgo.* The Son of *Dryas*. This is that King of *Thrace* who is fabled to have banished *Bacchus* and his Votaries out of his Kingdom, for which Impiety the God revenged himself upon him by depriving him of Sight, as it is in *Iliad VI. Verse 130.*

15. *Hospitium antiquum.* That is to say, there had been a long continued League of Friendship and Hospitality between the two Nations, by virtue of which the *Thracians* gave hospitable Reception to all Strangers from *Troy*, and the *Trojans* in their Turn repaid the Kindness and Civilities to the *Thracians*. This Hospitality was sometimes between whole Nations, sometimes from one City to another, and sometimes between particular Families.

15. *Sociique Penates.* There was so strict an Alliance between the two Nations, that *Servius* tells us, *Polymnestor*, King of *Thrace*, married *Ilione*, *Priam's* Daughter.

Fingoque Æneas nomen de meo nomine. Ferebam sacra Dionææ matri meæ, Divisque auspibus cœptorum operum, mactabamque nitentem taurum in litore supero Regi Cœlicolûm. Tumulus forte fuit juxta, in quo summo erant virgulta cornea, et myrtus horrida densis hastilibus. Accessi, conatusque convellere viridem sylvam ab humo, ut tegerem aras frondentibus ramis, video monstrum horrendum, et mirabile dictu. Nam guttæ ex atro sanguine liquuntur huic arbori, quæ arbos prima vellitur è solo, radicibus ejus ruptis, et maculant terram tabo. Frigidus horror quatit membra mihi, gelidusque sanguis coit præ formidine. Rursus insequor et convellere lentum vimen alterius, et penitus tentare causas latentes; et ater sanguis sequitur de cortice alterius. Ego movens multa in animo, venerabar Nymphas agrestes, patremque Gradivum qui præsidet Geticis arvis, ut rite secundarent visus, levarentque omen. Sed postquam aggredior tertia bustilia majore nixu, genibusque obliſtor adversæ arenæ (eloquarve an fileam?) lacrymabilis gemitus auditur ex imo tumulo, et vox reddita fertur ad meas aures: O Ænea, quid laceras me miserum? parce mihi jam sepulto,

Æneadasque meo nomen de nomine fingo. Sacra Dionææ matri, Divisque, ferebam Auspibus cœptorum operum; superoque nitentem Cœlicolûm regi mactabam in litore taurum. 21 Forte fuit juxta tumulus, quo cornea summo Virgulta, et densis hastilibus horrida myrtus. Accessi, viridemque ab humo convellere sylvam Conatus, ramis tegerem ut frondentibus aras, 25 Horrendum, et dictu video mirabile monstrum: Nam, quæ prima solo ruptis radicibus arbos Vellitur, huic atro liquuntur sanguine guttæ, Et terram tabo maculant: mihi frigidus horror Membra quatit, gelidusque coit formidine sanguis. Rursus et alterius lentum convellere vimen 31 Insequor, et causas penitus tentare latentes: Ater et alterius sequitur de cortice sanguis. Multa movens animo, Nymphas venerabar agrestes, Gradivumque patrem, Geticis qui præsidet arvis; 35 Rite secundarent visus, omenque levarent. Tertia sed postquam majore hastilia nixu Aggredior, genibusque adversæ obliſtor arenæ; (Eloquar, an fileam?) gemitus lacrymabilis imo Auditur tumulo, et vox reddita fertur ad aures: 40 Quid miserum, Ænea, laceras? jam parce sepulto, Parce

N O T E S.

18. *Æneas.* The City is called *Ænos* by *Mela* and *Pliny*, and the latter tells us that the Tomb of *Polydore* is near that City.

19. *Dionææ matri.* Venus, so called from her Mother *Dione*.

21. *Taurum.* *Servius* and *Macrobius* will have it that a Bull was one of those Animals that were prohibited to be offered to *Jove* in Sacrifice, and that *Virgil* designedly makes *Æneas* to have offered here an unwarranted Sacrifice to *Jupiter*, to make way for the inauspicious Omen that followed it. But *La Cerda* proves, from the best Authority, that nothing was more common than to sacrifice Bulls to *Jupiter*, as well as to the other Gods.

23. *Hastilibus.* The long tapering Branches of the Tree are properly termed *Hastilia*, *Spears*; but the Word has a peculiar Propriety here, as it alludes to the Spears and Darts with which *Polydore* had been transfixed, which grew up into those Trees.

35. *Gradivum patrem.* *Gradivus*, we are told, is a Name that expressed *Mars* in Time of War, as *Quirinus* did in Time of Peace. Critics are not agreed as to the Derivation of the Word; some giving it a *Greek* Etymology, from *κραδαινω*; to brandish; while others bring it from the Latin, *gradus*, or *gradior*, an advance, to advance, or take the Field.

35. *Geticis arvis.* The *Getes* were a People

from my own Name I call the Citizens Æneades. I was performing sacred Rites to my Mother Venus, and the Gods, the Patrons of my Works begun, and to the exalted King of the Immortals I was sacrificing a shining Bull on the Shore. Hard by there chanced to be a rising Ground, on whose Top young Cornel Trees shot up their *tender* Twigs, and a Myrtle rough and overgrown with thick Spear-like Branches. I came up to it, and attempting to tear from the Earth the verdant Wood, to cover the Altars with the leafy Boughs, I see a dreadful Prodigy, and wondrous to relate. For from that Tree which first is torn from the Soil, its rooted Fibres being burst asunder, Drops of black Blood distil, and stain the Ground with Gore: Shivering Horror shakes my Limbs, and my chill Blood is congealed with Fear. I again assay to tear off a limber Bough from another, and thoroughly explore the latent Cause: And from the Rind of that other the purple Blood descends. Raising in my Mind many an anxious Thought, I with Reverence besought the rural Nymphs, and Father Mars, who presides over the Thracian Territories, to second the Vision in due Form, and give a favourable Turn to the Omen. But after that I attempt the Boughs a third Time with a more vigorous Effort, and on my Knees struggle against the opposing Mold, shall I speak, or shall I forbear? A piteous Groan is heard from the Bottom of the rising Ground, and a Voice sent forth reaches my Ears: Æneas, why dost thou tear an unhappy Wretch? Spare me now that I am in my Grave; forbear

N O T E S.

ple inhabiting that Part of *Dacia* which is now called *Moldavia*; their Neighbourhood to *Thrace* is the Reason why that Country is here called *arva Getica*; the Lands of the *Getes*.

35. *Nymphas venerabar—Gradiuvumque patrem.* The Reason why Æneas addressed his Worship on this Occasion to *Mars*, the Poet himself gives us, because it was he *Geticis qui præsidet arvis*, who presided over the Country: He was the God whom the *Thracians* and those other warlike Nations chiefly worshipped in ancient Times. By the Nymphs again, whom he prays to in conjunction with *Mars*, we are probably to understand the *Hamadryads*, a sort of rural Goddesses, whose Destiny was connected with that of some particular Trees, with which they lived and died. So that Æneas might consider this horrid Omen

as an Indication of their Displeasure, for his offering to violate those Pledges of their Existence.

36. *Secundarent visus.* In the ancient Rites of Divination two Omens were required for Confirmation; and tho' the first had been unlucky, yet if the second was prosperous it destroyed the first, and was termed *omen secundum*, if otherwise *alterum*: And hence *secundus* came to signify *prosperous*, and *secundo*, to *prosper*.

41. *Jam parce sepulto.* It was a Law of the twelve Tables, and indeed is the common Voice of Humanity, *Defuncti injuria ne afficiantur, let no Injury be offered to the Dead.* Therefore *Polydore's* Ghost calls out to Æneas, *Parce jam sepulto*, as if he had said, *Let it suffice that I suffered so much while alive; leave*

*parce scelerare tuas pias
manus : Troja tulit me,
non externum tibi : hic
cruor non manat de stipite.
Heu fuge terras crudeles,
fuge litus avarum.
Naxi ego sum Polydorus ;
ferrea spes telorum
texit me confixum hic,
et increvit acutis jaculis.
Tum verò, pressus quoad
mentem ancipiti formidine,
obstupui, comæque steterunt,
et vix hæsit faucibus.
Quondam infelix
Priamus furtim mandarat
hunc Polydorum alendum
Threicio Regi, cum magno
pondere auri ; cum jam
diffideret armis Dardaniæ,
videretque urbem
cingi obsidione. Ille rex,
ut opes Teucrionum sunt fractæ,
et fortuna recessit,
secutus res Agamemnonias,
armaque victricia, abrupit
omne fas, obtruncat
Polydorum, et potitur
auro vi. O sacra fames
auri, quid non cogis
mortalia pectora pertrahere !
postquam pavor reliquit
ossa mihi, refero monstra
Deum ad delectos proceres
populi, primumque ad parentem ;
et posco quæ sit eorum sententia.
Idem animus est omnibus
excedere sceleratâ terrâ,
linquere pollutum hospitium,
et dare Austros classibus.
Ergo instauramus*

funus Polydoro, et ingens tellus aggeritur tumulo : aræ stant Manibus, mæstæ cæruleis vittis atrâque eupsesso ; et Iliades solutæ quoad crinem, de more, stant circum.

Parce pias scelerare manus : non me tibi Troja
Externum tulit ; aut cruor hic de stipite manat.
Heu fuge crudeles terras, fuge litus avarum :
Nam Polydorus ego : hic confixum ferrea texit
Telorum seges, et jaculis increvit acutis.
Tum verò, ancipiti mentem formidine pressus,
Obstupui ; steteruntque comæ, et vox faucibus hæsit.
Hunc Polydorum auri quondam cum pondere magno
Infelix Priamus furtim mandarat alendum
Threicio regi ; cum jam diffideret armis
Dardaniæ, cingique urbem obsidione videret.
Ille, ut opes fractæ Teucrum, et fortuna recessit,
Res Agamemnonias, victriciaque arma secutus,
Fas omne abrupit, Polydorum obtruncat, et auro
Vi potitur. Quid non mortalia pectora cogis
Auri sacra fames ! postquam pavor ossa reliquit,
Delectos populi ad proceres, primumque parentem,
Monstra Deum refero ; et, quæ sit sententia, posco.
Omnibus idem animus sceleratâ excedere terrâ,
Linquere pollutum hospitium, et dare classibus
Austros.
Ergo instauramus Polydoro funus, et ingens
Aggeritur tumulo tellus : stant Manibus aræ,
Cæruleis mæstæ vittis atrâque eupsesso ;
Et circum Iliades crinem de more solutæ.
Inferimus

N O T E S.

leave me now at least to enjoy Rest in my Grave.

42. *Non Troja externum tulit.* Polydore was the Son of Priam, and Creïssa's Brother, and consequently allied to Æneas, his Fellow-citizen, and not an Alien or Foreigner, which is the Meaning of *externus*. Cicero makes Polydore not Priam's Son, but his Grandchild by his Daughter Iliane, who was married to Polymnestor, King of Thrace.

54. *Agamemnonias.* Agamemnon, the Son of Atreus, King of Mycenæ, and Brother to Menelaus, was chosen General of the Confederate Troops of Greece in the Trojan Expedition.

After the Destruction of Troy he returned to Mycenæ with his Captive Cassandra, Priam's Daughter, and was assassinated with her at a Banquet by the Treachery of his Wife Clytemnestra, and his Nephew Ægisthus, her adulterous Paramour.

55. *Fas omne abrupit.* Polymnestor, by murdering Polydore, broke through both the Ties of Consanguinity and Hospitality, which were held so sacred, that he who violated them, by putting his Guest to Death, was reckoned equally guilty with a Parricide.

57. *Sacra fames.* Sacer signifies either sacred or accursed as here. The Reason of which

bear to pollute with Guilt thy pious Hands: Troy brought me forth no Stranger to you: Nor is it from the *dead* Trunk this Blood distils. Ah fly this barbarous Land, fly the avaricious Shore! For *the unhappy* Polydorus am I: Here an Iron Crop of Darts hath overwhelmed me, transfix'd, and over me shot up in pointed Javelins. Then indeed, inly depressed with perplexing Fear, I was stunned, my Hair stood on End, and my Voice clung to my Jaws. This Polydorus unhappy Priam had formerly sent in Secrecy with large Sums of Money to be brought up by the King of Thrace, what time he began to be diffident of the Arms of Troy, and saw the City with close Siege blocked up. He (*the King of Thrace*) so soon as the Power of the Trojans was crush'd, and their Fortune gone, espousing Agamemnon's Interest and victorious Arms, breaks every sacred Bond, assassinates Polydorus, and by Violence possesses his Money. Cursed Avarice, on what *desperate Wickedness* thy Influence drives the Minds of Men! After my quaking Fear was gone, I report the portentous Signs of the Gods to our chosen Leaders, and chiefly to my Father, and demand what their Resolution is. All are unanimous to quit that cursed Land, abandon the polluted Society, and spread the Sails to the Winds. Therefore we set about the Renewal of Polydorus's Funeral Obsequies, and raise a large Mound of Earth for the Tomb: An Altar is reared to his Manes, mournfully deck'd with leaden-coloured Wreaths, and black baleful Cypress; and round it the Trojan Matrons stand with Hair dishevelled according to Custom. We *next* offer the Sacrifices of the Dead,

N O T E S.

which see in a former Note on Æn. I. 632.

57. *Quid non mortalia pectora cogis, auri sacra fames!* The same Sentiment is more fully expressed by *Juvenal*, Satyr XIV. Verse 173.

Inde fere scelerum causæ, nec plura venena miscuit, aut ferro grassatur sæpius ullum Humanæ mentis vitium, quam sæva cupido Indomiti census.

62. *Instruamus funus.* We renew his Funeral Obsequies, because he had been buried before without the due Solemnities; the performing of which was reckoned so indispensable a Duty, that they were therefore called by the *Romans Jusæ*, and by the *Greeks δίκαια*. *Virgil* here gives a very particular and full De-

scription of the Funeral Rites performed by the *Romans* in the Interment of the Dead.

63. *Stant Manibus aræ.* It appears that two Altars were consecrated to the Manes, and two to the Gods, as we learn from Verse 305, where it is said of *Andromache*,

Et geminas, causam lacrymis, sacraverat aras. She had consecrated to *Hector's* Shade two Altars. So *Ecl. V. 66.*

—en quatuor aras;

Ecce duas tibi, Daphni, duoque altaria Phœbo.

64. *Cæruleis vittis.* These Fillets were of a deep violet or purple Colour; a Colour between blue and black, which is that of *cæruleus*.

U 2

66. *Inferinus.*

Inferimus spumantia cymbia è tepido lacte, et pateras sacri sanguinis, condimusque animam sepulchro, et supremum ciemus magnâ voce Inde, ubi prima fides tuis pelago, ventisque dant maria placata, et Ausser lenis crepitans, vocat nos in altum, socii deducunt naves, et complent littora. Provehimur e portu, terræque urbesque recedunt. Gratissima tellus, sacra matri Nereidum, et Ægæo Neptuno, colitur in medio mari, quam errantem circum oras et littora, pius Arcitenens revinxit celsâ Mycone Gyaroque, dedique coli immotam, et continere ventos. Feror huc: hæc placidissima accipit nos fessos in tuto portu: egressi veneramus urbem Apollinis. Rex Anius, idem rex hominum sacerdosque Phœbi, redimitus quoad tempora vittis et sacrâ lauro, occurrit nobis; agnoscit veterem suum amicum Anchisen. Jungimus dextras hospitio, et subimus testâ. Venerabar templa Dei structa ex vetusto saxo:

Inferimus tepido spumantia cymbia lacte, Sanguinis et sacri pateras; animamque sepulchro Condimus, et magnâ supremum voce ciemus.

Inde, ubi prima fides pelago, placataque venti Dant maria, et lenis crepitans vocat Ausser in altum, Deducunt focii naves, et littora complent. 71 Provehimur portu, terræque urbesque recedunt.

Sacra mari colitur medio gratissima tellus Nereidum matri, et Neptuno Ægæo: Quam pius Arcitenens, oras et littora circum 75 Errantem, Mycone celsâ Gyaroque revinxit, Immotamque coli dedit, et contemnere ventos. Huc feror: hæc fessos tuto placidissima portu Accipit: egressi veneramus Apollinis urbem. Rex Anius, rex idem hominum, Phœbique sacerdos, Vittis et sacrâ redimitus tempora lauro, 81 Occurrit: veterem Anchisen agnoscit amicum. Jungimus hospitio dextras, et testâ subimus. Templâ Dei saxo venerabar structa vetusto:

Da

N O T E S.

66. *Inferimus.* Among other Ceremonies there were Sacrifices offered to the Dead, which were termed *Inferiæ* from this very Word here used *infero*, to pour into, or on the Grave. The Liquors were Milk, and the Blood of the Victims, as here: And sometimes Wine was added, as *Æn. V. 77.*

Hic duo rite nero libans carchesia Baccho Fundit humi, duo lacte novo, duo sanguine sacro.

67. *Animamque sepulchro condimus.* Because it was a prevailing Opinion among both Greeks and Romans that the Soul could not rest without Burial. For which Reason they were so anxious about Funeral Rites. Hence, by the by, *conditorium* came to signify a Burial-place.

68. *Magna supremum voce ciemus.* Both to call the Soul to its Place of Rest, and to take their last Farewel, by pronouncing *Vale* three times aloud.

73. *Sacra mari, &c.* This is the Island of *Delos*; one of the *Cyclades*, concerning which it

is fabled, that when *Juno*, enraged against *Jupiter* for loving *Latona*, swore that *Latona* should not have a Spot on Earth to bring forth in, *Jupiter*, to secure to her some Place out of *Juno's* Reach, directed her to *Delos*, which was then a floating Island, till *Apollo* fixed it after his Mother's Delivery; and therefore its Name was changed from *Ortygia* to *Delos*, which in the Greek Language signifies apparent, or revealed to View, it having been hid before under the Waves; or, according to others, because *Apollo* there gave forth Oracles plain and intelligible, but every where else in dark and obscure Terms.

74. *Nereidum matri.* *Doris*, the Wife of *Nereus*, and Mother of the fifty *Nereids* or *Sea-nymphs*.

74. *Neptuno Ægæo.* Because *Delos* is in the *Ægean* Sea, now the *Archipelago*, called the *Ægean* Sea from *Ægeus*, the Father of *Theseus*, who threw himself into it, hastily presuming that his Son, who had undertaken to combat the famous *Minotaur*, was slain.

The

Dead, Bowls foaming with warm Milk, and Goblets of the sacred Blood of the Victim: Thus we give the Soul Repose in the Grave, and with loud Voice address to him the last Farewel. This done, when first we durst confide in the Main, when the favouring Winds indulge us with peaceful Seas, and the South-wind in soft whispering Gales invites us to the Deep, my Mates launch the Ships, and croud the Shore. We are wafted from the Port, and the Lands and Cities in Prospect retreat. Amidst the Sea there lies a charming Spot of Land, sacred to Doris the Mother of the Nereids, and Ægean Neptune, which once unfixed, and floating about the Coasts and Shores, the pious God who wields the Bow, fast bound with high Gyaros and Mycone, and fixed it so as to be habitable, and mock the insulting Winds. Hither I am led: This most peaceful Island receives us into a safe Port after our Fatigue. At our first landing we pay Veneration to the City of Apollo. King Anius, who was both King of Men, and Priest of Phœbus, his Temples bound with Fillets and sacred Laurel, comes up, and presently recollects his old Friend Anchises. We join Right-hands in Amity, and come under his hospitable Roof. I venerated the Temple of the God, a Structure of

NOTES.

The Story is this: It was agreed between the Father and the Son, that if Theseus subdued that Monster, he should at his Return put up a white Flag or white Sails; but if he failed in his Attempt, and was slain, the Ship should return with black Sails. But Theseus, returning victorious, forgot to hang out the white Sails, through Grief, as it is said, for the Loss of his beloved Ariadne, whom Bacchus ravished from him. The Father, who was expecting him with Impatience from the Top of a high Rock, no sooner saw the Ship all in Mourning, than he threw himself into the Sea, imagining his Son was dead.

75. *Quam pius Arcitenens.* Apollo, so soon as he was born, slew with his Arrows the Serpent Python, sent by Juno to destroy Latona. Whence he is stiled *Pius Arcitenens*, the pious God, who wields the Bow. Those who are not pleased with this Sense of the Epithet *pius*, as applied to Apollo, may read *prius*, to agree with *errantem*, which *Pierius* assures us is the Reading in some ancient Copies.

76. *Mycone celsâ Gyaroque revinxit.* Mycone and Gyaros are two of the Cyclades Islands on either Side of Delos, which hem it in, and

seem, as it were, to bind it fast that it cannot move out of its Place; which Situation had given Rise to the poetical Fiction. Gyaros is the little Island to which the Romans used to banish their Felons and greater Malefactors. Hence that Expression in *Juvenal*, Sat. I. 73.

Aude aliquid brevibus Gyaris aut carcere dignum.

77. *Contemnere ventos.* Because formerly it is said to have been often driven about by the Winds, and drowned beneath the Waves.

80. *Rex Anius.* According to the ancient Custom established in several Nations, whereby the Offices of King and Priest were invested in the same Person.

84. *Saxo vetusto.* Because whatever Injuries the other Buildings of the Island had suffered, the Sanctity of the Temple still preserved it from Violation. Hence says *Cicero*, in his Pleadings against *Verres*, to set forth the horrid Nature of his Sacrilege in rifling the Temple of Delos; *Tanta ejus auctoritas religionis et est, et semper fuit, ut ne Persæ quidem, cum bellum toti Græciæ, diis, hominibusque indixissent, ejus classem ad Delum appulissent, quidquam conarentur.*

O *Thymbræe*, da propriam domum, da mœnia nobis fessis, et genus, et urbem mansuram; serva altera Pergama Trojæ, reliquias Danaûm atque immitis Achillei. Quem sequimur? quòve ire jubes? ubi ponere sedes? O pater, da nobis augurium, atque illabere nostris animis. Vix fatus eram ea, omnia repente visa sunt tremere, liminaque, laurusque Dei; totusque mons circum visus est moveri, et cortina mugire, adytis reclusis. Nos submissi petimus terram, et vox fertur ad aures nostras: O *Dardanidæ* duri, eadem tellus quæ prima tulit vos à stirpe parentum, accipiet vos reduces læto ubere: exquirite vestram antiquam matrem. Hic domus *Æneæ* cunctis dominabitur oris, et nati illius natorum, et qui nascentur ab illis. Phœbus fatus est hæc: ingenisque lætitia exorta est misto tumultu; et cuncti quærent quæ sint ea mœnia, quo Phœbus vocet errantes, jubeatque eos reverti. Tum Genitor meus, volvens monumenta veterum virorum, ait, O proceres audite, et discite vestras spes: Creta insula magni Jovis jacet in medio ponto,

Da propriam, *Thymbræe*, domum; da mœnia fessis, Et genus, et mansuram urbem; serva altera Trojæ Pergama, reliquias Danaûm atque immitis Achillei. Quem sequimur? quòve ire jubes? ubi ponere sedes? Da, pater, augurium, atque animis illabere nostris. Vix ea fatus eram, tremere omnia visa repente, 90 Liminaque, laurusque Dei; totusque moveri Mons circum, et mugire adytis cortina reclusis. Submissi petimus terram, et vox fertur ad aures: Dardanidæ duri, quæ vos à stirpe parentum Prima tulit tellus, eadem vos ubere læto 95 Accipiet reduces: antiquam exquirite matrem. Hic domus *Æneæ* cunctis dominabitur oris, Et nati natorum, et qui nascentur ab illis.

Hæc Phœbus: mistoque ingens exorta tumultu Lætitia; et cuncti quæ sint ea mœnia quærent; 100 Quò Phœbus vocet errantes, jubeatque reverti. Tum Genitor, veterum volvens monumenta virorum, Audite, o proceres, ait, et spes discite vestras: Creta Jovis magni medio jacet insula ponto, Mons

N O T E S.

sonarentur aut violare aut attingere. I. In Verr. 18.

84. *Venerabar*. It appears from ancient Monuments that the Altar of *Apollo* at *Delos* was never stained with the Blood of Victims, but only honoured with Prayers, Flowers, and other simple Rites of ancient Worship. Therefore *Æneas* says only, *venerabar*, I offered up Prayers.

85. *Thymbræe*. We learn from *Strabo*, that in the Confines of *Troy* there was a Plain named *Thymbra* (from the vast Plenty of the Herb *Thymbra* or *Savory*, says *Servius*, which grew there) where was a Temple to *Apollo* thence styled *Thymbræan*.

91. *Liminaque, laurusque Dei*. It was usual for the Gods to give Signs of their Approach by making the Earth to quake. The *Laurel* was probably in the Temple itself, as it was at *Delphos*, whence the Oracle was sometimes

delivered, according to that Verse in *Lucretius*, Lib. I. 740.

Pythia quæ tripode ex Phœbi, lauroque profatur.

92. *Mons circum*. The Mount here spoken of is Mount *Cynthus*, whence *Apollo* and *Diana* were denominated *Cynthius* and *Cynthia*.

92. *Cortina*. The Covering of the Tripod whence the Priestess delivered the Oracle was called *Cortina*; it is here put for the Oracle itself.

92. *Adytis*. The *adyta* again is the Sanctuary or inner Part of the Temple, where was the Oracle.

94. *Dardanidæ*. *Servius* and *Macrobius* observe that the *Trojans* might have understood from this the Meaning of the Oracle; for by calling them *Dardanidæ*, and not *Tecry*, they might have known that *Italy* was designed, whence their Ancestor *Dardanus* came,

of ancient Stone, *and thus began*: Thymbræan Apollo, grant us, after all our Toils, some fixed Mansion; grant us Walls of Defence, a happy Offspring, and permanent City: Preserve these other Towers of Troy, a Remnant *escaped from* the Greeks and merciless Achilles. Whom are we to follow? Or whither commandest thou us to go? Where to fix our Residence? Holy Father, grant us a prophetic Sign, and glide into our Minds. Scarce had I thus said, *when* suddenly all seemed to tremble, both the Temple itself, and Laurel of the God; the whole Mountain quaked around, and, the Sanctuary being exposed to View, the Place of the Oracle groaned. In humble Reverence we fall to the Ground, and a Voice reaches our Ears: Ye hardy Sons of Dardanus, that Land which first produced you from your Forefathers Stock, the same shall receive you in its fertile Bosom after all your Dangers past: Search out your ancient Mother. There the Family of Æneas shall rule over every Coast, and his Childrens Children, and who from them shall spring. Thus Phœbus: Vast Emotions of Joy, with mingled Tumult, arose, and all are anxious to know what City is designed; whither Phœbus calls a wandering Crew, and wills *them* to return. Then my Father, revolving the historical Records of the Ancients, says, Ye Trojan Leaders give Ear, and learn what you have to hope for: In the Middle of the Sea lies Crete, the Island of mighty Jove, where

is

N O T E S.

came, and not Crete, the Seat of Teucer's Nativity.

97. *Hic domus Æneæ.* These two Verses are almost a literal Translation of Neptune's Prophecy concerning Æneas in the Iliad, Lib. XX. Verse 307.

Νῦν δὲ δὴ Αἰνείας βῆ Τρωέσσιν ἀναξίει,
καὶ παῖδες παίδων, τοὶ κεν μετόπισθε γένωνται.

*On great Æneas shall devolve the Reign,
And Sons, succeeding Sons, the lasting Line sustain.*

Mr. Pope.

From which Passage of Homer, however, it is inferred, that Æneas came not into Italy, but remained in Troas, and succeeded to the Crown of Troy after Priam, it being here said, *Τρωέσσιν ἀναξίει*, he shall reign over the Trojans; and consequently, that this whole Account of the Original of the Roman Empire is a Fiction, contrived to do Honour to the Romans, and particularly to flatter the Vanity of

Augustus, Dionysius of Halicarnassus indeed proposes a very ingenious Solution of the Difficulty, alledging the Prophecy to be fully accomplished in Æneas's reigning over the Trojans in Italy; and in this he is followed by Eustathius in his Commentary on that Passage of the Iliad. But those who are curious to see this Question fully examined, may consult Segrais's Preface to his Translation of the Æneid, and Bochart's Dissertation in a Letter to him on that Subject, which is published at the End of Segrais's Notes in the Octavo Edition. I shall only observe farther, that Virgil, instead of *Trojanis dominabitur*, answering to *Τρωέσσιν ἀναξίει* in Homer, renders it, *cunctis dominabitur oris*, which is probably the Reason why some have substituted in Homer *παντρώσσιν omnibus*, instead of *Τρωέσσιν Trojanis*. 104. *Creta Jovis magni.* The Island of Candia, in the Mediterranean, denominated Crete from Cres who reigned there after Jupiter. It is situated between the Archipelago northward,

ubi est mons *Idæus*, et cunabula nostræ gentis: *Habitant centum magnas urbes*, regna uberrima: *Unde Teucus maximus pater*, si rite recordor audita, primùm est advectus in *Rhœteas* oras, optavitque locum regno: *Ilium et arces Pergamæe* nondum steterant, habitabant in imis vallibus. Hinc venit mater *Cybele* cultrix terræ, *Corybantiaque æra*, *Idæumque nemus*: hinc venere fida silentia in sacris, et hinc juncti leones subiere currum dominæ. Ergo agite, et sequamur quâ iussa *Divûm* ducunt: *Placemus ventos*, et petamus *Gnossia regna*: Nec distant longo cursu; si modò *Jupiter* adsit, *tertia lux* sistet nostram classem in *Cretæis* oris. Sic factus mactavit meritos aris, mactavit taurum *Neptuno*, taurum tibi, o pulcher *Apollo*; nigram pecudem *hyemi*, albam pecudem *felicibus Zephyris*.

Mons *Idæus* ubi, et gentis cunabula nostræ: 105
Centum urbes habitant magnas, uberrima regna:
Maximus unde pater, si rite audita recordor,
Teucus *Rhœteas* primùm est advectus in oras,
Optavitque locum regno: nondum *Ilium*, et arces
Pergamæe steterant; habitabant vallibus imis: 110
Hinc mater cultrix *Cybele*, *Corybantiaque æra*,
Idæumque nemus: hinc fida silentia sacris,
Et juncti currum dominæ subiere leones.
Ergo agite, et *Divûm*, ducunt quâ iussa, sequamur:
Placemus ventos, et *Gnossia regna* petamus: 115
Nec longo distant cursu; modò *Jupiter* adsit,
Tertia lux classem *Cretæis* sistet in oris.

Sic fatus, meritos aris mactavit honores,
Taurum *Neptuno*, taurum tibi, pulcher *Apollo*;
Nigram *Hiemi* pecudem, *Zephyris* felicibus albam.

Fama

NOTES.

ward, and the *Libyan* Sea to the South. There *Jupiter* was brought up in a Cave of Mount *Diety*;

Diety cœli regem pavere sub antro.

Geor. IV. 152.

His Mother *Rhea* carried him thither from *Aræadia*, or *Phrygia*, to save him from his Father *Saturn*, who sought to destroy him. In the same Island he died at the Age of eighty Years, according to *Suidas*. The *Cretans* shew his Tomb in the City of *Gnossus*.

104. *Medio ponto*. Because, as *Servius* and *Strabo* observe, it is situated between several Seas, the *Libyan*, the *Ægyptian*, the *Achaian*, and *Ionian*; that it is hard to say to which of them it belongs.

105. *Mons Idæus ubi*. All acknowledge a Mount *Ida* in *Crete*, particularly *Pliny*, Lib. IV. Cap. 12. *Montes*, *Cadiscus*, *Idæus*, *Dietyus*, *Morycus*.

106. *Centum urbes habitant*. Hence *Homer* in the *Iliad* gives *Crete* the Appellation of *εκατοπολις*, Il. IX. Verse 649. And *Horace*, Lib. III. Ode 27.

Quæ simul centum tetigit potentem oppidis Creten. As also in his *Epod.* Ode 19.

Cretam centum urbibus nobilem.

The chief of those Cities were *Gnossus*, *Gortyna*, *Cydon*, and *Dietyrna*.

106. *Uberrima regna*. Answering to *ubere læto*, another Circumstance in the Prophecy which mislead *Anchises*.

108. *Teucus Rhœteas*. *Teucus*, the Son of *Scamander* the *Cretan*, is said, in time of a Famine, to have left the Island with one Third of the Inhabitants in quest of a new Settlement; and being warned by an Oracle to fix his Residence where he should be attacked in the Night-time by an Earth-born Race, he came to *Phrygia*, near *Rhœteum*, a Promontory of *Troas*, in the *Hellepont*, and there, being pestered by Swarms of Mice, he took up his Settlement, and built a Temple to *Apollo Sniurtheus*, so called from *σνιρθος*, which in the *Phrygian* or *Cretan* Language signifies a Mouse.

108. *Rhœteas*. *Rhœteum* was a City and Promontory of *Troas*, on the Coast of the *Hellepont*, where *Teucer* with his Colony arrived from *Crete*. He introduced thither the Worship of *Cybele*, the Mother of the Gods, and gave to the Mountains of *Phrygia* the Name of *Ida* from Mount *Ida* in *Crete*, and changed the Name of the River *Xanthus* into that of *Scamander*, after the Name of his Father. Hence *Homer* says that River was called *Xanthus* by the Gods, but *Scamander* by

is Mount Ida, and the Nursery of our Race. The Cretans inhabit an hundred mighty Cities, *all* most fertile Realms; whence our renowned Ancestor Teucrus, if I right remember the Tradition, first arrived on the Rhætean Coasts, and *there* chose the Seat of his Kingdom. No Ilium then nor Towers of Pergamus were raised; in humble Vales they dwelt. Hence *came* Mother Cybele, our Patroness, and the brazen Cymbals of the Corybantes, and the Idæan Grove: Hence that faithful Secrecy *observed* in her sacred Rites, and *hence the Custom* of yoking harnessed Lions in the Chariot of the imperial Goddesses. Come then, and, where the Commands of the Gods point our Way, let us follow: Let us appease the Winds, and make for the Gnosian Realms. Nor lie they at the Distance of a long Voyage: Provided Jove be with us, the third Day will land our Fleet on the Cretan Coast. This said, he offered the proper Sacrifices on the Altars, a Bull to Neptune, a Bull to thee, O graceful Apollo; a black Sheep to the wintry Power, and a white

one

N O T E S.

by Men; *i. e.* the former was its ancient and more venerable Name.

109. *Optavitque locum regno.* Strabo agrees with *Virgil* in making *Teucer* the first who reigned in *Troas*: Not long after him *Dardanus* arrived from *Italy*, married *Batea*, *Teucer's* Daughter, and succeeded him in the Kingdom.

111. *Mater cultrix Cybele.* Some read *matris cultri Cybeles*, alluding to the Custom of making the Priests of *Cybele* Eunuchs. This Goddess, who is the same with *Ops* and *Rhea*, was called *Cybele* probably from *Cybelus* a Mountain in *Phrygia*, where she was particularly worshipped. Her Ministers were termed *Corybantes*, and among other Circumstances practised in her Worship, used to beat brazen Cymbals; the Original of which Institution, they tell us, was to hinder *Saturn* by their Noise from hearing the Cries of the Infant *Jupiter*, when he lay concealed in the Caves of *Diety's* in *Crete*.

111. *Mater Cybele.* *Cybele*, according to *Strabo* and *Lucretius*, denotes the *Earth*, which is the common Mother of Men and Beasts;

*Principio tellus habet in se corpora prima
Quare magna Deum mater, materque ferarum,
Et nostri genitrix hæc dicta est corporis una.*

Lucret. II. 589.

And *Macrobius* speaks of it as a Thing which no Body could call in question:

Quis enim ambigat matrem Deam terram haberi? Sat. I. 21.

112. *Hinc fida silentia sacris.* The Mysteries of *Cybele*, as those of *Ceres* were concealed with great Care from the Vulgar, to make them the more regarded.

113. *Et juncti, &c.* Her Chariot was drawn by Lions, to denote that maternal Affection, figured by *Cybele* or Mother *Earth*, triumphs over the most ferocious Natures, as *Lucretius* explains it:

*Adjungere feras, quod quantois effera proles
Officiis debet molliori victa parentum.*

Lib. II. 604.

And *Ovid*, 4 *Fast.*

*—cur huic genus ære leonum
Præbet insolitas ad juga curva jubar.
Nimirum feritas quoniam mollita per illam
Creditur: id curru testificata suo est.*

113. *Domina.* This is an Epithet belongs to *Cybele* as Mother of the Gods.

118. *Meritos merita vit bonores.* Honores signifies *Sacrifices*, as has been observed in a former Note. See *Æn. I. 636.*

120. *Nigram bycni.* By *hyems* here we are to understand the stormy Winds, as *Æn. V. 772.*

—tempestibus agnam

Cedere deinde jubet.

They were worshipped in order to avert their Fury, as the *Zephyrs* were to procure their auspicious Influence,

X

122. *Idomenca.*

Fama volat Idomeneæ ducem pulsum cecidisse paternis regnis, littoraque Cretæ esse deserta, domos vacare hoste, sedesque astare relictas. Linquimus portus Ortygiæ, volamusque super pelago: legimusque Naxos bacchatam jugis, viridemque Donyfam, Olearon, niveamque Paron, Cycladasque sparsas per æquor, et freta consita crebris terris. Nauticus clamor exoritur cum vario certamine: Socii hortantur, petamus Cretam proavosque. Ventus surgens à puppi prosequitur nos euntes, et tandem allabimur antiquis oris Curetum. Ergo avidus molior muros optatæ urbis, vocoque eam Pergameam; et hortor gentem lætam cognomine amare focos, attollereque arcem tectis. Jamque fere puppes subductæ sunt in sicco litore; juventus operata est connubiis novisque arvis: dabam jura domosque, cum subito lues tabida miserandaque, tractu cæli corrupto, venit membris, arboribusque, satisque, et annus fit letifer. Linuebant dulces animas, ægra trahebant corpora:

*Fama volat, pulsum regnis cecidisse paternis 121
Idomeneæ ducem, desertaque littora Cretæ;
Hoste vacare domos, sedesque astare relictas.
Linquimus Ortygiæ portus, pelagoque volamus:
Bacchatamque jugis Naxos, viridemque Donyfam,
Olearon, niveamque Paron, sparsasque per æquor
Cycladas, et crebris legimus freta consita terris.
Nauticus exoritur vario certamine clamor:
Hortantur focii, Cretam, proavosque petamus.
Prosequitur surgens à puppi ventus euntes; 130
Et tandem antiquis Curetum allabimur oris.
Ergo avidus muros optatæ molior urbis;
Pergameamque voco; et lætam cognomine gentem
Hortor amare focos, arcemque attollere tectis.
Jamque fere sicco subductæ littore puppes; 135
Connubiis arvisque novis operata juventus;
Jura domosque dabam: subito cum tabida membris,
Corrupto cæli tractu, miserandaque venit
Arboribusque, satisque lues, et lethifer annus.
Linquebant dulces animas, aut ægra trahebant 140
Corpora:*

NOTES.

122. *Idomeneæ.* Idomeneus, the Son of Deucalion, and Grandson of Minos King of Crete, in his Return from the Trojan War, being overtaken with a Storm, made a Vow to the Gods, that if they would save him in his extreme Danger, he would sacrifice to them whatever Thing he first met: This happened to be his own Son, on whom the Father performed his Vow. Upon which a Plague having arisen, his Subjects considered him as the Cause of that public Calamity, and banished him from the Island. This is the Account which Servius gives.

124. *Ortygiæ.* Delos was anciently called Ortygia, from ὄρυξ, a Quail, those Fowls having been very numerous in that Island.

125. *Viridemque Donyfam.* This Island was famous for producing green Marble, as Paros was for its pure white Marble, so much celebrated by Antiquity:

Urit me Glycææ nitor

Splendentis Pario marmore purius.

Hor. I. Carm. Ode 19.

So Seneca in Hipp.

Lucebit Pario marmore clarius.

127. *Cycladas.* The Cyclades are so called from κυκλος, circulus, because they were disposed in a circular Form around Delos.

131. *Curetum oris.* i. e. Crete, the Mansion of the Curetes, the Ministers of Cybele, thought to be the same with the Corybantes and Idæi Dætyli. Strabo derives their Name Curetes from κυρε, tonsura, because they had the Fore-part of their Head shaved or shorn.

133. *Pergameamque.* Pliny mentions Pergamus among the Cities of Crete.

134. *Amare focos.* Servius thinks this implies a Recommendation to the Study of Religion and Sacrifices: Ruæus understands it of the

one to the propitious Zephyrs. A Report flies abroad that Idomeneus, the *Cretan* Leader, banished by his *Subjects*, hath quitted his paternal Kingdom, and that the Shore of Crete is *now* naked of Defence; its Mansions emptied of *our* Foe, and forsaken Palaces stand open to receive us. We leave the Port of Ortygia, and scud along the Sea: We cruize along Naxos, on whose Mountains the Bacchanals revel, green Donyssa, Olearos, snowy Paros, and the Cyclades scattered up and down the main, and narrow Seas thick sown with clustered Islands. With various Emulation the Seamens Shouts arise. The Crew *thus* animate one another, FOR CRETE AND OUR ANCESTORS LET US SPEED OUR COURSE. We sail full before the Wind, and at length skim along to the ancient Seats of the Curetes. Therefore with Eagerness I raised the Walls of the so much wished-for City, call it the City of Pergamus, and I exhort my *new* Colony, pleased with their Name, to keep much at Home, and raise Turrets of Defence on their Roofs. And now the Ships were mostly laid up on the dry Beech, the Youth had performed Sacrifice for *Success* on their Nuptials and new Settlements: I was begun to dispense Laws and appropriate Houses, when suddenly, from the Infection of the Climate, a wasting and lamentable Plague seized on our Limbs, the Trees, and Crops, and the Year is pregnant with Death. My Friends left their sweet Lives, or dragged along their sickly Bodies: At the same time the *raging* Dog-star burnt

N O T E S.

the Care of their Families. I offer a third Sense, and take the Meaning to be, that *Æneas* would have them keep much at Home, and not straggle abroad for some Time, till they should know what sort of Reception the Inhabitants of the Island would give them, whether they were come among Friends or Foes. This both agrees with what follows, *arcemque attollere testis*, their being ordered to raise a Strength for their Defence in case of an Attack; and was a proper Caution in their present Circumstances: Add to this, that the Word is used in this very Sense, *Æn.* V. 163, when *Gyas* would have his Pilot to steer close to the Shore; he says, *Litus ama, depart not from the Shore*, or in the poetical Style, *court the Shore*.

136. *Operata*. It was customary to offer Sacrifice before they entered on Marriage or

any important Business of Life, and the Verb *operari* is used in this Sense, *Geor.* I. 339.

Lætus operatus in herbis.

And by Juvenal, *Sat.* XII. 92.

Et matutinis operatur festis lucernis.

140. *Linguebant dulces animas.* Dr. Trapp thinks this a very odd Expression, and would fain change *linguebant* to *reddebant*, and accordingly translates it, *they render their sweet Souls*: And indeed it must be owned, to say a Person *leaves his sweet Soul* sounds odd enough, because that is making the Body to be the Person. But if we put *Lives* instead of *Souls*, *they left their sweet Lives*, which is the true Rendering of the Words, the Oddity of the Phrase disappears. The Expression is equivalent to that in the Georgics:

Præcipites altâ vitam sub nube relinquunt.

Geor. III. 547.

141. *Sirius.*

tum Sirius cœpit exurere
steriles agros : *Herbæ a-*
rebant, et ægra seges ne-
gabat nobis victum. Rur-
sus pater hortatur ire ad
oraculum Ortygiæ, Phœ-
bumque, mari remenso,
precarique eum veniam ;
querere quem finem fe-
rat fessis rebus, unde ju-
beat nos tentare auxilium
aborum, quòvertere cur-
sus. Nox erat, et som-
nus habebat animalia su-
per terris. Sacræ effigies
Divûm, Phrygiique Pe-
nates, quos extuleram me-
cum à Trojâ exque mediis
ignibus urbis, visi sunt
astare ante oculos mei ja-
centis insomnis, manife-
sti multo lumine, quâ ple-
na luna fundebat se per
insertas fenestras. Tum
sic cœperunt affari, et
demere curas mihi his di-
ctis : Apollo canit tibi hic
idem quod dicturus est ti-
bi delato Ortygiam, et, en,
ultra mittit nos ad tua li-
mina. Nos secuti sumus
te tuaque arma, Darda-
niâ incensâ ; nos sub te
permensi sumus tumidum
æquor in classibus ; nos
idem tollemus in astra tu-
os venturos nepotes, da-
bimusque imperium urbi.
tu para magna mœnia
magnis, neque linque lon-
gum laborem fugæ. Se-
des sunt mutandæ tibi :
Delius Apollo non suavit
tibi hæc littora, aut jussit
te confidere Cretæ. Locus
est, quem Graii dicunt
Hesperiam cognomine, an-
tiqua terra, potens armis
dixisse gentem Italiam, de nomine ducis. Hæ erunt nobis propriæ sedes : hinc Dardanus est ortus, Iasiusque pater, à quo princeps Dardano est genus nostrum.

Corpora : tum steriles exurere Sirius agros :
Arebant herbæ, et victum seges ægra negabat.
Rursus ad oraculum Ortygiæ, Phœbumque, remenso
Hortatur pater ire mari, veniamque precari ;
Quem fessis finem rebus ferat ; unde laborum 145
Tentare auxilium jubeat ; quòvertere cursus.

Nox erat, et terris animalia somnus habebat.
Effigies sacræ Divûm, Phrygiique Penates,
Quos mecum à Trojâ, mediisque ex ignibus urbis,
Extuleram, visi ante oculos astare jacentis 150
Insomnis, multo manifesti lumine, quâ se
Plena per insertas fundebat Luna fenestras.
Tum sic affari, et curas his demere dictis :
Quod tibi delato Ortygiam dicturus Apollo est,
Hic canit, et tua nos en ultro ad limina mittit.
Nos te, Dardaniâ incensâ, tuaque arma secuti ; 156
Nos tumidum sub te permensi classibus æquor ;
Idem venturos tollemus in astra nepotes,
Imperiumque urbi dabimus. tu mœnia magnis
Magna para, longumque fugæ ne linque laborem.
Mutandæ sedes : non hæc tibi littora suavit
Delius, aut Cretæ jussit confidere, Apollo.
Est locus, Hesperiam Graii cognomine dicunt,
Terra antiqua, potens armis atque ubere glebæ :
Oenotrii coluere viri : nunc fama, minores 165
Italiam dixisse, ducis de nomine, gentem :
Hæ nobis propriæ sedes : hinc Dardanus ortus,
Iasiusque pater, genus à quo princeps nostrum.

Surge,

atque ubere glebæ : Oenotrii viri coluere eam : nunc fama est minores
dixisse gentem Italiam, de nomine ducis. Hæ erunt nobis propriæ sedes : hinc Dardanus est ortus,
Iasiusque pater, à quo princeps Dardano est genus nostrum.

NOTE S.

141. *Sirius.* Also called *cunicula*, or the *Dog-star*, a pestilential Constellation, which rises about the End of *July*, when the Heat of the Sun is most intense.

143. *Ortygia.* See the Note on Verse 124.

151. *Insomnis.* I choose to read *insomnis* in one Word, *while I was awake*, because it seems to agree best with the Circumstances of

this Apparition, particularly with what immediately follows,

— *quâ se*
Plena per insertas fundebat Luna fenestras.
For what Occasion was there for the Light of the Moon to let him see the Gods if he was asleep ? Besides, *Æneas* expressly tells us himself, Verse 173. *Nec sopor illud erat, nor was this*

burnt up the barren Fields. The Herbs were parched, and the unwholesome Grain denied us Sustenance. My Father advises, that, measuring back the Sea, we again apply to the Oracle of Ortygia, and Apollo, and implore his Grace; *to know* when he will bring our Toils and Wanderings to a Period; whence he will bid us attempt a Redress of our Calamities, *or* whither turn our Course. It was Night, and Sleep reigned over all the Animal-world. The sacred Images of the Gods, and the tutelary Deities of my Country, whom I had brought with me from Troy and the midst of the Flames, were seen to stand before my Eyes as I lay awake, conspicuous by a Glare of Light, where the Full-moon darted her Beams through the interveining Windows. Then they thus addressed me, and dispelled my Cares with these Words: What *Apollo* would announce to you, were you wafted to Ortygia, he here reveals, and lo unasked he sends us to your Dwelling. We, after Troy was consumed, followed thee and *the Fortune* of thy Arms; under thy Conduct we have crossed the swelling Sea in Ships: We too will exalt thy future Race to Heaven, and crown thy City with imperial Power: Do thou prepare Walls mighty for the mighty *Inhabitants*, and flench not from the long Labours of thy *wandering* Voyage. You must change your Place of Residence: These are not the Shores that Delian Apollo advised you to *pursue*; nor was it in Crete he commanded you to settle. There is a Place, the Greeks call it Hesperia by Name; a Country of ancient Renown, powerful by its Arms, and the Fertility of the Soil: The Oenotrians peopled it *once*; now there is a Report that their Descendants have called the Nation Italy from the Founder's Name. These are our lasting Settlements; hence Dardanus sprung, and Father Iasius, from which Prince our Race is derived. *Haste then* arise, and with

Joy

N O T E S.

this a Dream, or the Effect of Sleep.
163. *Est locus.* This and the three following Verses are taken from Æn. I. 534. *Hioneus* had recited them to *Dido* before, when he informed her of their disastrous Voyage, and the Place for which they were bound. As they are the Words of the Oracle, it would have been disrespectful to alter them in the text; besides, *Dido* would be the more confirmed in the Truth of *Æneas's* Relation,

when the found two Witnesses delivering their Testimony precisely in the same Terms.

167. *Dardanus Iasiusque pater.* Dardanus and Iasius had both one Mother, *Electra*, the Daughter of *Atlas*, and Wife of *Coritus*, King of *Tuscany*; but *Jupiter* is given for the Father of *Dardanus*. He, upon the Death of *Coritus*, killed his Brother *Iasius*, and being banished *Tuscany* on that Account, first fled into *Samothrace*, then into *Phrygia*, where he married

Age, surge, et lætus refer longævo parenti hæc dicta baud dubitanda. Require Coritum, terrasque Ausonias : Jupiter negat tibi Diætæa arva. Ego attonitus talibus visis ac voce Deorum, (nec illud erat sopor, sed videbar mihi agnoscere vultus coram, comasque velatas, oraque præsentia ; tum gelidus sudor manabat è toto corpore) corripio corpus è stratis, tendoque ad cælum manus supinas cum voce, et libo focis munera intemerata : honore perfectò, lætus facio Anchisen certum, pandoque rem ordine. Agnovit ambiguum prolem, geminosque parentes ; seque deceptum esse novo errore veterum locorum. Tum memorat : Nate exercite Iliacis fatiis, sola Cassandra canebat mihi tales casus. Nunc repeto eam portendere hæc fuisse debita nostro generi, et sæpe vocare Hesperiam, sæpe Itala regna. Sed quis crederet Teucros venturos ad littora Hesperia ? aut quem tum vates Cassandra moveret ? Cedamus Phœbo, et moniti meliora sequamur. Sic ille ait ; et cuncti ovantes paremus ejus dictis. Deserimus quoque hanc sedem, paucisque relictis, damus vela, currimusque vastum æquor cavâ trabe.

Surge, age, et hæc lætus longævo dicta parenti
Haud dubitanda refer. Coritum, terrasque require
Ausonias : Diætæa negat tibi Jupiter arva. 171
Talibus attonitus visis ac voce Deorum,
(Nec sopor illud erat, sed coram agnoscere vultus,
Velatasque comas, præsentiaque ora videbar ;
Tum gelidus toto manabat corpore sudor) 175
Corripio è stratis corpus, tendoque supinas
Ad cælum cum voce manus, et munera libo
Intemerata focis. perfectò lætus honore
Anchisen facio, certum remque ordine pando. 179
Agnovit prolem ambiguum, geminosque parentes,
Seque novo veterum deceptum errore locorum.
Tum memorat : Nate Iliacis exercite fatiis,
Sola mihi tales casus Cassandra canebat.
Nunc repeto hæc generi portendere debita nostro,
Et sæpe Hesperiam, sæpe Itala regna vocare : 185
Sed quis ad Hesperia venturos littora Teucros
Crederet ? aut quem tum vates Cassandra moveret ?
Cedamus Phœbo, et moniti meliora sequamur.
Sic ait ; et cuncti dictis paremus ovantes : 189
Hanc quoque deserimus sedem, paucisque relictis
Vela damus, vastumque cavâ trabe currimus æquor.
Postquam altum tenuere rates, nec jam amplius ullæ
Apparent terræ, cælum undique, et undique pontus ;
Tum mihi cæruleus supra caput astitit imber,
Noctem

Postquam rates tenuere altum, nec ullæ terræ jam amplius apparent, undique apparet cælum, et undique pontus ; tum cæruleus imber astitit supra caput mihi,

N O T E S.

married Teucer's Daughter, and built the City Troy, which he called *Dardania* after his own Name.

170. *Coritum.* Coritus, the Name of a Mountain and City in *Tuscany*, so called from *Coritus*, the supposed Father of *Dardanus*.

171. *Ausonias.* Italy was denominated *Ausonia*, says *Servius*, from *Auson* or *Ausonius*, the Son of *Ulysses*, and *Calypso*. If so, it must be by Anticipation that *Virgil* makes that

Name known to *Æneas*, for *Calypso's* Son was hardly born at that Time.

171. *Diætæa arva.* The *Cretan* Territories, called *Diætæan* from *Diète* a Mountain in *Crete*, where *Jove* is said to have been educated.

177. *Munera libo intemerata.* A private Offering of pure Wine and Incense, which used to be poured upon the Fire in honour of the *Lares* or *Household-gods*.

179. *Anchisen*

Joy report to thy aged Sire these Intimations of unquestionable Credibility : Search out the City Coritus, and the Ausonian Lands : Jupiter forbids *your Settlement* in the Cretan Territories. Astonished by this Vision and Declaration of the Gods (nor was it a mere *Illusion* in Sleep, but methought I clearly discerned their Aspect before me, their filleted Hair, and their Forms full in my View ; then a cold Sweat flowed over my whole Body) I fling me out of Bed, and lift up my Hands supine to Heaven with my Voice, and pour hallowed Offerings on the Fires. Having finished the Sacrifice, with Joy I certify Anchises, and disclose the Fact *to him* in Order. He owned the ambiguous Offspring, and the double Founders of the Trojan Race, and that he had been deceived by the modern equivocal Names given to ancient Countries. Then he thus bespeaks me : O my Son, tried and exercised in Woe by the Fates of Troy, Cassandra alone predicted to me that such was to be our Fortune. Now I recollect that she foretold this should be the Destiny of our Race, and that she often turned her Discourse on Hesperia, often on the Italian Realms. But who could believe the Trojans were to come to the Hesperian Shore ? Or whom then did the prophetic Cassandra move ? *But now* let us resign ourselves to Phœbus, and since we are better advised, let us follow *the Gods*. He said, and exulting we all obey his Orders. This Realm we likewise quit, and, leaving a few behind, unfurl our Sails, and bound over the spacious Sea in our hollow Vessels. After the Ships were got into the Deep, and now not any Land is longer in View, *only* Sky and Ocean all around : Then a blackening Cloud stood over

N O T E S.

179. *Anchisen facio certum*. Perhaps we had been at a Loss to know whether this was good Latin, but for Virgil's sacred Authority.

181. *Seque novo*, &c. Some Copies read *parentum* instead of *locorum*.

182. *Iliacis exercite fatis*. In the same Manner he is addressed by Anchises's Ghost, *Æn. V. 725*. *Æneas* was thus harrassed and afflicted, not for any personal Demerit, but because of his Connection with *Troy*, the whole Race of the *Trojans* being the Objects of *Juno's* fatal Resentment, and destined to suffer grievous Misfortunes.

183. *Sola—Cassandra*. He says *only Cassandra*, because her Prophecies were always

disregarded. See the Note on *Æn. II. 246*.

188. *Moniti meliora sequamur*. Ræus and Dr Trapp construe these Words thus, *Moniti sequamur meliora* ; but it seems more elegant to keep to the Order in which they stand. *Now that we are better advised let us follow or obey, viz. the Gods*.

194. *Cæruleus imber*. Clouds that threaten Rain, especially before Thunder and Lightning, are often tintured with a deep blue, intermingled with black ; and therefore we need not charge Virgil here with the Absurdity of putting *cæruleus* for *ater*, as some Interpreters would persuade us. *Cæruleus* is what we may call leaden-coloured.

199. *Ingeminant*.

ferens noctem hyememque;
et unda inhorruit tenebris.

Continuò venti volvunt mare, magnaue æquora surgunt: nos dispersi jactamur gurgite vasto: nimbi involvere diem, et humida nox abstulit nobis cælum: ignes ingeminant, nubibus abruptis. Excutimur cursu, et erramus in cæcis undis. Palinurus ipse negat se discernere diem noctemque in cælo, nec meminisse viæ in mediâ undâ. Adò erramus pelago tres sole. incertos cæcâ caligine, totidem noctes sine fidere. Tandem quarto die terra primâ visa est se attollere, montes procul cæperunt aperire, ac volvere fumum. Vela nostra cadunt, insurgimus remis: haud est mora, nautæ adnixi torquent spumas, et verrunt cærula maria. Littora Strophadum primâ accipiunt me servatum ex undis. Insulæ dictæ Strophades Graio nomine stant in magno Ionio mari; quas insulas dira Celæno, aliæque Harpyiæ colunt, postquam Phinicia domus clausa est iis liquereque priores mensas metu. Haud ullum monstrum est tristius illis, nec ulla sævior pestis, et ira Deûm, extulit sese Stygiis undis. Vultus volucrum sunt virginci, est iis sædissima proluvies ventris, manusque uncae, et ora semper pallida fame. Ubi nos delati huc intravimus portus, ecce videmus læta armenta boum passim in campis, caprigenumque pecus, nullo custode.

Noctem hyememque ferens; et inhorruit unda tenebris.

195

Continuò venti volvunt mare, magnaue surgunt Æquora: dispersi jactamur gurgite vasto:

Involvere diem nimbi, et nox humida cælum Abstulit: ingeminant abruptis nubibus ignes.

Excutimur cursu, et cæcis erramus in undis. 200

Ipse diem noctemque negat discernere cælo,

Nec meminisse viæ mediâ Palinurus in undâ.

Tres adèò incertos cæcâ caligine soles

Erramus pelago, totidem sine fidere noctes:

Quarto terra die primûm se attollere tandem 205

Visa, aperire procul montes, ac volvere fumum.

Vela cadunt; remis insurgimus: haud mora, nautæ

Adnixi torquent spumas, et cærula verrunt.

Servatum ex undis Strophadum melittora primûm

Accipiunt. Strophades Graio stant nomine dictæ

Insulæ Ionio in magno; quas dira Celæno 211

Harpyiæque colunt aliæ, Phineia postquam

Clausâ domus, mensasque metu liquere priores.

Tristius haud illis monstrum, nec sævior ulla

Pestis et ira Deûm Stygiis sese extulit undis. 215

Virginei volucrum vultus, sædissima ventris

Proluvies, uncæque manus, et pallida semper

Ora fame.

Huc ubi delati portus intravimus, ecce

Læta boum passim campis armenta videmus, 220

Caprigenumque pecus, nullo custode, per herbas:

Irruimus

NOTES.

199. *Ingeninant abruptis nubibus ignes.* Some ancient Copies and Manuscripts read *abrupti nubibus ignes*, which both sounds better, and seems to be confirmed by that Passage in *Lucretius*, which *Virgil* had probably here in his Eye:

Transversosque volare per imbres fulmina cernis:

Nunc binc nunc illinc abrupti nubibus ignes Concurrant: cadit in terras vis flammea vulgo.

Lib. II. 213.

201. *Ipse—Palinurus.* i. e. *Palinurus* himself, with all his Skill. He was the Pilot of *Æneas's* Ship, of whom see more, *Æn. V. 383.*

211. *Ionio in magno.* Not that Sea which washes *Ionis* in *Lesser Asia*, but that Part of the *Mediterranean* which flows between *Sicily* and *Greece.*

212. *Harpyiæ.* The *Harpies*, according to *Hesiod*, were the Daughters of *Taumas* and *Electra*,

over my Head, bringing on Night and a wintery Storm ; the Waves put on the Horrors of Darkneſs ; the Winds overturn the Sea, and ſwelling Surges riſe : We are toſſed hither and thither on the expanded Face of the Deep : Clouds wrapt up the Day, and humid Night ſnatched the Heavens *from our View* ; from the burſting Clouds Flaſhes of Lightning redouble. We are driven from our Courſe, and reel along the dusky Waves. Palinurus himſelf owns he is unable to diſtinguiſh Day from Night by the Sky, and that he has forgot his Courſe in the Mid-ſea. Thus for three Days that could hardly be diſtinguiſhed *from Night by reaſon of* dark Clouds, and as many Starleſs Nights, we wander up and down the Ocean. At length on the fourth Day Land was firſt ſeen to riſe, the Mountains from afar open *to our View*, and roll up their Smoke : The Sails ſubſide, * we ply the labouring Oars : Inſtant, the Seamen with exerted Vigour toſs up the Foam, and ſweep the azure Deep. The Shores of the Strophades *Iſlands* firſt receive me reſcued from the Waves. The Strophades, ſo called by a Greek Name, are Iſlands ſituated in the great Ionian Sea ; which direful Celæno and the other Harpies inhabit, from what Time they were expelled Phineus's Palace, and frightened from his Table, which they formerly haunted. No Monster more fell than they, no Plague and Scourge of the Gods more cruel *ever* iſſued from the Stygian Waves. They are Fowls with Virgin-faces, a moſt lothſome Flux of Entrails, Hands hooked, and Looks ever pale with Famine. Hither conveyed, ſo ſoon as we entered the Port, lo we view joyous Herds of Cattle up and down the Plains, and Flocks of Goats along the Meadows, without a Keeper. We ruſh upon them with our Swords,

* *Infurgimus remis.* We riſe on the Oars, as the Rowers do when they row hard, and with great keenneſs.

N O T E S.

Electra, but not ſaid to be one of the Harpies. The Word comes from ἀγρίαζω, *rapio*, to denote their rapacious Nature. *Apollonius* calls them Διὸς κύνες, *the Hell-hounds of Jove* ; and *Virgil*, *Furies*, Verſe 252, and *diræ*, *Fiends*, Verſe 262. Whence *Servius* concludes that they were denominated Harpies on Earth, *Furies* in Hell, and *Diræ*, *Fiends* in Heaven, as one and the ſame Goddeſs was called *Diana* on Earth, *Luna*, *the Moon* in Heaven, and *Proſerpine* in Hell.

212. *Phineia*. Phineus, King of *Thrace*, having put out the Eyes of his two Sons, whom their Stepmother falſely accuſed of attempting a Rape upon her, was for his Cruelty ſtruck blind by *Jupiter* in his Turn, and delivered over to the direful Perſecution of the Harpies, till *Calais* and *Zetes*, two of the *Argonauts*, whom he had hoſpitably entertained in their Way to *Colebis* in queſt of the Golden-ſleece, relieved him from them in the Manner already mentioned.

Irruimus ferro, et vocamus Divos ipsumque Jovem in prædam partemque : tunc exstruimusque toros in curvo littore, epulamurque opimis dapibus. At Harpyiæ subitæ adsunt horribico lapsu de montibus, et quatiunt alas magnis clangoribus, diripiuntque dapes, scedantque omnia in mundo contactu : tum dira vox erat iis inter tetrum odorem. Rursum nos instruimus mensas, reponimusque ignem aris, in longo secessu, sub cavatâ rupe, clausi circum arboribus atque horrentibus umbris. Rursum ex diverso tractu cæli, cæcisque latebris, turba sonans circumvolat prædam uncis pedibus, et polluit dapes ore. Tunc edico sociis ut capeffant arma, et bellum esse gerendum cum dira gente. Illi faciunt haud secus ac sunt iussi, disponuntque enses testos per herbam, et condunt latentia scuta. Ergo, ubi Harpyiæ delapsæ dedere sonitum per curva littora, Misenus dat signum cavo ære, ab altâ speculâ : socii invadunt eas, et tentant nova prælia, scedare ferro obsœnas volucres pelagi. Sed neque accipiunt ullam vim plumis, nec ulla vulnera tergo ; lapsæque celeri fugâ sub sidera, relinquunt semesam prædam et fœda vestigia. Una Celæno, infelix vates, confedit in excelsâ rupe, rupitque hanc pectore vocem : O Laomedontiadæ, paratissime inferre bellum, etiam bellum pro cæde nostrorum boum, juvenisique stratis,

Irruimus ferro, et Divos ipsumque vocamus
In prædam partemque Jovem. tunc littore curvo
Exstruimusque toros, dapibusque epulamur opimis.
At subitæ horribico lapsu de montibus adsunt 225
Harpyiæ, et magnis quatiunt clangoribus alas ;
Diripiuntque dapes, contactuque omnia scedant
Immundo : tum vox tetrum dira inter odorem.
Rursum in secessu longo, sub rupe cavatâ,
Arboribus clausi circum atque horrentibus umbris,
Instruimus mensas, arisque reponimus ignem. 231
Rursum ex diverso cæli, cæcisque latebris,
Turba sonans prædam pedibus circumvolat uncis :
Polluit ore dapes. Sociis tunc arma capeffant
Edico, et dirâ bellum cum gente gerendum. 235
Haud secus ac iussi faciunt, testosque per herbam
Disponunt enses, et scuta latentia condunt.
Ergo, ubi delapsæ sonitum per curva dedere
Littora, dat signum speculâ Misenus ab altâ
Ære cavo : invadunt socii, et nova prælia tentant,
Obsœnas pelagi ferro scedare volucres. 241
Sed neque vim plumis ullam, nec vulnera tergo,
Accipiunt ; celerique fugâ sub sidera lapsæ,
Semesam prædam et vestigia fœda relinquunt.
Una in præcellâ confedit rupe Celæno, 245
Infelix vates, rupitque hanc pectore vocem :
Bellum etiam pro cæde boum, stratisque juvenis,
Laome-

N O T E S.

223. In prædam partemque. For in prædam partem, as in the first Book, *molemque et montem* for *molem montium*. The Romans had a Custom when they were going out to War, or to the Chace, to vow to consecrate to the Gods a great Part of the Spoil or Capture ; whence Jupiter had a Temple at Rome under the Title of Jupiter Prædator, Jupiter who presided over lawful Plunder. In partem vocare is of the same Import with *participem facere*, to make them sharers with us of the Booty : So the Phrase is used by Cicero for *Cecinna, Mulieres in partem vocatæ sunt*.

226. Magnis—clamoribus. Some ancient Copies read *plangoribus*.

232. Ex diverso cæli. i. e. ex diverso cæli tractu, for I see no Reason for making it a kind of Adverb signifying *overtbwart*, as Mr. Ainsworth has done in his Dictionary. Tho' the Mythologists make the *Harpyies* but three in Number, yet Virgil speaks here as if the whole Island had been crouded with them, calling them *turba*, and *gens*, so that they no sooner left one Quarter of the Island than they were pestered with them in another. The

Poets

Swords, and invoke the Gods and Jove himself to share the Booty. Then along the winding Shore we raise the *banqueting Couches*, and feast on the rich Repast. When suddenly with dreadful darting Motion the Harpies are upon us from the Mountains, shake their Wings with loud rustling Din, prey upon our Banquet, and defile every thing with their impure Touch: At the same time, together with a rank, noisome Smell, they *emit* hideous Screams. Again we spread our Tables in a long Recess underneath a shelving Rock, inclosed around with Trees and gloomy Shade, and once more we plant Fire on the Altar. Again the noisy Rout *shooting* from a different Quarter of the Sky, and obscure Retreats, flutter around the Prey with hooky Claws, and taint our Viands with their Mouths. Then I enjoin my Companions to take Arms, and wage War with the accursed Brood. My Orders they punctually obey, dispose their Swords secretly among the Grass, and conceal their Shields out of Sight. Therefore so soon as darting down they raised their screaming Voices along the bending Shores, Misenus with his hollow *Trumpet of Brass* gives the Signal from a lofty Watch-tower. My Friends set upon them, and engage in a new kind of Fight, to employ the Sword in destroying obscene Sea-fowls. But they neither receive any Impression on their Plumes, nor Wounds in the Body; and mount in up in the Air with rapid Flight, leave behind them their Prey half consumed, and the ugly Prints of their Feet. Celæno alone took her Seat on the Brow of a high Rock, a Prophetess of Plagues, and from her *heaving* Breast burst forth these Words: War too, ye Sons of Laomedon, is it your Purpose to make War upon us as a *Compensation* for our Oxen which you have slain and fed upon, for the

N O T E S.

Poets dont always restrict themselves either to historical or fabulous Tradition, but only in so far as it suits best with their Design; so that however others confine the *Harpies* to three, it follows not that *Virgil* does so.

239. *Misenus*. The Son of *Æolus*, Trumpeter to *Æneas*, *Æn.* VI. 164.

241. *Obscænas*—*vulcres*. Either Birds of bad Omen, or impure, abominable, to be abhorred upon account of their Nastiness, as above described.

241. *Pelægi vulcres*. *Hesiod* makes them the Offspring of *Eleëtra*, the Daughter of the *Ocean*.

241. *Fœdare ferro*. The primary Signifi-

cation of the Word *fædo* is to mangle, cut in Pieces, or make Havock of, as appears from the more ancient Authors, particularly *Ennius* and *Plautus*, who use it in that Sense, as

Ferro fœdati jacent, Ennius apud Servium.
And so *Plautus*, *Amph.* Ac. I. Sc. I. 91.

Fœdant et proterunt hostium copias.
See *Æn.* II. 55. where this Verb is used in the same Sense.

246. *Infelix vates*. As *felix* sometimes signifies propitious, favourable, so *infelix* here and elsewhere unfriendly, inauspicious, ill-boding; so that *infelix vates* answers to *Homer's* *κακῆς ναῦων*.

Y 2

248. *Laome-*

et pellere infantes Harpyias è patrio regno? Ergo accipite, atque figite hæc mea dicta in vestris animis: Ego maxima Furiarum pando vobis quæ Jupiter pater omnipotens prædixit Phæbo, quæ Phæbus Apollo prædixit mihi. Petitis Italiam cursu, ibitisque in Italiam, ventis vocatis, licebitque vobis intrare ejus portus. Sed non cingetis datam urbem mœnibus, antequam dira fames, injuriaque nostræ cædis subigat vos malis absumere ambesas vestras mensas. Dixit, et, ablata pennis, refugit in sylvam. At sanguis gelidus, præ subita formidine, dirigit sociis: animi eorum cecidere: Nec jam amplius jubent exposcere pacem armis, sed votis precibusque, siue sint Dææ, seu diræ obscœnæque volucres. At pater Anchises, palmis passis de littore, vocat magna numina, indiciteque meritos honores: Di, prohibete vestras minas; Di, avertite talem casum, et placidi servate pios. Tum jubet diripere funem è littore, laxareque excussos rudentes. Noti tendunt nostra vela; fugimus super undis spumantibus, qua ventusque gubernatorque vocabant cursum. Jam nemorosa Zacynthos apparet in medio fluctu, Dulichiumque, Sameque, et Neritos ardua saxis. Effugimus scopulos Ithacæ, regna Laertia,

Laomedontiadæ, bellumne inferre paratis?
Et patrio infantes Harpyias pellere regno? 249
Accipite ergo animis atque hæc mea figite dicta:
Quæ Phœbo pater omnipotens, mihi Phœbus Apollo,
Prædixit, vobis furiarum ego maxima pando.
Italiam cursu petitis; ventisque vocatis
Ibitis Italiam, portusque intrare licebit:
Sed non ante datam cingetis mœnibus urbem, 255
Quàm vos dira fames, nostræque injuria cædis,
Ambesas subigat malis absumere mensas.
Dixit, et in sylvam pennis ablata refugit.
At fociis subitâ gelidus formidine sanguis 259
Dirigit: cecidere animi: nec jam amplius armis,
Sed votis precibusque, jubent exposcere pacem;
Sive Dææ, seu sint diræ obscœnæque volucres.
At pater Anchises, passis de littore palmis,
Numina magna vocat, meritosque indicit honores:
Dî, prohibete minas; Dî, talem avertite casum, 265
Et placidi servate pios. Tum littore funem
Diripere, excussosque jubet laxare rudentes.
Tendunt vela Noti: fugimus spumantibus undis,
Quà cursum ventusque gubernatorque vocabant.
Jam medio apparet fluctu nemorosa Zacynthos,
Dulichiumque, Sameque, et Neritos ardua faxis. 271
Effugimus scopulos Ithacæ, Laertia regna,

Et

N O T E S.

248. *Laomedontiadæ.* In calling them Sons of *Laomedon* she reproaches them as being impious, unjust and faithless, like that Prince who had falsified his Promise even to the Gods themselves.

249. *Patrio regno.* They were Daughters of a Sea-goddess, and the Isles were sacred to the Gods and Goddesses of the Sea, so that the *Strophades* was their proper Heritage by their Mother.

252. *Furiarum maxima.* She takes this Name to herself, as it would seem, only to inspire them with the greater Terror, tho' *Servius* and others, as has been said, infer

from this Passage that the *Harpies* and *Furies* were the same.

257. *Ambesas—absumere mensas.* The Sense of this Prediction is seen from its Accomplishment in the seventh Book, Verse 116. This is not merely poetical Invention, it was an historical Tradition, related by *Dionysius* and *Strabo*, that *Æneas* had received a Response from an Oracle, foretelling that before he came to his Settlement in *Italy*, he should be reduced to the Necessity of eating his Trenchers. *Varro* says he got it from the Oracle of *Dodona*. *Virgil* puts this Prophecy in the Mouth of the *Harpies*, as being both suitable to their Nature,

the Havock you have made among our Bullocks, and *do you intend* to banish the innocent Harpies from their hereditary Kingdom? Lend then an Ear, and in your Minds fix these my Words: What almighty Father Jove revealed to Phœbus, Phœbus Apollo to me, I the Chief of the Furies disclose to you. To Italy you steer your Course, and Italy you shall reach after repeated Invocations to the *thwarting* Winds, and you shall be permitted *at length* to enter the Port: But you shall not inclose the given City with Walls, till cruel Famine and Disaster for shedding our Blood, compel you first to gnaw and eat up your Trenchers with *greedy* Jaws. She said, and on her Wings upborn flew into the Wood. As for our Crew, their Blood, chilled with sudden Fear, stagnated *in their Veins*: Their Minds were quite dejected: And now they are no longer for having Recourse to Arms, but urge *me* to solicit Peace by Vows and Prayers, whether they be Goddesses, or cursed and inauspicious Birds. My Father Anchises, with Hands spread forth from the Shore, invokes the great Gods, and enjoins due Honours to be paid them. Ye Gods ward off *the Effect* of your Threatenings; ye Gods avert so grievous a Calamity; and propitious save your pious Votaries. Then he orders to tear the Ropes from the Shore, loose and disengage the Cables. The South-winds stretch our *bellying* Sails: We fly over the foaming Waves, where the Wind and Pilote urged our Course. Now amid the Waves appears woody Zacynthos, Dulichium, Same, and Neritos with its steepy Rocks. We shun the Cliffs of Ithaca, Laertes's Realms, and curse the Land

N O T E S.

Nature, and more apt to raise Surprise when coming from them.

260. *Nec jam amplius armis, sed votis exposcere.* This is another Instance of Virgil's concise elliptical Style. 'Tis plain that *exposcere pacem* cannot agree in Propriety of Language both to *armis* and *votis*, or *precibus*, tho' it does so in the Construction, for they are two quite contrary Ideas; so that *pugnare* or some such Word must be understood to *armis*: But the Sense nevertheless is as obvious as if the Sentence were ever so full and compleat.

261. *Jubent.* This shews the Earnestness and Importunity with which they urged *Æneas* to bring about a Peace with them.

264. *Meritosque indicit honores.* See the Note on Book first, Verse 636.

270. *Zacynthos.* The Island *Zante*, on the West of the *Peloponnesus*.

271. *Dulichium.* Now *Dolicba*, one of the *Echinades* Islands; they go all under the common Name of *Corzulari*.

271. *Same.* Or *Samos*, the same with *Cephalenia*, now *Cephalonic*.

271. *Neritos.* A woody Mountain in the Island of *Ithaca*: Homer calls it *Νηριτον εἰσοσιφυλλον*.

272. *Scopulos Ithacæ.* *Ithaca*, now, *Isola del compare*, or *Val di compare*, the Island between *Cephalenia* and *Dulichium*, *Ulysses's* Native-seat; it was very barren, rugged and mountainous, and therefore he calls it *Scopulos Ithacæ*, and subjoins, by way of Irony Contempt

et exsecramur terram al-
tricem sævi Ulyssis. Mox
et nimboſa cacumina mon-
tis Leucatæ, et Apollo for-
midatus nautis aperitur.
Nos feſſi petimus hunc,
et ſuccedimus parvæ urbi.
Anchora jacitur de prora;
puppæ ſtant in littore. Er-
go tandem potiſſi inſperata
tellure, luſtramurque Jo-
vi, incendimusque aras
votis; celebramusque Ac-
tia littora Iliacis ludis.
Socii noſtri nudati exer-
cent patrias palæſtras oleo
labente: juvat nos eva-
ſiſſe tot Argolicas urbes,
tenuiſſeque fugam per me-
dios boſtes. Interea Sol
circumvolvitur magnum
annum, et glacialis hy-
ems aſperat undas Aquil-
onibus. Figo poſtibus ad-
verſis clypeum ex cavo æ-
re, geſtamen magni A-
bantis, et ſigno rem hoc
carmine: Æneas poſuit
hæc arma relata de Da-
nais victoribus. Tum ju-
beo eos linguere portus, et
conſidere tranſtris. Socii
ſerunt mare certatim, et
verrunt æquora. Proti-
nus abſcondimus æriâs arces Pbæacum, legimusque littora Epiri, ſubimusque Chaonio portu,

Et terram altricem sævi exsecramur Ulyſſis.
Mox et Leucatæ nimboſa cacumina montis,
Et formidatus nautis aperitur Apollo. 275
Hunc petimus feſſi, et parvæ ſuccedimus urbi.
Anchora de prora jacitur; ſtant littore puppæ.
Ergo inſperatâ tandem tellure potiſſi,
Luſtramurque Jovi, votisque incendimus aras;
Actiaque Iliacis celebramus littora ludis. 280
Exercent patrias oleo labente palæſtras
Nudati ſocii: juvat evaſiſſe tot urbes
Argolicas, mediosque fugam tenuiſſe per hoſtes.

Interea magnum Sol circumvolvitur annum,
Et glacialis hyems Aquilonibus aſperat undas. 285
Ære cavo clypeum, magni geſtamen Abantis,
Poſtibus adverſis figo, et rem carmine ſigno:
Æneas hæc de Danais victoribus arma.
Linquere tum portus jubeo, et conſidere tranſtris.
Certatim ſocii feriunt mare, et æquora verrunt.
Protinus æriâs Pbæacum abſcondimus arces, 290
Littoraque Epiri legimus, portuque ſubimus

Chaonio,

NOTES.

Contempt, Laertia regna, as in the first Book Neptune first calls Æolus's Realm's Immania Saxa: Then adds in a Strain of Derision,

Ille se jactet in aula

Æolus, et clauſo ventorum carcere regnet.

Æn. I. 144.

274. *Leucatæ.* The Iſland Leucas, *Leuca-
dis*, *Leucates*, or *Leucate*; now *S. Maura*,
ſubject to the *Turks*, and the Seat of a Ba-
ſhaw. It lies between the *Acroceraunian*
Mountains and the *Peloponneſus*, ſo near to the
Promontory of *Actium*, in the weſtern Coaſt of
Epirus, that it is ſaid to have once adjoined to
that Continent. It got the Name of *Leucate*,
the white Iſland, from a famous white Rock
adjoining to it, which *Strabo* calls *το λευκα*,
i. e. the *Lover's Leap*; it being ſuppoſed to
have Effect to cure deſpairing Lovers, who
were wont to throw themſelves down from
thence into the Sea. Among thoſe who are

ſaid to have tried the Experiment is the cele-
brated Poetefs *Sappho*.

275. *Formidatus nautis Apollo.* *Strabo* in-
forms us, that on Mount *Leucate* was a Tem-
ple dedicated to *Apollo*, where a human Sacri-
fice was yearly offered up in honour of that
God: For this Reaſon, or on account of the
Ruggedneſs of the Coaſt where this Temple
ſtood, *Virgil* calls it *Apollo formidatus nautis*;
the Name of the God to whom the Temple
was dedicated being put for the Temple itſelf.

276. *Parvæ ſuccedimus urbi.* This City
was *Ambracia*, at that time very inconfidera-
ble, but *Auguſtus* enlarged it afterwards under
the Name of *Nicopolis*.

277. *Stant littore puppæ.* May ſignify the
Stems reſt on the Shore, as *Dr. Trapp* has it.

280. *Iliacis ludis.* He alludes to the Games
which *Auguſtus* celebrated in Commemoration
of his Victory over *Antony* at *Actium*. *Virgil*,
to pay his Court to *Auguſtus*, ſuppoſed *Æneas*

Land that bred the inhuman Ulysses. Soon after this the cloudy Tops of Mount Leucata, and *the Temple of Apollo*, the Dread of Seamen, opens to our Eye. Hither we steer our Course oppressed with Toil, and make up to the little City. The Anchor is thrown out from the Prow; the Ships are ranged on the Shore. Thus at length possessed of wished-for Land, we are purified *for offering Sacrifice* to Jupiter, and kindle *Fires* on the Altars in order to perform our Vows, and signalize the Promontory of Actium by celebrating the Trojan Games. Our Crew having their naked Limbs besmeared with slippery Oil, exercise the wrestling Matches of their Country: We reflect with Pleasure on having escaped so many Grecian Cities, and pursued our Voyage *without Interruption* through the midst of our Enemies. Mean while the Sun finishes the Revolution of the great Year, and frosty Winter exasperates the Waves with the North-winds. On the fronting Door-posts of *the Temple* I set up a Buckler of hollow Brass, which mighty Abas wore, and notify the Action by *this Verse*: *These Arms Æneas won from the victorious Greeks*. Then I order our Crew to leave the Port, and take their Seats on the Benches. They with emulous Ardour lash the Sea, and sweep the Waves. In a Trice we lose Sight of the airy Towers of the Phæacians, cruise along the Coasts of Epirus, and enter the Chaonian Port, and ascend the lofty City of Buthrotus.

N O T E S.

to have landed on that Coast, and to have instituted those very Games which he appointed to be celebrated every fifth Year. Whence we may with some Probability conjecture that four Years were now elapsed since Æneas left Troy, and that the following 284th Year,

Interea magnum sol circumvolvitur annum, refers to the Beginning of the fifth Year.

284. *Magnum annum*. A Year of twelve solar Month; to distinguish it from a lunar Year.

285. *Asperat undas*. It provokes or sharpens all their Keeness and Rage, makes them rough, boisterous, and nipping Cold.

286. *Abantis*. This Abas was probably one of those Greeks who were in Company with *Androgeos*, whom Æneas and his Party slew, and stripped of their Armour, which they exchanged for their own. *Servius* tells us a long Fable about him, which is hardly worth the Pains to transcribe.

288. *Æneas hæc, &c. Detrahta consecra-* vit or the like is understood, it being in the usual elliptical Style of Inscriptions.

291. *Phæacum*. The Inhabitants of *Phæacia*, or *Coreyra*, now *Corfu*, an Island that lies to the West of the Promontory of *Actium*. It is celebrated by the Ancients for its fruitful Gardens and Orchards,

*Proxima Phæacum felicibus obrita pomis
Rura petunt.*

Ovid. Met. XIII. 719.

Illa jubebit

*Poma dari, quorum solo pascaris odore,
Qualia perpetuus Phæacum autumnus habebit.*

Juven. Sat. V. 150.

Here it is that *Homer* places the famous Gardens of *Alcinous*, who was King of that Island.

292. *Epiri*. A Country in *Europe*, once a flourishing Kingdom; it is bounded by the *Ionian Sea* on the South and West by *Acchaia*,
and

et ascendimus celsam urbem
 Buthroti. Hic incredibilis
 fama rerum occupat no-
 stras aures, Helenum Pri-
 amiden regnare per Grai-
 as urbes, potitum conju-
 gio sceptrique Pyrrhi Æ-
 acidæ, et Andromachen
 iterum cecidisse patrio ma-
 rito. Obstupui, pectusque
 est incensum niro amore
 compellare virum, et cog-
 noscere tantos casus. Pro-
 gredior è portu, linguens
 classes et littora. Tum
 forte Andromache libabat
 cineri Hectoris solennes
 dapes et tristia dona, an-
 te urbem, in luco, ad un-
 dam falsi Simoentis, vo-
 cabatur Manes ad He-
 ctorem tumulum, quem
 inanem sacraverat ex vi-
 ridi cespite, et geminas a-
 ras causam lacrymis. Ut
 amens conspexit me veni-
 entem, et Troia arma cir-
 cum tæc, exterrita magnis
 his monstris, dirigit in
 visu medio, calor reliquit
 ejus ossa: labitur, et tan-
 dem vix fatur longo post
 tempore: O nate Deæ,
 afferne te mihi vera fa-
 cies, verus nuntius? vi-
 visne? aut, si alma lux
 recessit tibi, ubi est He-
 ctor? Dixit, effuditque
 lacrymas, et implevit om-
 nem locum clamore. Vix
 subjicio pauca ei furenti,
 et turbatus hisco raris vo-
 cibus: equidem viro, du-
 coque vitam per omnia ex-
 trema. Ne dubita; nam
 vides vera. Heu! quis
 casus excipit te dejectam
 tanto conjugè? aut quæ
 fortuna satis digna re-
 vit te? Andromache Hectoris, servasne connubia Tyrrhæ?

Chaonio, et celsam Buthroti ascendimus urbem.
 Hic incredibilis rerum fama occupat aures,
 Priamiden Helenum Graias regnare per urbes, 295
 Conjugio Æacidæ Pyrrhi sceptrisque potitum,
 Et patrio Andromachen iterum cecidisse marito.
 Obstupui, miroque incensum pectus amore
 Compellare virum, et casus cognoscere tantos.
 Progredior portu, classes et littora linquens. 300
 Solennes tum forte dapes, et tristia dona,
 Ante urbem, in luco, falsi Simoëntis ad undam,
 Libabat cineri Andromache, manesque vocabat
 Hectorem ad tumulum, viridi quem cespite ina-
 nem,
 Et geminas, causam lacrymis, sacraverat aras. 305
 Ut me conspexit venientem, et Troia circum
 Arma amens vidit, magnis exterrita monstis,
 Dirigit visu in medio; calor ossa reliquit:
 Labitur, et longo vix tandem tempore fatur:
 Verane te facies, verus mihi nuntius affers, 310
 Nate Dea? vivisne? aut, si lux alma recessit,
 Hector ubi est? Dixit, lacrymasque effudit, et
 omnem
 Implevit clamore locum. vix pauca furenti
 Subjicio, et raris turbatus vocibus hisco:
 Vivo equidem, vitamque extrema per omnia duco.
 Ne dubita; nam vera vides. 316
 Heu! quis te casus dejectam conjugè tanto
 Excipit? aut quæ digna satis fortuna revisit?
 Hectoris, Andromache, Pyrrhin' connubia servas?
 Dejecit

N O T E S.

and Thessaly to the East, and Macedonia to the North. It was divided into Chaonia, Thesprotia, Acarnania, and Ætolia.

294. Incredibilis fama. To be sure this was a very surprizing Revolution of Fortune, that the Son of Priam was King of Epirus, and possessed of the Throne of Pyrrhus, that very Son of Achilles who had put his Father

and so many of his Relations to Death; and that he was now married to his Brother Hector's Widow after she had been wedded to his most inveterate Enemy. Yet these Events are not the Poet's Invention. For *Justin* tells us that *Pyrrhus* was reconciled to *Helenus*, shared with him his Kingdom, and gave him *Andromache* in Marriage, Lib. XVIII. 3.

297. Patrio

Buthrotus. Here a Report of Facts scarce credible invades our Ears, that Helenus, Priam's Son, was reigning over Grecian Cities, possessed of the Spouse and Scepter of Pyrrhus the Grandchild of Æacus, and that Andromache had again fallen to a Lord of her own Country. I was amazed, and my Bosom glowed with strange Desire to greet the Heroe, and learn the History of so signal Revolutions of Fortune. I set forward from the Port, leaving the Fleet and Shore. Andromache, as it chanced, was then offering to *Hector's* Ashes her anniversary Feast and mournful Oblations before the City in a Grove, by the Streams of the fictitious Simois, and invoked the Manes at *Hector's* Tomb; an empty Tomb which she had consecrated of green Turf, and two Altars Incentives to her Grief. So soon as she saw me coming up, and to her Amazement beheld the Trojan Arms around me, terrified with a Prodigy so great, she fainted away at the very Sight: Vital Warmth forsook her Limbs. She sinks down, and at length after a long Interval *thus* with faltering Accent speaks: Goddess-born, do you present yourself to me a real *substantial* Form, a real Messenger? Do you live? Or if from you the auspicious Light is fled, *say* where my *Hector* is? She said, and shed a Flood of Tears, filling all the Place with *doleful Shrieks*. While she is in this Transport I with much ado briefly reply, and in great Perturbation open my Mouth in these few broken Words: I am alive indeed, and spin out Life through all Extremes. Entertain no Doubt, for all you see is real. Ah *say* what Accidents of Life have overtaken you since you was thrown down from *the happy Possession of* your-illustrious Lord? Or what Fortune, some way suited to your Merit, hath visited you once more? Is then *Hector's* Andromache bound in Wedlock to Pyrrhus?

Downward

N O T E S.

297. *Patrio marito*. Andromache herself was a Theban Princess, but by marrying *Hector* Troy became her Country.

305. *Geminas aras*. Some will have it that one of these Altars was for *Hector*, and the other for his Son *Ashtanax*, whom the Greeks had thrown headlong from the Tower of Troy: But others think they were both for *Hector*, it being customary to erect two Altars to the Manes, especially to Heroes, who were considered as a sort of Deities, and the infernal Deities delighted in an even Number. See the Note on Verse 63.

319. *Hectoris Andromache*. Some read *Hectoris Andromachen*, to construe with the preceding Verb *revisit*. The Paraphrase which *Ramus* gives of the Passage is not accurate: *O Andromache, tenesne conjugium Hectoris, an Pyrrhi?* Now, whatever Sense he may put upon the Words *tenesne conjugium*, when joined to *Hectoris* in the first Part of the Sentence, they must, in Propriety of writing, signify the same thing when joined to *Pyrrhi* in the last Part; so that according to him the Meaning of *Æneas's* Question will be, Say, *Andromache,*

Illa dejecit vultum, et sic locuta est demissa voce: O Priameia virgo una felix ante alias, iussa mori ad hostilem tumulum sub altis mœnibus Trojæ; quæ non pertulit ullos sortitus, nec captiva tetigit cubile victoris Heri! nos vestræ per diversa æquora, patria incensa, in servitio enixæ tulimus fastus Achilleæ stirpis, superbumque juvenem, qui, deinde secutus Ledæam Hermionem, Lacedæmoniosque Hymenæos, transmisit habendam ipsi. Ast Orestes, inflammatus magno amore ereptæ conjugis, et agitatus Furiis scelerrum, excipit illum incautum, obtruncatque ad patrias aras.

Dejecit vultum, et demissâ voce locuta est: 320
O felix una ante alias Priameia virgo,
Hostilem ad tumulum Trojæ sub mœnibus altis
Iussa mori; quæ sortitus non pertulit ullos,
Nec victoris heri tetigit cubile!
Nos, patriâ incensâ, diversa per æquora vectæ, 325
Stirpis Achilleæ fastus, juvenemque superbum,
Servitio enixæ, tulimus; qui deinde secutus
Ledæam Hermionem, Lacedæmoniosque Hyme-
næos,
Me famulam famuloque Heleno transmisit habendam:
Ast illum, ereptæ magno inflammatus amore 330
Conjugis, et scelerum furiis agitatus, Orestes
Excipit incautum, patriasque obtruncat ad aras.
Morte

N O T E S.

mache, whether you are wedded to *Hector*, or to *Pyrrhus*? Which every one sees to be absurd, especially after *Æneas*'s having said immediately before, *dejectam conjuge tanto*, that she was brought low by the Loss of that great Lord, meaning *Hector*. The Construction therefore is, *Hectoris Andromache, servasse connubia Pyrrhi*! And is *Hector's Andromache* wedded to *Pyrrhus*! which is not so much a Question as an Exclamation of Surprise and Condolence. That *Hectoris Andromache* is to be construed this Way, appears from *Iustin*, who gives her the same honourable Designation, Lib. XVII. Cap. 3. *Atque ita Heleno, filio Priami regis—regnum Chæonum, et Andromachen Hectoris—uxorem (Pyrrhus) tradidit.*

321. *O! felix una ante alias Priameia virgo.* Quintilian quotes this as an Example of *Virgil's* Talent in the *Pathetic*: In order to shew the Extremity of *Andromache's* Misery, he makes her even envy the Fate of *Polyxena*, which, in the Eyes of all the World besides, was most wretched and deplorable: How wretched then must *Andromache's* State have been, if, compared to her, even *Polyxena* was happy? *Quam miser enim casus Andromachæ, si comparata ei felix Polyxena?* Instit. Lib. VI. Cap. 3. See also *Macrob. Saturn.* Lib. XIV. Cap. 6.

321. *Priameia virgo.* *Polyxena*, the Daugh-

ter of *Priam* and *Hecuba*, with whom *Achilles* fell in Love. She was the innocent Occasion of *Achilles's* Death; for *Priam* having invited that Heroe to *Troy* under Pretext of giving him his Daughter in Marriage, while she was in the Temple of *Apollo*, where the Marriage Rites were to have been performed; *Paris*, in the Time that *Deiphobus* was embracing *Achilles*, came behind, and shot him to Death with an Arrow. *Achilles*, with his expiring Breath, enjoined *Pyrrhus* to revenge his Death upon *Priam's* perfidious Family when *Troy* was taken, and particularly to sacrifice *Polyxena* at his Tomb, which accordingly was put in execution.

323. *Sortitus non pertulit ullos.* After the Conquest of *Troy* the Grecian Princes drew Lots among themselves for the Choice of the Captives. This is the Calamity from which *Andromache* pronounces *Polyxena* happy in being delivered by Death.

327. *Servitio enixæ.* *Enixa* signifies not only one who has suffered the Pains of Child-bearing, but also who has been harrassed with sore Toil and Labour in general; and so some of the best Expositors understand it here: And indeed one is naturally led to this Sense, for there seems to be no Propriety in the Expression, if we understand it of her having born a Son to *Pyrrhus*.

328. *Ledæam*

Downward she cast her Eyes, and thus in humble Accents *spoke* :
 O happy, singularly happy the Fate of Priam's Virgin-daughter,
 who, compelled to die at the Enemy's Tomb under the lofty Walls
 of Troy, suffered not in having any Lots cast for her, nor as
 a Captive ever touched the Bed of a victorious Lord ! We, after
 the Desolation of our Country, being transported over various Seas,
 have in Thralldom bore with a Mother's Throws the Insolence of
 Achilles's Heir, and a haughty imperious Youth : Who afterwards,
 attaching himself to Hermione the Grand-daughter of Leda, and
 a Lacedemonian Match, delivered me over a Slave into the Posses-
 sion of Helenus, *likewise* a Slave. But Orestes, inflamed by the
 Violence of Love to his *betrothed* Spouse *now* snatched from him,
 and hurried on by the Furies of his Crimes, surprizes him in an
 unguarded Hour, and assassinates him at his Country's Altar. By
 the

NOTES.

328. *Ledaam Hermionen.* Hermione was the Daughter of Menelaus, King of Sparta or Lacedæmon, by Helen the Daughter of Jupiter and Leda. She was betrothed by Tyndareus, Leda's Husband, in Menelaus's Absence, to her Cousin Orestes the Son of Agamemnon ; and again betrothed at Troy by Menelaus to Pyrrhus, the Son of Achilles, who went to Sparta, and carried her off. Orestes in Revenge slew Pyrrhus at Delphos, whither he had gone to consult the Oracle about his future Offspring by Hermione.

331. *Furiis agitatus Orestes.* Orestes, the Son of Agamemnon and Clytemnestra, slew his Mother Clytemnestra, who was accessary with Ægisthus to the Murder of his Father. After this Action he is said to have been long haunted and tormented by the Furies, i. e. He was stung with grievous Remorse for imbruing his Hands in his Mother's Blood. He was expiated at length, and received Absolution from the Court of Areopagus at Athens, and having married Hermione after he had put Pyrrhus to Death, united the Kingdom of Sparta to his own hereditary Dominions.

331. *Furiis agitatus.* The Furies were three in Number, *Allecto*, *Tisiphone*, and *Megera*. Cicero has a remarkable Passage to explain what was meant by the Furies : *Nolite enim putare, quemadmodum in fabulis sæpenumero videtis,*

eos, qui aliquid impie scelerateque commiserint, agitari et perterreretur Furiarum tædis ardentibus. Sua quonque fraus, et suus terror maxime vexat ; suum quæque scelus agitat, amentiaque afficit ; suæ malæ cogitationes, conscientiaque animi torrent : hæ sunt impiis assidua, domesticæque Furia ; quæ dies noctesque parentum pœnas a consceleratissimis filiis repetant. Pro Roscio, 24. These Stings and galling Remorses were Orestes's Furies, which the Poet therefore calls *Furiæ scelerum*, the Furies of his Crimes. It is probable however, that Orestes pictured to his own disturbed Imagination this Notion of his being haunted by the Furies, armed with all those Terrors in which they were drawn by the Poets ; as Suetonius relates to have been the Case of Nero, *Sæpe confessus exagitari se materna specie, verberibus Furiarum, ac tædis ardentibus.*

332. *Patrias ad aras.* Pyrrhus was slain at the Altar of Apollo of Delphos, and his Father Achilles at the Altar of Thymbræan Apollo at Troy. Interpreters therefore are puzzled to explain what is meant by *patrias aras* ; some understand the Altars of Apollo, at whose Altar his Father was slain before ; Ruceus, after Turnebus, explains it the Altar of his Country, because the Temple of Delphos was in the Center of Greece, Pyrrhus's Country.

Ex morte Neoptolemi, pars regnorum reddita cessit Heleno; qui dixit campos cognomine Chaonios, omnemque regionem Chaoniam à Chaone Trojana, addiditque Pergama, bancque Iliacam arcem jugis. Sed qui venti, quæ fata dedere cursum tibi? aut quis Deus appulit te ignarum nostris oris? quid puer Ascanius agit? superatne, et vespitur auræ? quem Troja jam tibi—ecquæ cura amissæ parentis jam est puero? ecquid et pater Æneas, et avunculus Hector excitat cum in antiquam virtutem animosque viriles? Illa lacrymans fundebat talia, ciebatque longos fletus incassum; quum veros Helenus Priamides affert sese à mœnibus, multis um comitantibus, agnoscitque suos, lætusque ducit eos ad limina; et multum fundit lacrymas inter singula verba. Procedo, et agnosco parvam Trojam, Pergamaque simulata magnis, et arentem rivum Xanthi cognomine dictum, amplectorque limina Scææ portæ. Necnon et Teucri simul fruuntur sociâ urbe. Rex accipiebat illos in amplis porticibus. In medio aulai libabant pocula Bacchi, dapibus impositis auro, tenebantque pateras. Jamque dies, alterque dies, processit, et auræ vocant vela, carbasusque inflatur tumido Austro. Aggredior vatem his dictis, ac quæstæ talia: O Trojugena, interpres Divûm, qui sentis numina Phœbi, qui sentis Tripodas, lauros Clarii Apollinis, qui sentis sidera,

Morte Neoptolemi, regnorum reddita cessit Pars Heleno; qui Chaonios cognomine campos, Chaoniamque omnem, Trojano à Chaone dixit; Pergamaque, Iliacamque jugis hanc addidit arcem. Sed tibi qui cursum venti, quæ fata, dedere? Aut quis te ignarum nostris Deus appulit oris? Quid puer Ascanius? superatne, et vespitur aurâ, Quem tibi jam Troja— 340

Ecquæ jam puero est amissæ cura parentis? Ecquid in antiquam virtutem, animosque viriles, Et pater Æneas, et avunculus excitat Hector?

Talia fundebat lacrymans, longosque ciebat Incassum fletus; cum sese à mœnibus heros 345 Priamides multis Helenus comitantibus affert, Agnoscitque suos, lætusque ad limina ducit; Et multum lacrymas verba inter singula fundit. Procedo, et parvam Trojam, simulataque magnis Pergama, et arentem Xanthi cognomine rivum, Agnosco; Scææque amplector limina portæ: 351 Necnon et Teucri sociâ simul urbe fruuntur:

Illos porticibus rex accipiebat in amplis. Aulai in medio libabant pocula Bacchi, Impositis auro dapibus, paterasque tenebant. 355

Jamque dies, alterque dies, processit; et auræ Vela vocant, tumidoque inflatur carbasus Austro. His vatem aggredior dictis, ac talia quæso:

Trojugena, interpres Divûm, qui numina Phœbi, Qui tripodas, Clarii lauros, qui sidera, sentis, 360 Et

NOTES.

335. Trojano à Chaone. Chaon was one of Priam's Sons, and the Brother of Helenus, who slew him unwittingly in hunting, and in honour to his Memory called his Kingdom after his Name.

340. Quem tibi jam Troja. This is a Proof that Virgil had left the Æneid imperfect; for however he might, for the sake of Variety, designedly leave some Verses unfinished when

the Sense was complete, it cannot be imagined that he would choose to leave an unfinished Sense. Some have absurdly filled up the Verse thus;

Quem tibi jam Troja peperit fumante Creûsa, not considering that Ascanius, at the taking of Troy, was old enough to accompany his Father in his Flight. Others,

Quem tibi jam Troja obfessa est enixa Creûsa; which

the Death of Neoptolemus a Part of his Kingdom fell into the Hands of Helenus ; who denominated the Plains Chaonian, and the whole Country Chaonia from Chaon the Trojan *his Brother* ; and built on the Mountains *another* Pergamus and this Trojan Fort. But *say* what Winds, what Fates have guided your Course ? Or what God hath landed you on our Coasts without your Knowledge ? What is become of the Boy Ascanius ? Lives he still, and breathes the *vital* Air ? Whom, on your Care, when Troy was———Has the Boy now any Concern for the Loss of his Mother ? Is he incited by *the Example* of both his Father Æneas and Uncle Hector to ancient Valour and manly Courage ? Thus bathed in Tears she spoke, and heaved long unavailing Sobs ; when the Heroe Helenus, Priam's Son, advances from the City with a numerous Retinue, knows his Friends, with Joy conducts them to his Palace, and sheds Tears in Abundance between each Word. I set forward, and survey the little Troy, the *Castle* of Pergamus, that bore Resemblance to the great Original, a scanty Rivulet that bore Xanthus's Name, and I embrace the Threshold of the Scæan Gate. The Trojans too at the same time enjoy the friendly City. The King entertained them in his spacious Galleries. In midst of the Court they quaffed Brimmers of Wine, while the Banquet was served in Gold, and each stood with a Goblet in his Hand. And now one Day, and a second passed on, when the Gales invite our Sails, and the Canvass bellies by the swelling South-wind. *Then* in these Words I accost the prophetic *Helenus*, and question him thus : Son of Troy, Interpreter of the Gods, who knowest the divine Will of Phœbus, *the Mysteries* of the Tripods, the Laurels of the Clarian God ; who knowest *the Science* of the Stars, the omi-

nous

N O T E S.

which, however it may be *Virgil's* Sense, has nothing of his poetical Spirit.

341. *Amisæ parentis*. A Question is here raised how *Andromache* came to know that *Grius* was lost. But where was the Difficulty of her being apprized of this before she left the Trojan Coast, especially when *Æneas* himself returned to Troy in quest of her ?

354. *Libabunt pocula*. It was customary for them at Entertainments, after the first Service, to introduce a Drinking-bout, with a Libation to the Gods. See Book first, Verse 740.

360. *Tripodas*. The Tripod was a kind of three-footed Stool, whereon the Priests of *Apollo* sat when she delivered the Oracles.

360. *Clarii lauros*. They had a Way of Divination by burning a Branch of Laurel, the crackling of which was a good Omen ; but if it consumed away without Noise, it was unlucky, as in *Tibullus*, Lib. II. 5. 81.

*Ut succensa sacris crepitet bene laurea flammis,
Omne quo felix et sacer annus eat.*

360. *Clarii*. *Clarius* was an Epithet given to *Apollo*, from *Clarus*, a City in *Ionia*, near *Colophon*,

et linguas volucrum, et omina præpetis pennæ, age, fare; namque religio prospera mihi dixit omnem cursum, et cuncti Divi suaserunt mihi petere Italiam, et tentare repostas terras: Harpyia Celæno sola canit novum prodigium, nefasque dictu, et denuntiat nobis tristes iras obscœnamque famem. Quæ prima pericula vito? quidve sequens possum superare tantos labores? Hic Helenus, juvenis primum cæsis de more, exorat pacem Divûm, resolvitque vittas sacrati capitis, ipseque ducit me manu ad tua limina, O Phœbe! suspensum multo numine; atque sacerdos deinde canit hæc ex divino ore: O nate Deæ (nam manifesta fides est mihi te ire per altum mare majoribus auspiciis, rex Deûm sic sortitur fata, volvitque vices, is ordo vertitur) dictis expediam tibi parca è multis, quo tu hospita tutior lustris æquora, et possis confidere Ausonio portu; nam Parcæ prohibent te scire cætera, Junoque Saturnia vetat Helenum fari ea. Principio, longa via in via longis terris procul dividit Italiam à te, quam tu, ignare, jam rere esse propinquam, paræque invadere vicinos portus.

Et volucrum linguas, et præpetis omina pennæ, Fare, age; namque omnem cursum mihi prospera dixit

Religio; et cuncti suaserunt numine Divi Italiam petere, et terras tentare repostas: Sola novum, dictuque nefas, Harpyia Celæno 365 Prodigium canit, et tristes denunciat iras, Obscœnamque famem. Quæ prima pericula vito? Quidve sequens tantos possum superare labores? Hic Helenus, cæsis primum de more juvenis, Exorat pacem Divûm, vittasque resolvit 370 Sacrati capitis, meque ad tua limina, Phœbe, Ipse manu multo suspensum numine ducit; Atque hæc deinde canit divino ex ore sacerdos: Nate Dea (nam te majoribus ire per altum Auspiciis manifesta fides, sic fata Deûm rex 375 Sortitur, volvitque vices, is vertitur ordo) Pauca tibi è multis, quo tutior hospita lustris Æquora, et Ausonio possis confidere portu, Expediam dictis: prohibent nam cætera Parcæ Scire, Helenum farique vetat Saturnia Juno. 380 Principio, Italiam, quam tu jam rere propinquam, Vicinosque ignare paras invadere portus, Longa procul longis via dividit in via terris:

Ante

NOTES.

Colophon, where he had a famous Temple and Oracle.

361. *Volucrum linguas, et præpetis omina pennæ.* Some Birds were subservient to Divination by the Sounds they uttered, and these were called *Ofcines*: Of which Kind were the Crows, Ravens, &c. Hor. III. Carm. Ode XXVII. 2.

*Ofcinem corvum prece suscitabo
Solis ab ortu.*

Others again answered the same End by their Manner of flying, and were called *Præpetes*.

370. *Vittasque resolvit.* The Priest in performing Sacrifice had his Head bound about with Fillets; but now that he is going to prophecy, he assumes the loose Air of an Enthusiast, as is said of the *Sibyl*, Æn. VI. 48.

Non comptæ mansere comæ.

372. *Multo suspensum numine.* Some read *suspensus*, which means, that *Helenus* was full of Anxiety and Perturbation from the Influence of the God. But it is much better applied to *Æneas*, who had good Reason to be in awful Suspense about his future Fortune.

375. *Auspiciis majoribus.* Among the various Omens and Prognostics whence they got Insight into Futurity, some were of a more important Nature, awakened greater Attention, shewed a more extraordinary Interposition of the Gods, and portended the Birth of some more glorious Events: Of this Kind were these heavenly Signs, Visions, and extraordinary Appearances, which had all along accompanied *Æneas* since he first set out from Troy.

375. *Fata*

nous Sounds of Birds, and the Prognostics of every Wing that swiftly flies. Come then, declare (for hitherto the Omens of Religion have pronounced my whole Voyage to be prosperous, and all the Gods, by Indications of their divine Will, have directed me to go in pursuit of Italy, and attempt a Settlement in Lands remote : The Harpy Celæno alone predicts a Prodigy strange and horrible to relate, and denounces *against us* direful Vengeance, and foul unnatural Famine) what are the principal Dangers I am to shun ? Or by the Pursuit of what Means may I surmount Toils so great ? Upon this Helenus first solicites the Peace of the Gods by sacrificing Bulls in due Form, then unbinds the Fillets of his consecrated Head, and himself leads me by the Hand to thy Temple, O Phœbus, anxious with great Awe of the God : Then the Priest, from his Lips divine, delivers these Predictions : Goddess-born (for that you steer through the Deep on some Enterprize of great Moment *to me* is unquestionably evident : So the Sovereign of the Gods dispenses his Decree, thus he fixes the Series of revolving Events ; such the Scheme of Things is hastening to the Birth) that you may with the more Safety cross the Seas to which you are a Stranger, and settle *at last* in the Ionian Port, I will unfold to you a few Particulars of many ; for the Destinies hinder you from knowing the rest, and Saturnian Juno forbids Helenus to reveal it. First of all a long intricate Voyage, with a Length of Lands, divides *you from Italy*, which you ignorantly deem already near, and whose Ports you are preparing to enter, as if they were just at hand. Before

N O T E S.

375. *Fata sortitur.* Dispenses his Oracles by Lot, alluding to the Manner of consulting the Oracle, which was sometimes by drawing Lots.

379. *Prohibent nam cætera scire.* Pierius observes, that in almost all the ancient Copies there is a full Stop at *scire* ; and Servius chooses this pointing for several Reasons which I shall mention, and add some others. First then, if we make both Parts of the Sentence refer to *Helenus*, there will be an Inconsistency between the first Part and the last. *Prohibent scire—scire vetat.* Would Juno forbid to declare or reveal to others what he did not know himself ? Besides, he had said before he would only inform him of a few Events of the many that were to befall him : *Pauca tibi*

et multis expediam ; which implies that *Helenus* knew the rest, but was restrained by Heaven from communicating them to him : Some of these Events it was not proper for him to know, because the Accomplishment of them depended on his own Free-will : Others again Juno withheld *Helenus* from revealing to him, that he might be the more perplexed with Doubt and Anxiety, and the more surprized and unprovided against the Calamity : Of this Kind is the Interpretation of *Celæno's* Prophecy, which *Helenus* appears to have understood, for he bids him not be much concerned about it, since the Gods would extricate him from that Distress, Verse 394.

*Nec tu mensarum morsus horresce futuros.
Fata viam inveniunt—*

Et remus lentandus est in Trinacriâ undâ, et æquor Ausonii salis lustrandum tuis navibus, infernique lacus, insulaque Æææ Circes, antequam possis componere urbem in tutâ terrâ. Dicam tibi signa: tu teneto ea condita mente. Cum ingens sus inventa tibi sollicito, ad undam secreti fluminis sub littoreis ilicibus, jacebit enixa foetus triginta capitum, alba, recubans solo, et albi nati circum ejus ubera, is erit locus urbis, ea crit certa requies tibi laborum. Nec tu horresce futuros morfu mensarum: Fata invenient tibi viam, Appolloque vocatus aderit. Effuge autem has terras, hancque oram Itali littoris, quæ proxima perfunditur æstu nostri æquoris: cuncta ista moenia habitantur malis Graiis. Hic et Narycii Locri posuerunt moenia, et Lyctius Idomeneus obsedit Sallentinus campos milite: hic est illa parva Petilia subnixâ muro Philoctetæ Melibœi ducis. Quin, ubi tunc classes transmissæ trans æquora steterint,

Ante et Trinacriâ lentandus remus in undâ,
Et salis Ausonii lustrandum navibus æquor, 385
Infernique lacus, Æææque insula Circes;
Quàm tutâ possis urbem componere terrâ.
Signa tibi dicam: tu condita mente teneto.
Cum tibi sollicito, secreti ad fluminis undam,
Littoreis ingens inventa sub ilicibus sus 390
Triginta capitum fetus enixa jacebit,
Alba, solo recubans, albi circum ubera nati;
Is locus urbis erit; requies ea certa laborum.
Nec tu mensarum morsus horresce futuros:
Fata viam invenient, aderitque vocatus Apollo. 395
Has autem terras, Italique hanc littoris oram,
Proxima quæ nostri perfunditur æquoris æstu,
Effuge: cuncta malis habitantur moenia Graiis.
Hic et Narycii posuerunt moenia Locri,
Et Sallentinos obsedit milite campos 400
Lyctius Idomeneus: hinc illa ducis Melibœi
Parva Philoctetæ subnixâ Petilia muro.
Quin, ubi transmissæ steterint trans æquora classes,
Et

N O T E S.

So also the Death of his Father, with respect to which Æneas questions not Helenus's Foreknowledge, but only complains of him for not revealing it to him, Verse 712.

*Nec vates Helenus, cum multa horrenda moneret,
Hos mibi prædixit luētus—*

384. *Trinacria.* Sicily, so called from its triangular Form, made by the three Promontories of *Peorus*, *Pachynus*, and *Lilybæum*, in which it terminates.

384. *Lentandus.* A descriptive Word, which denotes the bending Motion of the Oar, occasioned by the Resistance of the Waves; and therefore signifies that they were to struggle hard in rowing.

385. *Ausonii.* See above the Note on Verse 171.

386. *Æææque insula Circes.* Circe was the Daughter of the Sun and the Nymph *Perse*; she is called *Ææan* from *Æa*, an Island and City belonging to the Kingdom of *Colchos*, a-

bout the Mouth of the River *Phasis*. She married the King of the *Sarmatians*, whom having poisoned, she fled to *Italy* to a Promontory, which from her was denominated *Circe's Mount*, now *Circello*: The Marshes surrounding it, which are now drained, gave it the Form of an Island.

387. *Tuta terra.* He says in a safe Land, because he had been baffled in his former Attempts to build in *Thrace* and *Crete*.

390. *Littoreis ingens.* See the Accomplishment of this Prediction in the eighth Book, Vere 42. The Holms that shade the Banks of the *Tyber* are here called *littoræ*, along the Shore or Bank.

393. *Is locus urbis erit.* Here *Alba* was built, which had its Name from this Omen of the white Sow and her white Pigs.

Et stetit Alba potens albæ suis omine dicta.
Propert. IV.

396. *Has autem terras.* The Lands of *Calabria*

fore that happen you shall both ply the bending Oar in the Trinacrian Wave, and visit with your Fleet the Plains of the Ausonian Sea, the infernal Lakes, and Ææan Circe's Isle, before it be in your Power to build a City in a quiet peaceful Land. The Signs I will declare to you, keep them treasured up in your Mind. When thoughtfully musing by the Streams of the secret River, you shall find a large Sow that has brought forth a Litter of thirty Young, reclining on the Ground, under the Elms that shade the Banks of the River, white the Dam, the Offspring white around her Dugs: That shall be the Station of the City: There is the Period fixed to all thy Labours: Nor be disturbed at the future Event of eating your Tables: The Fates will find out an Expedient, and Apollo invoked will befriend you. But shun those Coasts, and those nearest Limits of the Italian Shore, which are washed by the Tide of our Sea: All those Cities are inhabited by the mischievous Greeks. Here the Locrians of the City Narycium have raised their Walls, and Cretan Idomeneus with his Troops has possessed the Plains of Salentum: Here stands that little City Petilia defended by the Walls of Philoctetes the Melibœan Chief. Further, when your Fleet, having crossed the Seas, shall come to a Station, and you shall pay your

NOTES.

labria and *Apulia*, formerly called *Magna Græcia*, Great Greece, which *Helenus* points out to *Æneas*, their Distance from *Epirus* not being very considerable.

399. *Narycii Locri*. The *Locrians* originally were a People of *Phocis* in *Achaia*. They followed *Ajax Oileus* to the Siege of *Troy*, *Iliad* II. 527. and a Colony of them settled in *Magna Græcia*, either under the Conduct of the same *Ajax Oileus*, or rather (he having died in his Return from *Troy*, see *Æn.* I. 44.) of *Evanthès*. There they built a City called *Narycia* or *Narycium*, probably after the Name of *Naryx*, *Ajax's* native City.

400. *Salentinus campos*. The *Salentines* were a People in the eastern Part of *Italy*, whose Country stretched out into the Sea, like a Peninsula; over against *Epirus*, now called *Terra d'Otranto*, formerly *Messapia* and *Japygia*. They derived their Name from the Promontory of *Salentinum*, the same with *Japygium*, now the Cape of *Saint Mary*, which terminates that Part of *Italy*.

401. *Lyctius Idomeneus*. *Idomeneus* is so called from *Lyctus*, a City in *Crete*, whence he being expelled, for the Reason abovementioned, came into this Part of *Italy*, and there planted a Colony. See Verse 104.

401. *Melibœi parva*, &c. *Philoctetes*, the Son of *Pœas*, King of *Melibœa*, a City in *Thessaly*, at the Foot of Mount *Ossa*. He set Fire to *Hercules's* Funeral-pile at that *Heroe's* Request, and received a Present from him of his Bow and Arrows, that were dipt in the poisonous Blood of the Hydra of *Lerna*. He set out for *Troy* with the other *Greeks*, but was shamefully abandoned by them in *Lemnos*, because of an ulcerated Wound he had got by the Bite of a Serpent. But, it being fated that *Troy* could not be taken without those Arrows of *Hercules* which were in his Possession, they were forced to recal him. After *Troy* was taken, hearing that the *Melibœans* had made a Revolt, he repaired to *Ci-labria*, and there built *Petilia*, or, according to others, fortified it with Walls.

et jam solves vota, aris
positis in littore, tu ve-
lare adopertus quoad co-
mas purpureo amictu, ne-
qua hostilis facies occur-
rat tibi inter sanctos ignes
in honore Deorum, et
turbet omina. Socii teneto
hunc morem sacrorum, tu
ipse teneto hunc: casti
tui nepotes maneat in hac
religione. Ast ubi ven-
tus adinverit te digressum
hinc Siculæ oræ, et clau-
stra angusti Pelori raref-
cent; læva tellus et læva
æquora petantur tibi longo
circuitu, fuge dextrum lit-
tus et dexteras undas. Fe-
runt hæc loca, quondam
convulsa vi et vastâ rui-
nâ, dissiluisse, cum pro-
tinus utraque tellus foret
una, pontus vi venit me-
dio, et undis absceidit He-
sperium latus Siculo late-
re, æstuque angusto in-
terluit arva et urbes di-
ductas à se invicem litto-
re. Scylla obsidet dex-
trum latus, implacata
Charybdis obsidet lævum,
atque imo gurgite Barathri
ter sorbet vastos fluctus in
abruptum, rursusque eri-
git eos alternos sub auras,
et verberat sidera undâ.
At spelunca cōhibet in
cæcis latebris Scyllam ex-
sertantem ora, et trahen-
tem naves in saxa. Pri-
ma facies est hominis, et
virgo cum pulchro pectore,
commissa quodâ caudas Delphinum utero luporum.
Præstat te cessantem lustrare metas Trinacrii
Pachyni, et circumflectere longos cursus,

Et positis aris jam vota in littore solves;
Purpureo velare comas adopertus amictu: 405
Ne qua inter sanctos ignes in honore Deorum
Hostilis facies occurrat, et omina turbet.
Hunc focii morem sacrorum, hunc ipse teneto:
Hac casti maneant in religione nepotes.
Ast ubi digressum Siculæ te admoverit oræ 410
Ventus, et angusti rarefcent claustra Pelori;
Læva tibi tellus, et longo læva petantur
Æquora circuitu: dextrum fuge littus, et undas.
Hæc loca vi quondam, et vastâ convulsa ruinâ
(Tantum ævi longinqua valet mutare vetustas)
Dissiluisse ferunt: cum protinus utraque tellus 416
Una foret, venit medio vi pontus, et undis
Hesperium Siculo latus absceidit; arvaque, et urbes
Littore diductas angusto interluit æstu.
Dextrum Scylla latus, lævum implacata Charybdis
Obsidet; atque imo Barathri ter gurgite vastos 421
Sorbet in abruptum fluctus, rursusque sub auras
Erigit alternos, et sidera verberat undâ.
At Scyllam cæcis cohibet spelunca latebris,
Ora exsertantem, et naves in saxa trahentem: 425
Prima hominis facies, et pulchro pectore virgo,
Pube tenus; postrema inmani corpore pristis,
Delphinum caudas utero commissa luporum.
Præstat Trinacrii metas lustrare Pachyni
Cessantem, longos et circumflectere cursus, 430
Quàm

N O T E S.

405. *Velare comas.* It was customary for the Romans to cover their Heads in Sacrifice and other Acts of Worship to most of their Gods, as we learn from many Passages of the Roman Authors.

Invocat Deos immortales, ut sibi auxilium ferant Manibus puris, capite aperto—

says Plautus, *Amphit. Ac. V. Sc. 1. Verse 41.* And this Custom they derive from *Æneas*.

411. *Rarefcent claustra Pelori.* Pelorus, or *Pelorian*, now *Capo di Faro*, is a Promontory

on the eastern Point of *Sicily*, so nigh to *Italy*, that it is said by several Authors to have been once contiguous, and torn asunder from it by an Earthquake, as *Virgil* here relates, tho' it is more probable that this Circumstance is fabulous. See the Description of *Sicily* in the *Universal History*. The *Claustra Pelori* are the Straits of *Messina*, which naturally open to the View, and grow more wide the nearer one approaches to them.

420. *Scylla.* Scylla is a Rock in *Calabria*, opposite

your Vows at the Altars raised on the Shore, *be sure to cover your Head*, muffling yourself up in a purple Veil; lest the Face of an Enemy, amid the sacred Fires in honour of the Gods appear, and disturb the Omens. This Custom in Sacrifice let your Friends, this yourself observe: To this religious Institution let your pious Descendants adhere. But when, after setting out, the Wind shall waft you to the Sicilian Coast, and the Straits of narrow Pelorus shall open wider to the Eye, veer to the Land on the Left, and to the Sea on the Left by a long Circuit: Fly the Right *both* Sea and Shore. These Lands, they say, once with Violence and vast Desolation convulsed (such Revolutions long Tract of Time is able to produce) burst asunder; when in Continuity both Lands were one, the Sea rushed impetuously between, and by its Waves tore the Italian Side from that of Sicily; and *now* with a narrow Firth runs between the Fields and Cities separated by *different* Shores. Scylla guards the Right-side, implacable Charybdis the Left, and thrice with the deep Eddies of its *voracious* Gulph swallows up the vast Billows into the broken Abyss, and again spouts them out by Turns high into the Air, and lashes the Stars with the Waves. As to Scylla, a Cave confines her within its dark Recesses, reaching forth her Jaws, and sucking in Vessels upon the Rocks. First she presents a human Form, a lovely Virgin down to the Middle: Her lower Parts are those of a hideous Pristis, with Dolphins Tails joined to the Wombs of Wolves. It is better with Delay to circuit round the Extremities of the Sicilian Promontory Pachynus, and steer a long winding Course, than once to view the misshapen Scylla under her

N O T E S.

opposite to *Charybdis*, both of them very dangerous to Ships; hence they are represented by the Poets as hideous devouring Monsters. *Virgil* gives us here the fabulous Description of *Scylla*, Verse 424. She was the Daughter of *Phorcus*, whom *Circe* is said to have transformed into this Monster, because she was her Rival. *Charybdis* again is given out to have been a rapacious Whore, who, having taken away *Hercules's* Oxen, was thunderstruck by *Jupiter*, and thrown into the Sea, where she was transformed into a devouring Whirlpool.

427. *Pristis*. The *Pristis* is a Fish commonly reckoned of the Whale-kind, of a prodigious Length. *Pliny* mentions some of them in the *Indian* Sea to have been two hundred Cubits in Length. It is likewise called *Pistris* by *Cicero*,

Et sparsam subter caudam pistris adhaeret.
The Name is derived from *πιστειν*, *sector*, because they cut the Waves with wonderful Agility.

429. *Pachyni*. Pachynum is the southern Promontory of *Sicily*, now *Capo Passaro*.

A a 2

432. *Canibus*

quàm semel vidisse informem Scyllam sub vasto antro, et saxa resonantia cæruleis canibus. Præterea, si qua prudentia est Heleno vati, si qua fides est ei, si Apollo implet ejus animum veris, O nate Deâ, prædicam tibi illud unum præque omnibus, et repetens iterum iterumque hoc te monebo; primum prece adora numen magnæ Junonis; libens cane vota Junoni, superaque potentem dominam supplicibus donis: sic denique tu mittere victor ad Italos fines, Trinacriâ relictâ. Ubi tu delatus huc accesseris Cumæam urbem, divinosque lacus, et Averna sonantia sylvis, et Averna sonantia in sylvis; aspicias insanam vatem quæ canit fata sub imâ rupe, mandatque notas et nomina solis. Virgo digerit in numerum, atque relinquit seclusa in antro, quæcunque carmina descripsit in foliis: illa manent immota in locis, neque cedunt ab ordine. Verùm cum tenuis ventus impulit ea, cardine verso, et janua turbavit teneras frondes; nunquam deinde curat prendere ea volitantia in cavo saxo, nec revocare situs, aut jungere carmina. Abeunt inconsulti, odereque sedem Sibyllæ. Hic, ne qua dispendia moræ fuerint tibi tanti, (quamvis socii increpitem, et cursus vocet vela in altum, possisque implere sinus secundos) quin adeas vatem, precibusque poscas ut ipsa canat oracula, volensque resolvat vocem atque ora.

Quàm semel informem vasto vidisse sub antro Scyllam, et cæruleis canibus resonantia saxa. Præterea, si qua est Heleno prudentia, vati Si qua fides, animum si veris implet Apollo; Unum illud tibi, nate Deâ, præque omnibus unum Prædicam, et repetens iterumque iterumque monebo: 436

Junonis magnæ primum prece numen adora; Junoni cane vota libens, dominamque potentem Supplicibus supera donis: sic denique victor Trinacriâ fines Italos mittere relictâ. 440
Huc ubi delatus Cumæam accesseris urbem, Divinosque lacus, et Averna sonantia sylvis; Insanam vatem aspicias; quæ rupe sub imâ Fata canit, foliisque notas, et nomina mandat. Quæcunque in foliis descripsit carmina virgo, 445 Digerit in numerum, atque antro seclusa relinquit: Illa manent immota locis, neque ab ordine cedunt. Verùm eadem, verso tenuis cum cardine ventus Impulit, et teneras turbavit janua frondes; Nunquam deinde cavo volitantia prendere saxo, Nec revocare situs, aut jungere carmina curat: 450 Inconsulti abeunt, sedemque odere Sibyllæ. Hic tibi ne qua moræ fuerint dispendia tanti, (Quamvis increpitem socii, et vi cursus in altum Vela vocet, possisque sinus implere secundos) 455 Quin adeas vatem, precibusque oracula poscas Ipsa canat, vocemque volens, atque ora resolvat.

Illa

NOTES.

432. *Canibus resonantia.* This explains the Reason why *Scylla* was represented as terminating in the Figure of Wolves or Dogs, because according as the lower Parts of the Rock were struck with the Waves, hoarse growling Sounds were heard, like the baying of Dogs, or howling of Wolves.

441. *Cumæam urbem.* *Cumæ* was a City in Italy, on the Campanian Coast.

442. *Divinosque lacus.* The Lakes of *Lucerinus* and *Avernus* in *Campania*, near *Cumæ*, termed divine from their Vicinity to the Grot of the inspired *Sibyl*.

443. *Averna sonantia sylvis.* The Lake *Avernus* was formerly environed with thick Woods, whereby, the Air not having free Access to purge away the Exhalations that arose from it, they became so foul and unwholesome,

her capacious Den, and those Rocks that roar with her Sea-green Dogs. Farther, if Helenus has any Skill, if any Credit is due to *him* as a Prophet, if Apollo stores his Mind with Truth, I will give you this one previous Admonition, this one, O Goddess-born, above all the rest, and I will inculcate it upon you again and again: Be sure you, in the first Place, with Supplications worship great Juno's Divinity: To Juno cheerfully in Hymns address your Vows, and vanquish the powerful Empress of the Skies with humble Offerings; thus at length leaving Trinacria, you shall be dismissed victorious to the Territories of Italy. When wasted thither you shall reach the City Cumæ, the hallowed Lakes, and the Floods of Avernus resounding through the Woods; you shall see the raving Prophetess, who beneath a deep Rock reveals the Decrees of Heaven, and commits to the Leaves of Trees her Characters and Words. Whatever Verses the Virgin has inscribed on the Leaves, she ranges in harmonious Order, and leaves in the Cave inclosed by themselves. Uncovered they remain in their Position, nor recede from their Order. But when upon turning the Hinge a small Breath of Wind has blown upon them, and the Door by opening hath decomposed the tender Leaves, she never afterwards gives herself the Trouble to catch the Verses as they are fluttering in the hollow Cave, nor to recover their Situation, or join them together. Thus her Votaries depart without a Response, and detest the Sibyl's Grot. Let not the Loss of some Time there seem of such Consequence to you, (tho' your Friends chide your Delay, the Necessities of your Voyage strongly invite your Sails into the Deep, and you may have an Opportunity to fill the bellying Canvass with a prosperous Gale) as to hinder you from visiting the Prophetess, and earnestly entreating her to deliver the Oracles herself, and vouchsafe to open her Lips in vocal

N O T E S.

same, that it is said no Bird could fly over that Lake without being suffocated. Hence it got the Name of *Avernus*, quasi *aernus*, inaccessible to Birds, and from its pestilential Quality was taken for the Mouth of Hell, Æn. VI. 126.

Facilis descensus Averni.

443. *Insanam vatem.* Insana here is not to be taken in a bad Sense, it signifies inspired

with a divine Fury, ecstatic, and transported out of her Senses.

453. *Hic tibi, &c.* I here follow the pointing that is in H. Stephen's Edition, which connects *tanti* with *quin adeo*, and shuts up the two Lines that intervene in a Parenthesis. This makes the Construction easy, and the Sense clear.

*Illa expediet tibi populos
 Italiæ, bellaque ventura,
 et quo modo fugiasque fera-
 rasque quemque laborem,
 venerataque dabit tibi se-
 cundos cursus. Hæc sunt
 quæ liceat te moneri nostrâ
 voce. Age, vade, et
 factis tuis ser ingentem
 Trojam ad æthera. Quæ
 postquam vates sic locutus
 est amico ore, dehinc im-
 perat dona gravia ex auro
 sectoque elephanto ferri ad
 naves; stipatque in ca-
 rinis ingens argentum,
 Dodonæosque lebetas, lo-
 ricam consertam hamis,
 trilemque auro: et co-
 num insignis galeæ, cri-
 stasque comantes, arma
 Neoptolemi: sua dona
 sunt et meo parenti. Ad-
 dit equos, additque duces.
 Supplet remigium; simul
 instruit socios armis. In-
 terea Anchises jubebat ap-
 tare classem velis, ne qua
 mora fieret vento ferenti
 nos. Quem interpres Phœ-
 bi compellat multo honore:
 Anchisa dignate superbo
 conjugio Veneris, cura De-
 ïm, bis erepte Pergameis
 ruinis; ecce tellus Auso-
 niæ est tibi arripe hanc
 velis: et tamen necesse est
 ut præterlabare hanc pe-
 lago. Illa pars Ausoniæ,
 quam Apollo pandit tibi,
 est procul. Vade, ait,
 O felix pietate nati: quid
 ego provehor ultra, et
 fando demoror surgentes
 Austros? Nec minus An-
 dromache, mœsta supremo
 digressu, fert vestes pic-
 turatas subtemine auri, et*

*Illa tibi Italiæ populos, venturaque bella,
 Et quo quemque modo fugiasque ferasque laborem,
 Expediet; cursusque dabit venerata secundos. 460
 Hæc sunt quæ nostrâ liceat te voce moneri.*

Vade, age, et ingentem factis fer ad æthera Trojam.

*Quæ postquam vates sic ore effatus amico est,
 Dona dehinc auro gravia, sectoque elephanto,
 Imperat ad naves ferri; stipatque carinis 465
 Ingens argentum, Dodonæosque lebetas,
 Loricam consertam hamis, auroque trilem,
 Et conum insignis galeæ, cristasque comantes,
 Arma Neoptolemi: sunt et sua dona parenti:
 Addit equos, additque duces. 470*

*Remigium supplet; socios simul instruit armis.
 Interea classem velis aptare jubebat
 Anchises, fieret vento mora ne qua ferenti.
 Quem Phœbi interpres multo compellat honore:
 Conjugio Anchisa Veneris dignate superbo, 475
 Cura Deum, bis Pergameis erepte ruinis,
 Ecce tibi Ausoniæ tellus; hanc arripe velis:
 Et tamen hanc pelago præterlabare necesse est.
 Ausoniæ pars illa procul, quam pandit Apollo.
 Vade, ait, O felix nati pietate. Quid ultra 480
 Provehor, et fando surgentes demoror Austros?
 Nec minus Andromache, digressu mœsta supremo,
 Fert picturatas auri subtemine vestes,
 Et Phrygiam Ascanio chlamydem; nec cedit ho-
 nori:*

Textili-

Phrygiam chlamydem Ascanio, nec cedit suo honori;

N O T E S.

460. *Venerata.* The Ancients used the active Verb *venero*, as in *Plautus in Trucul.* *Date mihi huc Staßen, atque ignem in aram, ut venerem Lucinam meam.*

466. *Dodonæosque lebetas.* i. e. Kettles of fine Brass, like that of Dodona, a City in Epirus, where Jupiter had a famous Oracle of great Antiquity. The Manner of delivering that Oracle was, we are told, by a certain

Number of Brass-kettles or Basons, which were contrived to hang contiguous to one another, so that the Motion of one might be communicated to all the rest; and from the Sounds they emitted the Meaning of the Oracle was gathered.

467. *Loricam consertam hamis.* The *Lorica* was a Cuirass or Coat of Armour for covering the Body from the Neck down to the Waist. It

cal Accents. She will declare to you the Italian Nations, your future Wars, and by what Means you may shun or sustain every Hardship ; and with Reverence address'd will give you a successful Voyage. These are all the Instructions I am at liberty to give you. Go then, and by your Atchievements raise mighty Troy to Heaven. Which *Words* when the Prophet had thus with friendly Accent pronounced, he orders Presents next of great Value to be carried to the Ships, consisting of Gold and Ivory ; and within the Sides of my Vessel stows a large Quantity of Silver-plate, and Caldrons of Dodonean Brass, a Mail thick set with Rings, and wrought in Gold of triple Tissue ; together with the Cone and waving Crest of a shining Helmet, Arms which belonged to Neoptolemus. My Father too has proper Gifts conferred on him. He gives us Horses besides, he gives us Guides ; he supplies us with Rowers, and at the same time furnishes our Crew with Arms. Mean while Anchises gave Orders to equip our Fleet with Sails, that we might not lose the favouring Gale. Whom the Interpreter of Apollo accosts with high Respect: Anchises, honoured with Venus's illustrious Bed, the Object of Heaven's *peculiar* Care, twice saved from the Ruins of Troy, lo there the Coast of Ausonia lies before you ; thither speed your Way with full Sail : And yet you must steer your Course beyond that *Coast* : That Part of Ausonia which Apollo opens *to your Hope* lies remote. Go, says he, happy in the pious Duty of your Son : Why do I farther insist, and by my Discourse retard *you from enjoying* the rising Gales ? In like Manner Andromache, grieved at our final Departure, brings forth to Ascanius Vestments wrought in Figures of Gold, and a Phrygian Cloak ; nor falls short of

N O T E S.

It was at first compos'd of Leathern-thongs, whence it got the Name of *Lorica* from *lorum*, a *Tong*. Afterwards it was wrought of Iron *laminae*, or thin Plates of Iron, with Hooks or Rings linked together, sometimes single, sometimes two-fold, sometimes three-fold. The two last were termed *bilix*, *trilix*.

467. *Hamis auroque*. i. e. *Hamis aureis*, with Rings or Hooks of Gold, as in the Georgics, *maculis insignis et albo*, for *maculis albis insignis*, distinguished by white Spots, Geor. III. 56.

476. *Bis Pergameis crepte ruinis*. First,

when *Troy* was taken by *Hercules*, and a second Time, when it was burnt by the *Greeks*. 483. *Subtemine auri*. *Subtemen* is properly the *Woof*, as *stamen* is the *Warp*.

484. *Phrygiam cblamydem*. i. e. Of Needle-work, an Art of which the *Phrygians*, according to *Pliny*, were the Inventors. The *Cblamys* properly was a military Garment, a kind of Cassock or upper Vestment, which the General wore over his Corset.

484. *Nec cedit bonori*. This is capable of three Senses, for it may either signify that *Andromache* confers Gifts on *Ascanius* suitable to his

oneratque eum textilibus
donis, ac fatur talia :
O puer, accipe et hæc,
quæ sint monumenta tibi
mearum manuum, et testen-
tur longum amorem An-
dromachæ Hecloresæ con-
jugis : cape extrema do-
na tuorum, O imago mei
Astyanaëtis quæ sola su-
per est mihi : sic ille fe-
rebat oculos, sic manus,
sic ora ; et nunc pu-
besceret æquali ævo te-
cum. Ego digrediens af-
fabar hos, lacrymis obor-
tis : Vivite felices vos
quibus sua fortuna jam
est peracta : nos vocamur
in alia fata ex aliis.
Quies est parta vobis,
nullum æquor viaris vobis
arandum, neque arva Au-
soniæ semper cedentia re-
tro vobis quærenda : vi-
detis effigiem Xanthi, Tro-
jamque quam vestræ ma-
nus fecere ; opto, melio-
ribus auspiciis, et quæ
fuerit minus obvia Graiis.
Si quando intraro Tybrim
arvæque vicina Tybridis,
cernamque mœnia data
meæ genti ; faciemus ur-
besque olim cognatas, po-
pulosque propinquos ex E-
piro, ex Hesperia, quibus
idem Dardanus fuit au-
ctor, atque idem fuit ca-
sus, faciemus, inquam,
utramque Trojam unam
animis. Ea cura mane-
at nostros nepotes. Pro-
vehimur pelago juxta vi-
cina Ceraunia, unde iter,
cursusque est brevissimus
undis, in Italiam. In-
terea sol ruit, et opaci montes umbrantur. Sternimur gremio optatæ telluris, ad undam, sortiti re-
mos, passimque curamus corpora in sicco littore :

Textilibusque onerat donis, ac talia fatur : 485
Accipe et hæc, manuum tibi quæ monumenta me-
arum

Sint, puer, et longum Andromachæ testentur
amorem,

Conjugis Hecloresæ. Cape dona extrema tuorum.
O mihi sola mei super Astyanaëtis imago !

Sic oculos, sic ille manus, sic ora ferebat : 490
Et nunc æquali tecum pubesceret ævo.

Hos ego digrediens lacrymis affabar obortis :

Vivite felices, quibus est fortuna peracta

Jam sua : nos alia ex aliis in fata vocamur.

Vobis parta quies ; nullum maris æquor arandum ;

Arva neque Ausoniæ, semper cedentia retro, 496

Quærenda. Effigiem Xanthi, Trojamque videtis,

Quam vestræ fecere manus ; melioribus, opto,

Auspiciis, et quæ fuerit minus obvia Graiis.

Si quando Tybrim, vicinaque Tybridis arva 500

Intraro, gentique meæ data mœnia cernam ;

Cognatas urbes olim, populosque propinquos,

Epiro, Hesperia, quibus idem Dardanus auctor,

Atque idem casus, unam faciemus utramque

Trojam animis. Maneat nostros ea cura nepotes.

Provehimur pelago vicina Ceraunia juxta ; 506

Unde iter Italiam, cursusque brevissimus undis.

Sol ruit interea, et montes umbrantur opaci.

Sternimur optatæ gremio telluris, ad undam,

Sortiti remos, passimque in littore sicco 510

Corpora

N O T E S.

his Dignity, or that she is nothing short of the Honour conferred on Æneas and his Followers by her Husband ; or lastly, that the Gifts are worthy of the Giver, and becoming her Quality, which is the Sense given in the Translation.

485. *Textilibus donis.* As the other Presents were of Needle-work, so these here are the Works she had wove in the Loom, in

which it was usual for the Ladies of that Age to employ themselves, as is evident from the noted Story of *Penelope's Web*.

489. *O mihi sola, &c.* I take the Construction to be thus : *O Imago, sola super, i. e. superans, or quæ superest mihi, mei Astyanaëtis :* As *Valerius* says, *Nec spes ulla super, i. e. superest.*

489. *Astyanaëtis.* The Story of *Astyanaë*

of her Dignity; she loads *the Boy besides* with Presents of her *Labours* in the Loom, and thus addresses him: Take these too, my Child, which may be Memorials to you of my Handywork, and testify the permanent Affection of Andromache the Spouse of Hector: Accept the last Presents of thy Friends; O *the dear Image*, which is all that I have now left of my Astyanax! Just such Eyes, such Hands, such Looks he shewed: And now of equal Age with you would have been blooming into Youth. I with Tears in my Eyes thus addressed them at parting: Live in *Joy and Felicity*, ye whose Fortune is now accomplished: We are summoned from Fate to Fate: To you Tranquillity is secured; no Expanse of Sea have you to plough; nor to pursue the Lands of Ausonia still flying *from us*. You are *blest* to see the Image of Xanthus and Troy which your own Hands have built, Heaven grant it be with happier Auspices, and be less obnoxious to the Greeks. If ever I shall enter the Tyber, and the Lands that border on the Tyber, and view the Walls allotted to my Race, we will hereafter make of our kindred Cities, and allied People, *yours* in Epirus, and *mine* in Italy, who have both the same Founder Dardanus, and the same Fortune, *we will, I say, make of both one Troy in mutual Affection and Good-will*: Be this the future Care of our Posterity.

We pursue our Voyage near the adjacent Ceraunian Mountains; whence lies our Way, and shortest Course by Sea to Italy. Mean while the Sun goes down, and the opaque Mountains are wrapt up in Shade. On the Bosom of the wished-for Earth we lay us down by the Waves, having distributed the Oars by Lot, and all along the dry Beach indulge ourselves in soft Repose: Sleep

N O T E S.

is thus: When the *Greeks*, after the Destruction of *Troy*, were hindered from returning Home by contrary Winds; *Calchas*, that Prophet of *Plagues*, declared that they must make a Sacrifice of *Astyanax*, the Son of *Hector* and *Andromache*, in regard that if he grew up he would prove a greater Heroe than his Father, and avenge his Country's Woes. *Ulysses* therefore finding him where he had been concealed by his Mother, threw him down from the Wall, upon which the *Greeks* set sail.

505. *Utramque Trojam*. By this we are to understand *Butbrotus*, the City of *Helenus* in

Epirus, which bore a Resemblance to *Troy*, and was inhabited by a *Trojan* Colony, and the City which *Æneas* designed to build in *Italy*, and call by the Name of *Troy*.

506. *Ceraunia*. The *Ceraunia*, or *Acrocerania*, as they are also called, are exceeding high Mountains that bound *Epirus* on the North, they have their Name from *κεραυνος*, *Thunder*, to which, by their Height, they are much exposed.

507. *Cursumque brevissimum*. The Distance between *Epirus* to *Italy* is not reckoned above seven hundred Furlongs, or one and twenty Miles.

B b

517. *Armatum*

sopor irrigat nostros fessos artus. Necdum nox acta boris subibat medium orbem; Palinurus haud segnis surgit strato, et explorat omnes ventos, atque capitat æra auribus. Notat cuncta sidera labentia tacito cœlo, Arcturum, pluviasque Hyadas, geminosque Triones, circumspicitque Oriona armatum auro. Postquam videt cuncta constare in sereno cœlo, dat clarum signum è puppi: nos movemus castra, tentamusque viam, et pandimus alas velorum. Jamque Aurora rubescebat, stellis fugatis, cum procul videmus colles obscuros, humilemque Italiam, Achates primus conclamat Italiam; socii salutant Italiam læto clamore. Tum pater Anchises induit magnum cratera coronâ, implevitque eum mero, stansque in celsâ puppi vocavit Divos: O Di potentes maris et terræ tempestatumque, ferte nobis facilem viam vento, et spirate secundi. Optatæ auræ crebrescunt, portusque patefcit jam propior, templumque Minervæ apparet in arce. Socii legunt vela, et torquent proras ad littora. Portus curvatur in arcum ab Eoo fluctu, cautes objectæ spumant falsâ aspergine; ipse latet: turriti scopuli demittunt brachia gemino muro, templumque refugit à littore. Hic vidi in gramine primum omen, nempe quatuor equos candore nivali tondentes campum latè. Et pater Anchises ait: ô terra hospita, portas bellum; equi armantur bello; hæc armenta minantur bellum.

Corpora curamus: fessos sopor irrigat artus.
Necdum orbem medium nox horis acta subibat;
Haud segnis strato surgit Palinurus, et omnes
Explorat ventos, atque auribus æra captat.
Sidera cuncta notat tacito labentia cœlo, 515
Arcturum, pluviasque Hyadas, geminosque Triones,
Armatumque auro circumspicit Oriona.
Postquam cuncta videt cœlo constare sereno,
Dat clarum è puppi signum: nos castra movemus,
Tentamusque viam, et velorum pandimus alas. 520
Jamque rubescebat stellis Aurora fugatis,
Cum procul obscuros colles humilemque videmus
Italiam. Italiam primus conclamat Achates;
Italiam læto socii clamore salutant.
Tum pater Anchises magnum cratera coronâ 525
Induit, implevitque mero; Divosque vocavit,
Stans celsâ in puppi.
Dî, maris et terræ tempestatumque potentes,
Ferte viam vento facilem, et spirate secundi.
Crebrescunt optatæ auræ; portusque patefcit 530
Jam propior, templumque apparet in arce Minervæ.
Vela legunt socii, et proras ad littora torquent.
Portus ab Eoo fluctu curvatur in arcum,
Objectæ falsâ spumant aspergine cautes;
Ipse latet; gemino demittunt brachia muro 535
Turriti scopuli; refugitque à littore templum.
Quatuor hic, primum omen, equos in gramine vidi
Tondentes campum latè, candore nivali.
Et pater Anchises: Bellum, ô terra hospita, portas;
Bello armantur equi; bellum hæc armenta mi-
nantur: 540
Sed

NOTES.

517. *Armatum auro.* Because the Belt and Sword of the Constellation *Orion* are formed of very bright Stars, as in *Lucan*,

Ensiferi nimium fulget latus Orionis.

525. *Corona induit.* To crown the Bowl;

vinâ coronare sometimes signifies no more but to fill the Cup brim full, as *Æn. I. 728.* but here it is to be taken literally for adorning the Bowl with Flowers, according to the ancient

Sleep diffuses its *balmy* Dews over our weary Limbs. Night driven by the *winged* Hours had not yet reached her mid-way Course; *when* Palinurus springs alert from his Bed, examines every Wind, and lends his Ears to catch the *coming* Breeze: He observes every gliding Star in the silent Sky, Arcturus, the rainy Hyades, and the two northern Bears, and throws his Eyes around Orion armed with Gold. After he sees all Appearances of settled Weather in the serene Sky, he gives the loud Signal from the Stern: We decamp, attempt our Voyage, and expand the Wings of our Sails. And now, the Stars being chased away, blushing Aurora appeared, when far off we spy the Hills obscure, and lowly Plains of Italy. Italy, Achates first calls aloud; Italy the Crew with joyous Acclamations hail. Then Father Anchises decked a capacious Bowl with a Garland, and filled it up with Wine; and invoked the Gods, standing on the lofty Stern. Ye Gods, who rule Sea and Land, and Storms, grant us a prosperous Voyage by a *favourable* Wind, and breathe propitious. The wished-for Gales begin to swell; and now the Port opens nearer to our View, and on the Promontory appears the Temple of Minerva. Our Crew furl the Sails, and turn about their Prows to the Shore. Where the Waves break from the East, the Port bends into an Arch, the jutting Cliffs foam with the sparkling Brine; *the Port* itself lies hid: Two Turret-like Rocks stretch out their Arms *on either Side* in a double Wall, and the Temple recedes from the Shore. Here on the grassy Meadow I saw, as our first Omen, four Snow-white Steeds grazing the Plain at large; and my Father Anchises *calls out*: War, O foreign Land, thou bringest us; for War Steeds are harnessed; war these Cattle threaten. But yet the same

N O T E S.

cient Custom, otherwise *implevitque mero* would be mere tautology.

531. *Templum in arce Minervæ.* Strabo mentions a Temple of *Minerva*, on the Promontory of *Iapygium*, which probably is here designed.

536. *Refugit à litore.* i. e. Tho' at some Distance it appears just in the Port, yet when

you come nearer, the intervening Space between the Port and it widens, and it seems gradually to retire from the Shore.

537. *Primum omen.* They used carefully to observe the first Objects that offered to them at landing in any Country where they designed to settle, and from thence drew Prognostics of their future good or bad Fortune.

B b 2

549. *Cornua,*

Sed tamen iidem quadrupedes olim fecti sunt succedere curru, et in iugo ferre concordia fræna: est, ait, spes pacis. Tum precamur sancta numina Palladis armifonæ, quæ prima accepit nos ovan-tes. Et velamur quoad capita Phrygio amictu, ante aras: præceptisque Heleni, quæ dederat maxima, ritè adolemus iustos honores Argivæ Junoni. Haud est mora, continuò, votis perfectis ordine, obvertimus cornua velatarum antennarum, linguimusque domos Grajugenum, arvaque suspecta. Hinc cernitur sinus Tarenti Herculei, si fama est vera: Diva Lacinia attollit se contra, arcesque Caulonis, et Scylacæum navisfragum. Tum Trinacria Ætna procul cernitur è fluctu; et longè audimus ingentem gemitum pelagi, saxaque pulsata, vocesque fractas ad littora: vadaque exsultant, atque arenæ miscentur æstu. Et pater Anchises ait: Nimirum hæc est illa Charybdis: Helenus canebat hos scopulos, hæc horrenda saxa, O focii, eripite vos, pariterque insurgite remis. Illi faciunt baud minus ac iusti, Palinurusque primus contorsit rudentem pro-ram ad lævas undas: cuncta cohors petivit lævam remis ventisque. Tollimur in cælum curvato

Sed tamen iidem olim curru succedere fecti Quadrupedes, et fræna iugo concordia ferre: Spes est pacis, ait. tum numina sancta precamur Palladis armifonæ, quæ prima accepit ovan-tes; Et capita ante aras Phrygio velamur amictu: 545 Præceptisque Heleni, dederat quæ maxima, ritè Junoni Argivæ iustos adolemus honores. Haud mora, continuò perfectis ordine votis, Cornua velatarum obvertimus antennarum; 549 Grajugenumque domos, suspectaque linquimus arva. Hinc sinus Herculei, si vera est fama, Tarenti Cernitur: attollit se Diva Lacinia contra, Caulonisque arces, et navisfragum Scylacæum. Tum procul è fluctu Trinacria cernitur Ætna; Et gemitum ingentem pelagi, pulsataque saxa 555 Audimus longè, fractasque ad littora voces: Exsultantque vada, atque æstu miscentur arenæ. Et pater Anchises: Nimirum hæc illa Charybdis; Hos Helenus scopulos, hæc saxa horrenda canebat: Eripite, O focii, pariterque insurgite remis. 560 Haud minus ac iusti faciunt; primusque rudentem Contorsit lævas pro-ram Palinurus ad undas: Lævam cuncta cohors remis, ventisque petivit. Tollimur in cælum curvato gurgite; et iidem Subductâ ad Manes imos descendimus undâ. 565 Ter scopuli clamorem inter cavâ saxa dedere; Ter spumam elisam et rorantia vidimus astra.

Interea fessos ventus cum sole reliquit;

Ignarique

audimus descendimus ad imos Manes, undâ subductâ. Scopuli ter dedere clamorem inter cavâ saxa; ter vidimus spumam elisam, et astra rorantia. Interea ventus, cum sole, reliquit nos fessos;

NOTES.

549. *Cornua, &c.* Fulvius Ursinus brings this as an Example of a rhiming Verse in *Virgil*; but in this he was mistaken, as Dr. Clarke justly observes: For, there being an Ellision of the last Syllable in *velatarum*, the verse runs off very smoothly thus;

Cornua velatar' obvertimus antennarum.

551. *Herculi Tarenti.* Tarentum, a famous City and Port in Calabria, called *Her-*

culean, either because it was founded by *Phalantus*, one of *Hercules's* Descendants, or because that whole Territory was sacred to *Hercules*, and the City *Tarentum* founded by himself, where he is said by *Strabo* to have had a Colossus of Brass in that City, the Work of the celebrated *Lysippus*, which *Fabius Maximus* transported to *Rome*, and set up in the Capitol.

552. *Diva*

same Quadrupeds have long been used to submit to the Chariot, and in the Yoke to bear the peaceful Reins; Hope *therefore* there is of Peace, he says. Then we address our Prayers to the sacred Majesty of Pallas with clashing Arms arrayed, who first received us elated with Joy; and before her Altars we draw over our Heads a Phrygian Veil: And according to the Instructions given us by Helenus, on which he laid the greatest Stress, in due Form we offer up to Argive Juno the Honours enjoined. Without Loss of Time, so soon as we had orderly fulfilled our Vows, we turn about the Extremities of our Sail-yards, and quit the Abodes and suspected Territories of the Sons of Greece. Next appears the Bay of Tarentum, sacred to Hercules, if common Report be true: And *on the opposite Side of the Bay the Temple of the Lacinian Goddess emerges, the Towers of Caulon, and Scyllacæum the Coast of Shipwrecks.* Then at a Distance from the Waves is seen Trinacrian Ætna; and from afar we hear the loud growling of the Ocean, the beaten Rocks, and broken Murmurs *rolling* to the Shore: The Shallows exult, and Sands are mingled with the *whirling* Tide. And *says* my Father Anchises: Doubtless this is the famed Charybdis: These the Shelves, these the hideous Rocks Helenus foretold. Get ye hence, my Friends, and with equal Ardour rise on your Oars. Just as commanded they obey: And first Palinurus whirled about the creaking Prow to the Left. The whole Crew with Oars and Sails bore to the Left. We mount up to Heaven on the arched Gulph, and down again we sink to the Shades below, the Wave having slipped from under us. Thrice the Rocks bellowed amid their hollow Caverns: Thrice we saw the Foam dashed up *from the Rocks*, and the Stars drenched with its dewy Moisture. Mean while the Wind with the Sun forsook us spent with Toil; and not know-

N O T E S.

552. *Diua Lacinia.* The Temple of *Juno Lacinia*, near *Croton*, another City on the same *Calabrian* Coast. She had the Epithet of *Lacinia* from the Promontory *Lacinium*, on which her Temple stood.

561. *Rudentem.* Others read *rudente*, by which they understand a Cable or Rope that was fastened to the Helm of the Ship, wherewith they turned it which Way they would.

567. *Rorantia vidimus æstra.* Catrou thinks this Hyperbole too bold, and therefore explains

æstra to mean nothing else but the Brine that descended in dewy Drops, that sparkle like Stars or Gems when struck by the Sun-beams.

568. *Interea ventus cum sole reliquit.* These Circumstances have a happy Effect to prepare the Reader for the ensuing terrible Description of Mount *Ætna*. The Winds are hushed to make the Bellows of the Mountain more distinctly heard, and Night is brought on, that in the dusky Sky the sulphureous Flames may be more conspicuous.

569. *Cyclopus*

ignarique viæ, allabimur oris Cyclopum. Portus est immotus ab accessu ventorum, et ipse ingens; sed juxta Ætna tonat horrificis ruinis, interdumque prorumpit ad æthera atram nubem, fumantem piceo turbine et candente favillâ; attollitque globos flammaram, et lambit sidera: interdum eructans erigit scopulos avulsæque viscera montis, glomeratque liquefacta saxa sub auras, cum gemitu, exæstuatque imo fundo. Fama est corpus Enceladi semustum fulmine, urgeri hac mole, ingentemque Ætnam insuper impositam exspirare flammam ruptis caminis: Et, quoties nuat fessum latus, omnem Trinacriam intremere murmure, et subtexere celum fumo. Per illam noctem, nos testis sylvis perferimus immania monstra, nec videmus quæ causa det sonitum. Nam neque erant ignes astrorum, nec polus lucidus in sideræ æthrâ; sed nubila in obscuro cælo, et intempesta nox tenebat lunam in nimbo. Jamque postera dies surgebat primo Eoo, Auroraque dimoverat humentem umbram polo, cum subito nova forma viri, confecta supremâ macie, ignota, miserandaque cultu, procedit è sylvis, supplexque tendit manus ad littora. Respicimus: dira illuvies erat ei, barbaque immissa, et tegmen consertum spinis; at quoad cætera Graius, et quondam missus ad Trojam in patriis armis.

Ignarique viæ, Cyclopum allabimur oris.
Portus ab accessu ventorum immotus, et ingens 570
Ipse; sed horrificis juxta tonat Ætna ruinis:
Interdumque atram prorumpit ad æthera nubem,
Turbine fumantem piceo, et candente favillâ;
Attollitque globos flammaram, et sidera lambit:
Interdum scopulos, avulsæque viscera montis 575
Erigit eructans, liquefactæque saxa sub auras
Cum gemitu glomerat; fundoque exæstuat imo.
Fama est, Enceladi semustum fulmine corpus
Urgeri mole hac, ingentemque insuper Ætnam
Impositam, ruptis flammam exspirare caminis: 580
Et, fessum quoties motat latus, intremere omnem
Murmure Trinacriam; et cælum subtexere fumo.
Noctem illam testis sylvis immania monstra
Perferimus; nec, quæ sonitum det causa, videmus:
Nam neque erant astrorum ignes, nec lucidus æthrâ
Sideræa polus; obscuro sed nubila cælo; 586
Et Lunam in nimbo nox intempesta tenebat.

Postera jamque dies primo surgebat Eoo,
Humentemque Aurora polo dimoverat umbram;
Cum subitò è sylvis, macie confecta supremâ, 590
Ignoti nova forma viri, miserandaque cultu
Procedit; supplexque manus ad littora tendit.
Respicimus: dira illuvies, immissæque barba;
Consertum tegmen spinis; at cætera Graius,
Et quondam patriis ad Trojam missus in armis. 595
Isque

N O T E S.

569. *Cyclopum oris.* The Cyclops were the first inhabitants of Sicily, especially about Mount Ætna. They are said to have been of a gigantic Make, and of a savage Nature, cruel and inhospitable. Hence the Poets took occasion to paint them of a monstrous Form, with only one great Eye in their Foreheads, and a sort of Cannibals, who fed on human Flesh. From their Vicinity to Mount Ætna they were also given out to be employed by Vulcan in forging Jupiter's Thunderbolts. This

Port of the Cyclops where Æneas landed, is about that Shore where the City Catania now stands at the Foot of Mount Ætna.

571. *Ætna.* Now called Mount-Gibel, a famous Volcano in Sicily, not far from the eastern Shore.

578. *Fama est Enceladi.* As Poetry delights in the Marvellous, Virgil here gives the fabulous Account of the Origin of this burning Mountain; which imports, that in the War of the Giants with the Gods, Enceladus,

knowing our Course we run upon the Coasts of the Cyclops. The Port itself is ample, and undisturbed by the Approach of the Winds; but hard by, Ætna thunders with horrible Ruins, and sometimes bursts forth to the Skies a black Cloud, ascending in a pitchy Whirlwind of Smoke, and glowing Embers; throws up Globes of Flame, and kisses the Stars: Sometimes belching, flings on high the Ribs and shattered Bowels of the Mountain, and with a rumbling Noise in wreathy Heaps convolves in Air molten Rocks, and boils up from the lowest Bottom. 'Tis said, that the Body of Enceladus half consumed with Lightning, is pressed down with this Pile, and that cumbrous Ætna laid above him, is *therefore still* spouting forth Flames from its burst Furnaces: And that as often as he shifts his weary Side, all Trinacria with a *deep* Groan inly trembles, and over-spreads the Heaven with Smoke. Lying that Night under the Covert of the Woods we suffer from those hideous Prodigies; nor see what Cause produced the *dreadful* Sound; for neither had we the Light of the Stars, nor was the Sky enlightened from the starry Firmament; but *settled* Gloom all over the dusky Sky, and a Night of reigning Darkness muffled up the Moon in Clouds.

And now the next Day with the first Dawn was rising, and Aurora had dissipated the humid Shades from the Sky; when suddenly there bolts forth from the Woods a strange Figure of a Person unknown to us, emaciated to the last Degree, and in lamentable Plight; and with the Air of a Suppliant stretches forth his Hands to the Shore. We look back: *A Spectacle* he was of horrid Filth, his Beard overgrown, his Garment tagged with Thorns; but in all besides he was a Greek, and had formerly been sent to Troy accompanying the

N O T E S.

Jus, the most formidable of them, was thunderstruck by *Jove*, and buried under Mount *Ætna*, and that the Convulsions and Eruptions of the Mountain were the Effect of his shifting his Situation, and turning himself from the one Side to the other. *Ovid*, after *Pindar*, assigns *Typhæus* to this State of Punishment, Met. V. 346.

585. *Æthra sidera*. Cicero defines *æthra* or *æther* to be what we call the Firmament or highest Part of the Heavens, where the fixed Stars are supposed to be placed. *Quem com-*

*plexa summa pars cæli, quæ æthra dicitur—
In æthere autem æstra voluntur.* De Nat. Deor. Lib. II. 45.

587. *Nox intempesta*. Properly signifies *Midnight*, or the *darkest and deadiest Time of the Night*; but here I think it denotes the Quality of that Night in particular, that one Face of thick Darkness prevailed thro' the whole Night, like what is usual at the Midnight-hour.

594. *Cætera*. That is, his Gait, his Mien, Complexion and Voice, bespoke him a Greek.

Isque, ubi procul vidit Dardanio habitus et Troia arma, paulum hæsit contreritus aspectu, continuitque gradum: mox præceps tulit sese ad littora cum fletu precibusque: O Teucri, testor vos per sidera, per superos, atque hoc spirabile lumen cæli, tollite me; abducite in quascunque terras: Hoc erit sat. Scio me esse unum de Danais classibus, et fateor me petiisse Iliacos Penates bello. Pro quo, si injuria nostri sceleris est tanta, spargite me in fluctus, immergiteque in vasto ponto. Si perco manibus hominum, juvabit me periisse. Dixerrat, et amplexus genua nostra, volutansque genibus, hærebat. Hortamur eum, fari qui sit, quo sanguine cretus; deinde fateri quæ fortuna agitet eum. Pater Anchises ipse, haud moratus multa, dat dextram juveni, atque firmat animum ejus hoc præsentis pignore. Ille fatur hæc, formidine tandem deposita: Sum ex patriâ Ithacâ, comes infelicis Ulyssæi, nomen est mihi Achæmenides: profectus sum Trojam, Adamasto genitore paupere, (utinamque illa fortuna mansisset mihi). Hic immemores socii deseruere me in vasto antro Cyclopi, dum crepidi linquunt crudelia limina. Domus ejus repletur sanie cruentisque dapibus, intus opaca, ingens: ipse est arduus, pulsatque alta sidera, (Di avertite talem pestem terris) nec est facilis visu, nec affabilis dictu ulli:

Isque ubi Dardanio habitus et Troia vidit Arma procul; paulum aspectu contreritus hæsit, Continuitque gradum: mox sese ad littora præceps Cum fletu precibusque tulit. Per sidera testor, Per Superos, atque hoc cæli spirabile lumen, 600 Tollite me, Teucri; quascunque abducite terras: Hoc sat erit. Scio me Danaïs de classibus unum, Et bello Iliacos fateor petiisse Penates: Pro quo, si sceleris tanta est injuria nostri, Spargite me in fluctus, vastoque immergite ponto. Si pereo, manibus hominum periisse juvabit. 606 Dixerat; et genua amplexus, genibusque volutans Hærebat. Qui sit, fari, quo sanguine cretus, Hortamur; quæ deinde agitet fortuna, fateri. Ipse pater dextram Anchises, haud multa moratus, Dat juveni; atque animum præsentis pignore firmat. Ille hæc, depositâ tandem formidine, fatur: Sum patriâ ex Ithacâ, comes infelicis Ulyssæi, Nomine Achæmenides, Trojam genitore Adamasto Paupere (mansissetque utinam fortuna) profectus. Hic me, dum trepidi crudelia limina linquunt, Immemores socii vasto Cyclopi in antro Deseruere. domus sanie dapibusque cruentis, Intus opaca, ingens: ipse arduus, altaque pulsat Sidera (Di talem terris avertite pestem) 620 Nec visu facilis, nec dictu affabilis ulli:

Visceribus

NOTES.

600. *Hoc cæli spirabile lumen.* This Light of Heaven, by which we live and breathe.

602. *Scio.* As if he had said, I am conscious I have no just Claim to your Favour, I must rank myself among your Enemies, and have nothing but my Wretchedness to recommend me to you.

603. *Iliacos Penates.* As the Penates signify the Household-gods, and Gods of the Country, hence the Word is put for the Houses and Country itself, and every thing which Men hold dear and sacred; as *Æn.* I. 527.

Non nos aut ferro Libyco populare Penates Venimus.

607. *Genua amplexus.* Servius observes, that the several Members of the Body were consecrated to particular Deities; as the Ear to Memory: Whence *Virgil* says, *Cynthia aurem vellit, et admonuit, Eccl. VI.* The Right-hand to Faith, and the Knees to Mercy; whence Suppliants were wont to grasp and embrace those Parts of the Body.

611. *Præsentis pignore.* *Præfens* signifies sometimes favourable, for the same Reason that

the Arms of his Country. So soon as he spied at some Distance our Trojan Dress and Arms, struck with Terror at the Sight he paused a while, and stopped his Progress: *Then* in a Trice flung headlong to the Shore with Tears and Prayers. I obtest you, *says he*, by the Stars, by the Powers above, by this celestial Light of Life, ye Trojans snatch me *hence*; convey me to any Climes whatever, I shall be satisfied. 'Tis true I am one who belonged to the Grecian Fleet, and I confess that I bore Arms against the Walls of Troy: For which, if the Demerit of my Crime be so heinous, scatter my Limbs on the Waves, and bury them in the vast Ocean. If I die, I shall have the Satisfaction to die by the Hands of Men. He said, and clasping our Knees, and, wallowing on the Ground, clung to us. We urge him to speak who he is, of what Family born; and next to declare what *hard* Fortune pursues him. My Father Anchises frankly gives the Youth his Right-hand, and fortifies his Mind by that kindly Pledge. At length, all Fear removed, he thus begins: I am a Native of Ithaca, a Companion of the unfortunate Ulysses, Achæmenides my Name; I went to Troy, my Father Adamastus being poor, but would to God I had never changed my State of Life! Here was I deserted in the huge Den of the Cyclop by my Companions, while in Hurry and Consternation they fly from his Cruel Abodes unconcerned *for me*. The Cell, *horrid* with Gore and bloody Banquets, within is gloomy and vast: *The Cyclop* himself of towering Heighth, beats the Stars on high (Ye Gods avert such a Pest from the Earth) of *terrible* forbidding Aspect, and inaccessible to every Mortal: He feeds on the Entrails and purple Blood

N O T E S.

that *adsum* signifies to favour, or to be propitious: Thus the Word is used by *Virgil* in other Places, as *Ecl. I. 41.*

— *licebat*

Nec tam præsentis alibi cognoscere Divos.
And *Geor. I. 10.*

Et vos agrestum præsentia numina Fauni.
The Right-hand has been reckoned a Pledge of Friendship amongst most Nations. A memorable Example of which we have in *Darius*; whom *Q. Curtius* represents dying with these Words in his Mouth: *Alexandro hoc fidei regis unicum dextræ pignus pro me dabis. Hæc dicentem, accepta Polystrati manu, vita destituit.* See also *Justin*, Lib. II. Cap. 15.

615. *Paupere.* He mentions his Poverty as an Excuse for his going to the War, it being Necessity that drove him to it, not Choice. *Simon* pleads the same Excuse, *Æn. II. 87.*

Pauper in arma pater primis buc misit ab annis.

617. *Cyclopis in antro.* See *Homer's Odyssey*, IX. 105.

621. *Nec visu facilis, &c. Cujus possit etiam aspectus inferre formidinem,* says *Servius*: And to the same Purpose *H. Stephen*, *Cujus ne aspectus quidem facile quis sustineat.* Instead of *nec dictu affabilis ulli*, *Servius* and *Stephen* read *effabilis*, according to some ancient Copies; and the former explains it, *Sermone non explicabilis*.

Vescitur visceribus misero-
rum, et atro sanguine.
Egomet vidi, cum ille resu-
pinus in medio re-
frangeret ad saxum duo
corpora de nostro numero
pressa magnâ manu, li-
minique aspersa sanie na-
tarent: vidi cum manderet
eorum membra fluentia
atro tabo, et tepidi artus
traherent sub dentibus.
Haud quidem fecit id impune;
nec Ulysses passus est talia,
Ithacusque est oblitus sui in tanto discrimine.
Nam simul ac, expletus dapibus sepultusque
vino, posuit inflexam cervicem,
immensusque jacuit per antrum,
erectans saniem, ac frustra commixta
cruento mero per somnum;
nos, precati magna numina,
fortitque vices, unâ undique circum
fundimur, et telo lumen terebramus acuto
Ingens, quod torvâ solum sub fronte latebat,
Argolici clypei, aut Phœbeæ lampadis instar:
Et tandem læti sociorum ulciscimur umbras.
Sed fugite, O miseri, fugite, atque ab littore funem
Rumpite.
Nam qualis quantusque cavo Polyphemus in antro
Lanigeras claudit pecudes, atque ubera prestat;
Centum alii curva hæc habitant ad littora vulgo
Infandi Cyclopes, et altis montibus errant.
Tertia jam Lunæ se cornua lumine complent,
Cum vitam in silvis, inter deserta ferarum
Lustra domosque, traho, vastosque ab rupe Cyclops
Prospicio,

*lunæ jam complent se lumine, cum traho vitam in sylvis, inter deserta
lustra domosque ferarum, prospicioque vastos Cyclopes ab rupe,*

N O T E S.

cabilis, hideous beyond the Power of Words to express. But *affabilis* seems to agree better with the former Part of the Sentence, and *Macrobius* says it is borrowed from an Expression in *Attius's Philoctetes*: *Quem tueri contra, neque adfari queas. Whom you cannot bear to look upon, nor, to accost.*

632. *Immensus.* Others read *immansum*, but the former is more elegant and harmonious.

635. *Terebramus.* *Donatus* thinks it should be read *tenebramus*, *we extinguish the Light of his Eye*; a Word which he thinks denotes the Quickness and Celerity of their Action. But

tenebramus is none of *Virgil's Words*, and *Homer*, whom he copies in this Description, expressly mentions the Circumstance of boring out the Monster's Eye, and compares the Action of *Ulysses* and his Companions to that of a Carpenter boring a huge Beam with a Wimble.

636. *Latchat.* It was hid, because his Eye was shut in Sleep, as *Servius* justly observes; a sufficient Answer to those who object how it could possibly be concealed when it was as large as the Sun's Orb.

636. *Solum sub fronte.* Those who would see the Rise of this Fiction may consult *Banner's*

Blood of Wretches *whom he has slain*. I myself beheld, when having grasped in his capacious Hand two of our Number, as he lay stretched on his Back in the Middle of the Cave, he dashed them against the Stones, and the bespattered Pavement floated with their Blood: I beheld, when he ground their Members distilling black Gore, and their throbbing Limbs quivered under his Teeth. Not with Impunity 'tis true; such Barbarity Ulysses suffered not *to pass unrevenged*, nor was the Prince of Ithaca wanting to himself in that critical Hour. For so soon as *the Monster*, glutted with *his inhuman Food*, and buried in Wine, reposed his reclined Neck to Rest, and lay at his enormous Length along the Cave, disgorging Blood in his Sleep, and Gobbets intermixed with gory Wine; we, having implored the great Gods, and distributed our several Parts by Lot, pour in upon him on all Hands at once, and with our pointed Javelins bore out the huge single Eye which was sunk under his lowering Front, like a Grecian Buckler, or the solar Orb; and *thus* at length we joyfully avenge the Manes of our Friends. But fly, ah Wretches! fly, and tear the Cables from the Shore. For such and so vast as Polyphemus pens in his hollow Cave the fleecy Flocks, and drains their Dugs, a hundred other direful Cyclops commonly haunt these winding Shores, and roam on the lofty Mountains. The horned Moon is now filling up her Orb for the third Time, while in these Woods, among the desert Dens and Holds of wild Beasts, I linger out my Life, and desery from the Rock the enormous Cyclops, and quake at *every* Sound of their Feet

N O T E S.

nier's Mythology, Vol. IV. P. 290. &c. of the *English*. Some allegorize this Circumstance of their having but one Eye; *Eustathius* particularly says it figures that in Anger, or any other violent Passion, Men see but one single Object, as that Passion directs, or see but with one Eye; and that Passion transforms us into a kind of Savages, and makes us brutal and sanguinary like this *Polypheme*: and he that by Reason extinguishes such a Passion, may, like *Ulysses*, be said to put out that Eye. See Mr. *Pope's* Notes on *Odyssey IX.* Verse 119. Others tell us, that *Polypheme* was a Man of uncommon Wisdom and Penetration, who is therefore represented having an Eye in

his Forehead, near the Brain, to denote his superior Prudence and Sagacity; but that *Ulysses* outwitted him, and was said, for that Reason, to put out his Eye.

637. *Argolici clypei*. The Grecian Bucklers were large enough to cover the whole Body. Hence *Homer* gives them the Epithet *αμφιπτερος*, that covers the whole Man: And as they were round, this Comparison denotes both the Figure and Magnitude of his Eye.

639. *Miseri*. He calls them miserable in being exposed to such Danger.

645. *Tertia jam luna*, &c. Literally, The Horns of the Moon are filling themselves up with Light for the third Time.

tremisq; sonitum pedum
vocemque. Rami dant
mibi victum infelicem,
nempe baccas, lapidosaque
cornu, et herbæ pas-
cunt me vulsis radicibus.
Collustrans omnia, primùm
conspexi hanc classẽ veni-
entem ad littora; ad-
dixi me huic, quæcun-
quẽ fuisset; satis est mihi es-
suisse nefandam gentem.
Vos potius absumite hanc
animam quocunque lecto.
Vix fatus erat ea, cum
videmus in summo monte,
pastorem Polyphemum ip-
sum moventem se vastâ
mole inter pecudes, et pe-
tentem nota littora: mon-
strum horrendum, infor-
me, ingens, cui lumen est
ademptum. Trunca pinus
regit manum, et firmat
ejus vestigia: Lanigeræ
oves comitantur eum, ea
est sola voluptas illi, so-
lamenque mali: fistula
pendet de collo ejus. Post-
quam tetigit altos fluctus,
et venit ad æquora; la-
vit inde fluidum cruorem
effossi luminis, infrendens
dentibus, cum gemitu;
jamque graditur per me-
dium æquor, nec dum
fluctus tinxit ejus ardua
latera. Nos trepidi cœ-
pimus celerare fugam pro-
cul inde, supplice recepto,
sic merito à nobis, taciti-
que cœpimus incidere fun-
nem; et proni verrimus
æquora certantibus remis.
Polyphemus sensit hoc,
et torsit vestigia ad soni-
tum vocis: verùm ubi
nulla potestas datur affe-
ctare dextram, nec potis
est æquare Ionios fluctus
sequendo nos, tollit immensum clamorem, quo pontus et omnes undæ intremuere, tellusque Italiæ penitus
est exterrita, Ætnaque immugiit curvis cavernis. At genus Cyclo-
pum, excitum è sylvis et altis
montibus, ruit ad portus, et complent littora.

Prospicio, sonitumque pedum, vocemque tremisco.
Victum infelicem, baccas, lapidosaque cornu
Dant rami, et vulsis pascunt radicibus herbæ. 650
Omnia collustrans, hanc primùm ad littora classẽ
Conspexi venientem; huic me, quæcunque fuisset,
Addixi: satis est gentem effugisse nefandam.
Vos animam hanc potius quocunque absumite letho.
Vix ea fatus erat, summo cum monte videmus
Ipsum inter pecudes vastâ se mole moventem 656
Pastorem Polyphemum, et littora nota petentem:
Monstrum horrendum, informe, ingens, cui lu-
men ademptum.

Trunca manum pinus regit, et vestigia firmat:
Lanigeræ comitantur oves; ea sola voluptas, 660
Solamenque mali: *do collo fistula pendet.*
Postquam altos tetigit fluctus, et ad æquora venit;
Luminis effossi fluidum lavit inde cruorem,
Dentibus infrendens gemitu: graditurque per æquor
Jam medium, nec dum fluctus latera ardua tinxit.
Nos procul inde fugam trepidi celerare, recepto 666
Supplice, sic merito; tacitique incidere funem:
Verrimus et proni certantibus æquora remis.
Sensit, et ad sonitum vocis vestigia torsit.
Verùm ubi nulla datur dextram affectare potestas,
Nec potis Ionios fluctus æquare sequendo; 671
Clamorem immensum tollit, quo pontus, et omnes
Intremuere undæ, penitusque exterrita tellus
Italiæ, curvisque immugiit Ætna cavernis.
At genus è sylvis Cyclo-
pum et montibus altis 675
Excitum ruit ad portus, et littora complent.

Cernimus

NOTES.

653. *Addixi.* This Word strongly marks his State of Despair; it signifies that he made over himself to them as their Property, that they might dispose of him in whatever Man-
ner they pleased; being one of the three Words pronounced by the Roman Prætor when

he determined a controverted Right, *do, dico, addico.*

659. *Trunca manum pinus regit.* This is Virgil's ingenious Way of giving us an Idea of Polyphemus's gigantic Size. From the enormous Staff he wields in his Hand, we are left

Feet and Voice. The Berries and stony Cornels which the Branches supply, is my wretched Sustenance, and the Herbs feed me with their plucked up Roots. Casting my Eyes around on every Object, this Fleet I spied first steering to the Shore: To it I was resolved to give up myself, whatever it had been: It suffices me that I have escaped from that horrid Crew. Do ye destroy this Life by any sort of Death rather *than leave me to their Mercy*. Scarce had he spoke, when on the Summit of the Mountain we see the Shepherd Polyphemus himself, stalking with his enormous Bulk among his Flocks, and making towards the Shore, his usual Haunt. A horrible Monster, misshapen, vast, of Sight deprived. The Trunk of a Pine guides his Hand, and firms his Steps. His fleecy Sheep accompany him; this his sole Delight, and the Solace of his Distress: *From his Neck his Whistle hangs*. After he touched the deep Floods, and arrived at the Sea, he therewith washes away the trickling Gore from his quenched Orb, gnashing his Teeth with a Groan: And now he stalks through the midst of the Sea, while the Waves have not yet wet his gigantic Sides. We in hurrying Consternation hasten our Departure far from that Shore, having received our Suppliant, who thus merited our Favour; we silently cut the Cable, and bending forward sweep the Sea with struggling Oars. He perceived, and at the Sound turned his Steps. But when it is quite out of his Power to reach us with his eager Grasp, and himself unable in pursuing us to equal the Ionian Waves, he raises a prodigious Yell, wherewith the Sea and every Wave deeply trembled, and Italy to its inmost Bounds was frightened, and Ætna bellowed through its winding Caverns. Mean while the Race of the Cyclops, roused from the Woods and lofty Mountains, rush to the Port, and croud the

N O T E S.

to imagine the Strength and Dimensions of his Body. *Nam quod illud corpus mente concipiam, says Quintilian, cujus trunca manum pinus regit?*

661. *De collo fistula pendet*. These Words seem spurious; Donatus rejects them; they are not in Heinsius and some other Editions, nor is there the least Mention of this Circumstance in Homer.

669. *Ad sonitum vocis*. This may either refer to the Sound of their Voices; for tho' 'tis said they went off *taciti*, this can only

mean with little Noise; for it was impossible but some must speak to give the necessary Orders; or, in general, to the Noise of their Oars, &c. for *vox* sometimes signifies any Sound whatever.

670. *Dextram affectare*. This is a very uncommon Phrase; Servius explains it, *anxia quadam aviditate manum ad navem injicere, eagerly to grasp at the Ship*. Some ancient Copies read *dextra attrahere*, in which there is no Difficulty.

680. *Conferre*

Cernimus Ætnæos fratres astantes nequicquam torvo lumine, ferentes alta capita cœlo; horrendum concilium: tales quales cum æriæ quercus, aut coniferæ cyparissi constiterunt cœlo vertice, alta silva Jovis, lucusve Dianæ. Acer metus agit socios præcípites excutere rudentes quocunque, et intendere vela secundis ventis. Contra, jussa Heleni monent Scyllam atque Charybdim, Inter utramque viam, lethi discrimine parvo, Ni teneant cursus: certum est dare lintea retro. Ecce autem Boreas missus ab angustâ sede Pelori adest: prætervebor ostia Pantagiæ, Megarosque sinus, Tapsumque jacentem. Talia monstrabat relegens errata retrorsum Littora Achæmenides, comes infelicis Ulyssæi. Sicanio prætenta sinu jacet insula contra Plemmyrium undosum; nomen dixere priores Ortygiam. Alpheum fama est huc Elidis amnem Occultas egisse vias subter mare; qui nunc Ore, Arethusa, tuo Siculis confunditur undis.

Cernimus astantes nequicquam lumine torvo Ætnæos fratres, cœlo capita alta ferentes; Concilium horrendum: quales cum vertice cœlo Aëriæ quercus, aut coniferæ cyparissi 680 Constiterunt, silva alta Jovis, lucusve Dianæ. Præcípites metus acer agit quocunque rudentes Excutere, et ventis intendere vela secundis. Contra, jussa monent Heleni Scyllam atque Charybdim, Inter utramque viam, lethi discrimine parvo, Ni teneant cursus: certum est dare lintea retro. 685 Ecce autem Boreas angustâ ab sede Pelori Missus adest. Vivo prætervehor ostia saxo Pantagiæ, Megarosque sinus, Tapsumque jacentem. Talia monstrabat relegens errata retrorsum 690 Littora Achæmenides, comes infelicis Ulyssæi. Sicanio prætenta sinu jacet insula contra Plemmyrium undosum; nomen dixere priores Ortygiam. Alpheum fama est huc Elidis amnem Occultas egisse vias subter mare; qui nunc 695 Ore, Arethusa, tuo Siculis confunditur undis.

Jussi

N O T E S.

680. *Coniferæ cyparissi.* The Fruit of the Pines and Cypresses is called *Cones*, because they grow in the Shape of a *Cone*.

681. *Constiterunt.* Some read *constiterant* for the sake of the Quantity; but there is no Need of that Alteration; for *Virgil* generally shortens the penult Syllable in those Tenses, as *Obstupui steterunq; comæ*, &c.

Matris longa decem tulerunt fastidia menses.

683. *Ventis intendere vela secundis.* i. e. says *Donatus*, to sail wherever the Winds would carry them; for all Winds are favourable if we follow their Impulse.

683. *Contra, &c.* I am inclined to think this whole Sentence is wrong pointed, and that it ought to be thus:

Contra, jussa monent Heleni Scyllam atque Charybdim:

Inter utramque viam, lethi discrimine parvo, Ni teneant cursus, certum est dare lintea retro. And then the Construction will be; *Contra*

jussa Heleni monent Scyllam atque Charybdim. On the other Hand *Helenus's* Instructions warn us to beware of *Scylla* and *Charybdis*: Therefore *ni teneant* (perhaps *teneam*, in the first Person, as *prætervebor*, Verse 688.) *cursus inter-utramque viam, parvo discrimine lethi*, &c. That we may not continue our Course so as to border on Death, or run the imminent Hazard of Destruction between both, viz. *Polyphemus* on the one Hand, and *Scylla* and *Charybdis* on the other, it is resolved to sail backward.

685. *Inter utramque viam.* See the former Note.

685. *Ni teneant cursus.* Some Copies have *ne*, however *ni* often signifies the same with *ne*, particularly in *Plautus*, and the more ancient Roman Authors.

685. *Certum est dare lintea retro.* That is, they are resolved to steer a backward Course for Italy by sailing round Sicily, according to *Helenus's* Admonition:

Præstat

the Shore. We see the Ætnean Brothers standing with their one Eye louting *Terrors on us* in vain, bearing their Heads aloft to Heaven; a horrid Assembly: As when aerial Oaks or Cone-bearing Cypresses, Jove's lofty Wood, or Diana's Grove, together rear their towering Tops. Violent Fear impels our Crew to tack about to any Quarter whatever, and spread their Sails to any Wind that would favour their Escape. On the other hand, the Commands of Helenus warn them not to continue their Course between Scylla and Charybdis, a Path which borders on Death on either Hand: Our Resolution *therefore* is to sail backward. And lo the North-wind commissioned from the narrow Seat of Pelorus comes to our Aid. I am wafted beyond the Mouth of Pantagia *fringed* with living Rock, the Bay of Megara, and low-lying Tapfus. These Achæmenides, the Associate of accursed Ulysses, pointed out to us as backward he cruized along those Coasts that were the Scene of his *former* Wanderings.

Before the Sicilian Bay outstretched lies an Island opposite to rough Plemmyrium: The Ancients called its Name Ortygia. 'Tis said, that Alpheus a River of Elis, hath hither worked a secret Channel under the Sea: Which *River disemboгуing* by thy Mouth, O Arethusa, is now blended with the Sicilian Waves. We venerate the

NOTES.

*Præstat Trinatrii metas lustrare Pachyni
Cessantem, longos et circumflectere cursus, &c.*
Verse 429.

687. *Missus adeſt.* As they were resolved to sail backward, the North-wind favoured this their Design; and therefore *Æneas* speaks of *Boreas*, the North-wind, as a Person sent or commissioned from Heaven to beſtend and aſſiſt him.

687. *Pelori.* Pelorus, now *Capo di Faro*, is a northern Promontory of *Sicily*, next to *Italy*; it is called *Anguſta*, on account of the Straits that there divide *Sicily* from *Italy*, which are but about a Mile and a half over.

689. *Pantagiæ.* Pantagia, or Pantagias, a River between *Catana* and *Syracuse*; the Mouth of it is incloſed on either Side with a ſteep Rock.

689. *Tapſumque jacentem.* Tapfus is a Peninſula in the Bay of *Megara*, which lies low, and almoſt level with the Waves.

690. *Relegens retrorſum.* We have a parallel Paſſage to this in *Horace*, *Carm. Lib. I. Ode XXXIV.* 3. where, according to *Dr. Bentley's* ingenious Correſtion, *iterare* is joined with *cursus reſeſtos*, as here we have *retrorſum relegens*.

nunc retrorſum
Vela dare, atque iterare cursus
Cogor reſeſtos.

Instead of *reſeſtos* in the common Editions.

690. *Errata retrorſum.* According to the Opinion of thoſe who make *Ulyſſes* to have ſailed from the Country of the *Lotophagi* in *Africa* to Mount *Ætna*, and the Territory of the *Cyclops*, along the eaſtern Coaſt of *Sicily*.

691. *Infeliciſ Ulyſſei.* Infelix here has the ſame Signification as *Verſe 246*, on which ſee the Note.

693. *Plemmyrium.* A Promontory not far from *Syracuse*; between which City and the Promontory lay the Iſland here called *Ortygia*.

694. *Alpheum.* Alpheus, a celebrated River in the *Peloponneſus*, taking its Riſe from Mount *Stymphalus*, and running through *Arcadia* and *Elis*.

696. *Arethufa.* A Fountain in the weſt Side of the Iſland *Ortygia*. The Poets feigned that *Alpheus*, the River-god, being in Love with this Fountain-nymph, rolled his Streams from *Elis* by a Paſſage under Ground, and paſſed

Nos ut jussi veneramur
 magna numina loci : et
 inde exsupero præpingue
 solum stagnantis Helori.
 Hinc radimus altas cau-
 tes projectaque saxa Pa-
 chyni ; et procul apparet
 Camarina nunquam con-
 cessa fatis moveri, cam-
 pique Geloi, immanisque
 Gela, dictæ cognomine flu-
 vii : inde arduus Acria-
 gas, quondam genera-
 tor magnanimûm equorum,
 longè ostentat maxima mœ-
 nia. Ventisque datis, lin-
 quo te, O palmosa Selin-
 us : et lego Lilybœia va-
 da dura cæcis faxis. Hinc
 portus et illætabilis ora
 Drepani accipit me. Hic,
 actus est tempestatibus pe-
 lagi, heu ! amitto An-
 chisen genitorem, levamen
 omnis curæ casusque : hic,
 O optime pater ! tu deser-
 ris me festum, heu ! cre-
 pte tantis periclis nequic-
 quam. Nec vates Helenus,
 cum moneret me multa
 horrenda, prædixit mihi
 hos luctus ; non dira
 Celæno prædixit. Hic est
 meus labor extremus, hæc
 meta mihi longarum via-
 rum. Deus appulit me
 vestris oris digressum hinc.
 Sic pater Æneas, omni-
 bus intentis, unus renarrabat
 fata Divûm, docebatque
 suos cursus : tandem conticuit,
 quievitque sine facto hic.

Jussi numina magna loci veneramur : et inde
 Exsupero præpingue solum stagnantis Helori.
 Hinc altas cautes projectaque saxa Pachyni
 Radimus ; et fatis nunquam concessa moveri 700
 Apparet Camarina procul, campique Geloi,
 Immanisque Gela, fluvii cognomine dicta.
 Arduus inde Acragas ostentat maxima longè
 Mœnia, magnanimûm quondam generatore quorum.
 Teque datis linquo ventis, palmosa Selinus ; 705
 Et vada dura lego faxis Lilybœia cæcis.
 Hinc Deprani me portus et illætabilis ora
 Accipit. Hic, pelagi tot tempestatibus actus,
 Heu ! genitorem, omnis curæ casusque levamen,
 Amitto Anchisen. Hic me, pater optime, festum 710
 Deferis, heu ! tantis nequicquam erepte periclis.
 Nec vates Helenus, cum multa horrenda moneret,
 Hos mihi prædixit luctus ; non dira Celæno.
 Hic labor extremus, longarum hæc meta viarum.
 Hinc me digressum vestris Deus appulit oris. 715
 Sic pater Æneas, intentis omnibus, unus
 Fata renarrabat Divûm, cursusque docebat.
 Conticuit tandem, factoque hic sine quievit.

P. VIR-

N O T E S.

passed through the Sea, without intermixing, into Sicily, where he rose up with the Fountain *Arethusa*, and mingled his Streams with hers. What makes this Fable the more absurd is the Distance between the *Peloponnesus* and *Sicily*, which is at least 450 Miles.

698. *Stagnantis Helori*. Helorus, or Elorus, is a River in *Sicily*, that runs between *Syracuse* and the Promontory of *Pachynus*. It overflows all the Fields about at certain Seasons, like the *Nile*, to which the Fertility and Fateness of the Soil here mentioned was owing.

699. *Pachyni*. Pachynus, or Pachynum, is the southern Promontory of *Sicily*, now called *Capo Passero*, or *Passaro*, one of the three,

whence it is denominated *Trinacria*.

701. *Camarina*. A Lake near a City of the same Name built by the People of *Syracuse*. It is said, *fatis nunquam concessa moveri*, because, in Time of a Plague, which was thought to arise from the pestilential Vapours of that Lake, the Inhabitants being designed to drain it, consulted the Oracle of *Apollo*, who forbade them to move or disturb it ; *μηδὲν Καμαρίναν, ἀκίνητος γὰρ ἀμείνων*. Notwithstanding which Prohibition they drained the Lake, and had Cause to repent it afterwards ; for the Enemy entering by that Ground where the Lake had stood, made themselves Masters of their City.

704. *Magna-*

the great Divinities of the Place as commanded ; and thence I pass the too luxuriant Soil of the overflowing Helorus. Hence we skim along the high Cliffs and prominent Rocks of Pachynus, and at a Distance appears the *Lake Camarina*, by Fate forbid to be ever removed, the Geloian Plains, and huge Gela, called by the Name of the River. Next towering Agragas shews from far its stately Walls, once the Breeder of generous Steeds, and thee, Selinus, fruitful in Palms, I leave, by Means of the given Winds ; and I trace my Way through the Shallows of Lilybeum, dangerous by reason of many latent Rocks. Hence the Port and unjoyous Coast of Drepanum receives me : Here, alas ! after being tossed by so many Storms at Sea, I lose my Sire Anchises, my Solace in every Care and Suffering : Here thou, best of Fathers ! whom in vain alas I saved from so great Dangers, here thou forsakest me spent with Toils. Neither prophetic Helenus, when he gave me many dreadful Intimations, nor execrable Celæno, foretold me of this mournful Stroke. This was my finishing Disaster, this the Termination of my long tedious Voyage. Parting hence, a God directed me to your Coasts.

Thus Father Æneas, while all sat attentive to him the only Speaker, recounted the Destiny allotted to him by the Gods, and gave a History of his Voyage : He ceased at length, and here having finished his Relation, retired to Rest.

NOTES.

704. *Magnanimū generator equorum*. Servius quotes Pindar in Proof of the *Agrigentines* having been famous for sending Horses to the Olympic Games. Their City *Agrigentum*, or *Agragas*, was on the southern Coast of Sicily, at the Mouth of the River *Agragas*, formerly one of the largest Cities in the Island : It is called *Arduus*, because it was built on the Summit of a Mountain.

705. *Palmosa Selinus*. A City on the same Coast, whose Plains abounded with Palm-trees.

706. *Vada Lilybeia*. Lilybeum was another of the three Promontories of Sicily, whence it had the Name *Trinacria*. It lies on

the western Point of the Island ; its Rocks run out into the Sea to the Distance of three Miles, and are covered with the Waves ; whence *Virgil* mentions its stony Shallows and hidden Rocks, *vada dura saxi cæcis*.

707. *Drepani*. Drepanum, now *Trapani*, a maritime Town in Sicily, that lies northward from the Promontory of *Lilybeum*, at the Distance of about eighteen Miles. It is called *illætabilis ora*, an unjoyous Coast, because here Æneas lost his Father.

709. *Genitorem amitto*. In this *Virgil* differs from *Strabo*, who makes Æneas to have arrived at *Laurentum* with his Father *Anchises* and his Son *Ascanius*.

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GEORGE R.

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O F
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TRANSLATED into

E N G L I S H P R O S E.

VOLUME SECOND.

P. VIRGILII MARONIS
 ÆNEIDOS
 LIBER QUARTUS.

ORDO.

*At Regina jamdudum
 saucia gravi curâ, alit
 vulnus in suis venis, et
 carpitur cæco igni amo-
 ris. Multa virtus viri,
 multusque bonos gentis re-
 curtus animo; vultusque
 hærent infixi pectore;*

AT Regina, gravi jamdudum saucia curâ,
 Vulnus alit venis, et cæco carpitur igni.
 Multa viri virtus animo, multusque recurat
 Gentis honos; hærent infixi pectore vultus,
 Verbaque;

NOTES.

Before we enter upon the Subject of this Book, it may be proper to discuss the Question concerning the famous Anachronism which Virgil is charged with, in making Dido and Æneas cotemporary. Bechart is so positive about it, that he says, if it is not one, nothing is certain in History.

Between Æneas and Dido, continues he, according to the lowest Computation, are at least 260 Years; for none of the ancient Chronologers of any Name set the Destruction of Troy at the Distance of less than six Years from the Time of Saul: And from the first Year of Saul's Reign to the Time of Dido's building Byrsa, the Fortrefs of Carthage, are at least 200 Years.

He grounds his Assertion on the Chronicles of the Tyrians, which have always been reckoned very authentic. Sanchoiathon, who comments upon them, lived before the Trojan War, and is preserved in Philo Byblius's Translation.

But what he lays most Stress upon is a Passage in Menander of Ephesus, quoted by Josephus in several Places of his History, and by Theophilus of Antioch in his third Book to Autolybus. In this Passage we have a Series of Kings who reigned at Tyre, from Abibalus down to Pygmalion, Dido's Brother, and of

the Years that each of them reigned, together with an Account of the principal Transactions of their several Reigns. There particular Mention is made of Hiram, who succeeded Abibalus, and who is said to have ordered a vast Quantity of the Cedar of Lebanon to be cut down for building Temples; which shews that he was the same with the Hiram recorded in the Bible, who lived in the Time of Solomon. From Hiram to Itobabalus, Priest of Asarte, who put Philes to Death, and possessed himself of the Throne for thirty Years, is a Succession of seven Kings. This Itobabalus he finds to be the same with Etbbabal mentioned in Scripture to have lived in the Time of Abab, who married his Daughter Jezebel. This fixes the Time of Itobabalus, and consequently of Pygmalion and Dido, who were his Grand-children. Pygmalion reigned fifteen Years after the Death of Itobabalus, and Dido fled into Afric in the seventh Year of Pygmalion's Reign; that is, according to his Computation, when Jebu reigned in Samaria, and the wicked Athalia in Jerusalem. Whence he concludes that Virgil is unquestionably guilty of an Anachronism. What he thinks had misled Virgil is, that under the Pretext of Dido's having built Birsâ, or rather Bosra, which was the Fortrefs of Carthage,

THE FOURTH BOOK OF THE ÆNEID.

BUT long before *his Speech was done*, the Queen, pierced with *Love's painful Darts*, feeds a Wound in every Vein, and consumes by slow Degrees in Flames unseen. The many Virtues of the Heroe, the many Honours of his Race still to her Thoughts by frequent Starts recur: His Looks and Words dwell fixed

NOTES.

thage, several Authors had given out that she was the Founder of *Carthage* itself: And if so, she must have lived in the Time of *Æneas*, or even before him; for *Carthage* was built before the Destruction of *Troy*.

Notwithstanding all that this Author has to say for himself, the illustrious *Sir Isaac Newton* in his Chronology has cleared *Virgil* from this Charge, and finds *Æneas* and *Dido* cotemporary.

He brings the *Æra* of the Destruction of *Troy* about 300 Years lower down than any other Chronologer had done before, fixing it to the 78th Year after the Death of *Solomon*, the Year before our vulgar *Æra* 904; and the Year of *Dido's* building *Carthage* to the Year 883, i. e. 21 Years after, when *Æneas* might very well be alive. Those who will take the Trouble to examine his Book, will find it no easy Matter to withstand the weighty Reasons he offers in support of his singular Opinion. To shorten the Reader's Labour, I shall briefly mention a few of them.

1. He observes that *Virgil* agrees with the *Arundel Marbles*. As *Virgil* relates, probably from the Archives of *Tyre* or *Cyprus*, that *Teucer* came from the War of *Troy* to *Cyprus* in the Days of Queen *Dido* (See *Æn.* I. 623) and with her Father seized *Cyprus*; so the

Arundel Marbles say that *Teucer* came to *Cyprus* seven Years after the Destruction of *Troy*, and built *Salamis*.

2. Farther, in the Temple built at *Cadix* to *Hercules*, under the Name of *Melcartus*, was *Teucer's* golden Belt, and *Pygmalion's* golden Bow, by which it appears that the Temple was built in their Days, and that they were cotemporary.

3. Again, *Dionysius Halicarnassensis* reckons sixteen Kings from *Latinus*, who reigned in *Italy* in the Time of the *Trojan War*, to *Romulus*; and from him to the Consuls were six Kings more: Which twenty two Reigns, at a Medium of eighteen Years to a Reign (taking the lowest Reckoning, because many of them died violent Deaths) amount to 396 Years. These counted backward from the Consuls *Brutus* and *Publicola*, place the *Trojan War* about 78 Years after the Death of *Solomon*, according to *Sir Isaac's* first Computation.

4. Further, *Herodotus*, who says *Homer* and *Hesiod* were but 400 Years before him, wrote in the Time of *Nebemiab*, i. e. 444 Years before Christ. And *Hesiod* says he was but an Age after the Destruction of *Troy*. Now 400, 444, 844, and 60 Years more for the Time between *Hesiod* and the War of *Troy*, bring

verbaque; nec cura dat
membris placidam quie-
tem. Postera Aurora lu-
strabat terras Phœbeâ lam-
pade, dimoveratque hu-
mentem umbram polo; cum
Dido malefana sic allo-
quitur sororem suam una-
nimem: Soror Anna, quæ
insomnia terrent me suspen-
sam? quis hic novus hos-
pes successit nostris sedi-
bus? Quem forens sese
ore! quam forti pectore
et armis! Ego equidem
credo, nec fides mea est
vana, eum esse genus
Deorum. Timor arguit
degeneres animos. Heu
quibus fatiis fuit ille ja-
ctatus! quæ bella ex-
hausta ab eo canebat!
si non sederet mihi fixum
immutumque animo, ne
cui vellem sociare me
jugali vinculo, postquam
primus amor sefellit me
deceptam morte;

Verbaque; nec placidam membris dat cura quietem.
Postera Phœbeâ lustrabat lampade terras, 6
Humentemque Aurora polo dimoverat umbram;
Cum sic unanimem alloquitur malefana sororem:
Anna soror, quæ me suspensam insomnia terrent!
Quis novus hic nostris successit sedibus hospes! 10
Quem sese ore ferens! quàm forti pectore, et armis!
Credo equidem, nec vana fides, genus esse Deorum.
Degeneres animos timor arguit. Heu, quibus ille
Jactatus fatis! quæ bella exhausta canebat!
Si mihi non animo fixum, immotumque sederet, 15
Ne cui me vinclo vellem sociare jugali,
Postquam primus amor deceptam morte sefellit;
Si

N O T E S.

it to the Year before Christ 904, as Sir Isaac reckons.

5. Lastly, In the Year 1689 the cardinal Points had gone back one full Sign, 6 Degrees, and 29 Minutes from the cardinal Points of Chiron (in the Time of the Argonautic Expedition) as nearly, he says, as can be determined from the coarse Observations of the Ancients. Consequently, at the Rate of 72 Years to a Degree, 2627 Years had then passed since Chiron, which brings us back to 43 Years after the Death of Solomon, for the Time of the Argonautic Expedition; and the Destruction of Troy was about 30, or 35 Years later. So that all these collateral Proofs agree in one Point, and fix the Æra of the Ruin of Troy to about one and the same Year, viz. 904 Years before our vulgar Æra.

I shall only make this farther Remark, that there is hardly any doubt to be made but that the Romans in Virgil's Time were of opinion that Dido and Æneas were cotemporary; and even granting it to be an Error, and that Virgil knew it to be so, yet he acted wisely not to deviate from common Opinion, but take Advantage of it as a Poet, since it conducted so much to the Embellishment of his Poem.

1. Jamdudum. Servius thinks jamdudum here may have the Signification of *ninium* or *wèbementer*, as in Terence, Eun. III. 1. 57. Quando illud, quod tu das, expectat, utque amat, Jamdudum amat te: jamdudum illi facile fit Quod dolas.

But I see nothing to hinder us from understanding the Word in its common Acceptation; for tho' it was but a short While since Dido had first seen Æneas, yet when the Poet is describing the Pangs of Love she had suffered all that While, he very elegantly uses a Word implying long Duration. With the same Propriety he uses this Word in the second Book, Verse 103, where Sinon says,

Si omnes uno ordine habetis Achivos,
Idque audire sat est jamdudum, sumite pœnas,
tho' but a few Minutes had intervened since the Trojans had been informed that Sinon was a Greek; yet he calls those few Minutes a long While—*jamdudum audire*, to represent their impatient Desire to Revenge, as if it could brook no Delay, but reckoned every Moment long that withheld them from gratifying their Resentment. So also in this same fourth Book, where Dido is quite dissatisfied with Æneas's Speech from the Beginning, the Poet says,
Talia dicentem jamdudum aversa tuctur.

Verse 362.

1. Gravi cura. Love's painful Darts. This easy Metaphor in English seems best adapted to convey the Force of the original *gravi cura*, heavy, or oppressive Care; especially since Virgil uses the Words *saucia* and *vulnus* probably in allusion to the Darts and Arrows with which Cupid was poetically represented; as the following Expression *cæco carpitur igni* alludes to his flaming Torch.

5. Nec placidam membris dat cura quietem.
Hec

fixed in her Soul; nor does Care allow *one Moment's* undisturbed Rest to her *weary Limbs*.

Returning Aurora *now* illuminated the Earth with Phœbus's Lamp, and had chased away the dewy Shades from the Sky, when thus the Love-sick *Queen* bespeaks her affectionate sympathizing Sister: Sister Anna, what visionary Dreams terrify and distract my Mind? What think you of this wonderful Guest *now* lodged within our Walls? In Mien how graceful he appears? In manly Fortitude and warlike Deeds how great, *how God-like*? I am fully persuaded (nor is my Belief groundless) that he is the Offspring of the Gods. Fear argues a Mind ignoble and degenerate. Ah by what fatal Disasters has he been tossed! What Toils of War he sung, *with invincible Fortitude* endured to the last! Had I not been fixed and stedfast in my Resolution never to join myself to any in the Bonds of Wedlock, since my first Love by Death has mocked and disappointed *my fond Hopes of Happiness*: Had I not been sick
of

N O T E S.

Her Care and Anguish allow her to enjoy no Rest but what is broken and disturbed by *Dreams*. That this is the Sense appears from the following ninth Verse.

—*Quæ me suspensam insomnia terrent!*

8. *Unanimem*. This is a very emphatic Expression; it signifies there was such an Union and Harmony of Affections between them, that they seemed to be both animated with one and the same Soul.

10. *Novus*—*hospes*. Servius explains *novus* here to signify *magnus, rare, matchless*, as in Ecl. III. 86.

Pollio et ipse facit nova carmina.

i. e. *excellent, inimitable Verses, quasi quæ antea nunquam, such as were never matched*. In the same Sense Virgil calls Wine *novum nectar, excellent as the Drink of the Gods*, Ecl. V. 71.

11. *Quam forti pectore, et armis*. This is an elliptic Way of speaking in Latin, and the full Sentence is, *Quam forti est pectore, et quam fortibus armis*. By the first we are to understand his Fortitude in surmounting Hardships and Misfortunes, and by the second his Valour and Prowess in War.

13. *Degeneres animos timor arguit*. The Meaning is, as Fear argues an ignoble base-born Mind, so Valour, like that of *Æneas*,

who is *forti pectore et armis*, bespeaks a noble, a divine Original. The Poet has filled this Speech of *Dido* with these abrupt half Sentences, and made her speak incoherently, of purpose to shew the Confusion and Perturbation of her Mind.

14. *Fatis*. The Word signifies sometimes the Distresses and Calamities of Life, whose Causes are more secret, and that seem to arise from the particular Appointment and Determination of Heaven: Hence *Cicero*, speaking of *Catiline's* wicked Gang, who were grown in a Manner too powerful for the Commonwealth, and acted in Defiance of the Laws, says, he was confident some secret unforeseen Calamity would overtake them;

Quibus ego confido impendere fatum aliquod.

Cat. II. 5.

14. *Exhausta. Non inchoata tantum, sed perfecta, et ad ultimum constantissime perducta*: Not only begun, but accomplished, and with the greatest Resolution brought to a Period. The Word carries an Allusion to the draining of some bitter and unpleasant Cup to the very last Dregs.

17. *Deceptam morte fefellit. Postquam spe perpetui amoris, interfecto marito, frustrata sum*, says *Scaliger*, Lib. IV. Cap. 16.

19. *Culpæ.*

si non pertæsum fuisset me
thalami tædæque, forsân
potui succumbere huic uni
culpæ. Anna, ego enim
fatebor tibi, hic solus in-
flexit meos sensus, impu-
litque meum animum la-
bantem, post fata mei
miseri conjugis Sichæi, et
penates sparfos fraternâ
cæde: agnosco vestigia
meæ veteris flammæ: sed
optem ut vel ima tellus
dehiscat mihi, vel pater
omnipotens adigat me ful-
mine ad umbras, pallen-
tes umbras Erebi, pro-
fundamque noctem, ante-
quam, O pudor, ego vi-
olo te, aut resolvo tua iu-
ra: ille, qui primus
junxit me sibi, abstulit
meos amores; illa habeat
eos secum, servetque eos
in sepulchro. Illa effata
sic, implevit sinum lacry-
mis obortis. Anna re-
fert: O magis dilecta so-
rori luce, tunc sola mæ-
rens carpere in perpetuâ
jursantâ? nec noris dul-
ces natos, nec præmia Ve-
neris? credisne cinerem,
aut sepultos manes curare
id? Esto, nulli mariti
quondam flexere te ægram,
non Libyæ, non ante in
Tyro: esto, Iarbas fuit
despectus, alique ductores, quos Africa terra dives triumphis
Nec venit tibi in mentem in quorum arvis confederis?

Si non pertæsum thalami tædæque fuisset;
Huic uni forsân potui succumbere culpæ.
Anna, fatebor enim, miseri post fata Sichæi 20
Conjugis, et sparfos fraternâ cæde Penates,
Solut hic inflexit sensus, animumque labantem
Impulit: agnosco veteris vestigia flammæ:
Sed mihi vel tellus optem prius ima dehiscat,
Vel pater omnipotens adigat me fulmine ad umbras,
Pallentes umbras Erebi, noctemque profundam, 26
Ante, pudor, quàm te violo, aut tua jura resolvo.
Ille meos, primus qui me sibi junxit, amores
Abstulit: ille habeat secum, fervetque sepulchro.
Sic effata, sinum lacrymis implevit obortis. 30
Anna refert: O luce magis dilecta sorori,
Solane perpetuâ mærens carpere juventâ?
Nec dulces natos, Veneris nec præmia noris?
Id cinerem, aut Manes credis curare sepultos?
Esto, ægram nulli quondam flexere mariti, 35
Non Libyæ, non ante Tyro; despectus Iarbas,
Ductoresque alii, quos Africa terra triumphis
Dives alit: placitone etiam pugnabis amori?
Nec venit in mentem quorum confederis arvis?

Hinc

N O T E S.

19. *Culpæ.* Because second Marriages were somewhat infamous, as carrying a Suspicion of Incontinency. Hence says *Valerius*, Lib. II. *Olim quæ uno matrimonio contentæ fuerunt, corona pudicitiaë honorabatur: multorum matrimoniorum experientiam legitime cujusdam intemperantiæ signum credentes.* But *culpa* is sometimes taken simply for an Indulgence of the Passion of Love however innocent, as in *Statius*, Theb. 2. speaking of the Daughters of *Abrahas*, when they were led forth by their Father to be given away to the Husbands of their Virginity;

*Ibant insignes vultuque habituque verendo
Candida purpureum fusæ super ora ruborem,
Dejectæque genas: tacitæ subit ille supremus
Virginitatis amor, primæque modestia culpæ
Confandis Vultus.*

So *Ovid*,*Ludite, sed furto celerat culpa modesto.* 2. Art.

27. *Ante pudor, quàm te, &c.* The *ante* here is redundant, for *prius* goes before; so that the Sentence runs thus, *tellus prius dehiscat, ante quàm, pudor, violo te.* But Examples of the same Kind occur in other Authors, even in Prose Authors; particularly in *Sallust*, who says: *Ac prius quàm legiones scriberentur, multa ante capere quæ bello usui forent.* In *Caecil.* And *Corn. Nepos* in *Vit. Att.* *Atque antea quidem morbi diuturnitatem moleste ferebat, priusquam hoc ei accideret.*

27. *Violo—resolvo.* This is the reading of the best and most ancient Manuscripts: Some others however read *violam resolvoam.*

30. *Sinum*

of the Marriage-bed and *Nuptial Torch*, to this one Frailty I might perhaps give Way. Anna (for I will frankly own it) since the Decease of my unhappy Spouse *Sichæus*, what Time the Household-gods were stained with his Blood shed by a Brother, he alone has warped my Inclinations, and made Impression on my wavering Mind: I feel the Symptoms of my former Flame. But sooner may Earth from her Center open to swallow me up, or Almighty Father *Jove* hurl me by his Thunder to the Shades, the pale Shades of Erebus, and deepest Night, than I violate thee, O *sacred Modesty*! or break thy Laws. He who first linked me to himself, hath born away my Heart, may he possess it still, and retain it in his Grave. This said, she filled her Bosom with trickling Tears. Anna replies: O dearer to thy Sister than the Light, and will you thus in mournful Solitude waste all your Bloom of Youth, nor know the dear Delights of Children, and Joys of Love? Think you *cold Ashes* and the buried Dead regard these *your Vows and Promises*? What though no Lovers moved you before when your Sorrows were green, nor *here* in Libya, nor before in Tyre? What though you slighted *Iarbas* and other Princes whom *Afric*, fertile in Triumphs, maintains? Will you also resist the Flame which you approve, nor once reflect in whose Country you
now

N O T E S.

30. *Sinum*—implevit. By *sinum* here *Servius*, and with him *Turnebus*, understands the Cavity of the Eye, as the Word sometimes signifies. But the common Sense of the Word is surely the stronger and more expressive of the two, as it shews her Tears to be more copious, and paints her Passion more violent.

35. *Nulli mariti*. That is, none who courted to be your Husband.

36. *Iarbas*. Justin gives a very distinct and particular Account of the Proposals of Marriage made by this Prince to Queen *Dido*, and of the Way in which she received his Offer. I shall give it to the Reader in his own Words, and at full Length, because it serves to acquaint him with the true Character of this Prince, and shews how widely the Poet differs from the Historian. *Cum successu rerum florescentes Carthaginis opes essent, rex Maxitarum Hiarbas, decem Pænorum principibus ad se arcessitis, Elisæ nuptias sub belli denuntiatione petit: quod legati reginæ referre metuentes, Punico cum eâ ingenio egerunt; nuntiantes regem aliquem poscere,*

qui cultiores victus eum Afrosque perdoceat: sed quem inveniri posse, qui ad Barbaros et ferarum more viventes transire à consanguineis velit? Tunc à regina castigati, Si pro salute patriæ asperiores vitam recusarent, cui etiam ipsa vita, si res exigat debeatur: regis mandata aperuere, dicentes, Quæ præcipiat aliis, ipsi facienda esse, si velit urbi consulum esse. Hoc dolo capta, diu Acerbæ viri nomine cum multis lacrymis et lamentatione flebili invocato, ad postremum iuram se quo suæ urbis fatæ vocarent, respondit. In hoc trini mensium sumpto spatio, pyram in ultimâ parte urbis extructâ, velut placatura viri manes, inferiasque ante nuptias missura, multas hostias cecidit, et sumpto gladio pyram conscendit; atque ita ad populum respiciens, iuram se ad virum, sicut præceperant, dixit; vitæque gladio finivit. Lib. XVIII. 6.

38. *Triumphis dives*. Some alledge that the *Africans* never triumphed at all. But *Servius* quotes the Authority both of *Pliny* and *Trogus Pompeius* to prove that they on the contrary were the first who invented triumphal Shows; to which Invention the *Romans*
after-

Hinc urbes Getulæ, genus insuperabile bello, et infræni Numidæ cingunt te, et inhospita Syrtis; hinc regio deserta fiti, Barcæique latè furentes cingunt te. Quid dicam bella surgentia de Tyro, minasque fratris tui germani? Ego equidem reor Iliacas carinas vento tenuisse cursum huc, Dis auspiciibus, et Junone secundâ. O soror, quam urbem tu cernes hanc!

quæ regna cernes surgere tali conjugio! quantis rebus Punica gloria attollet se, armis Teucrûm comitantibus tua! modo tu posse Deos veniam, sacrisque litatis, indulge hospitio, innecteque causas morandi; dum hiems deservit pelago, et aquosus Orion, Quasiatæque rates, et non tractabile cœlum. His dictis incensum animum inflammavit amore, Spemque dedit dubiæ menti, solvitque pudorem. 55 Principio delubra adeunt, pacemque per aras Exquirunt: mactant lætas de more bidentes Legiferæ Cereri, Phœboque, patrique Lyæo; Junoni

aras: mactant lætas bidentes de more, legiferæ Cereri, Phœboque, patrique Lyæo;

N O T E S.

afterwards laid claim. To confirm Servius's Opinion, Justin tells us that Asdrubal in particular had been honoured with four Triumphs, Lib. XIX. Cap. 1. Cujus (Hasdrubalis) mortem, cum luctus civitatis, tum et dictaturæ undecim, et triumphus quatuor insignem fecere.

40. Getulæ, &c. The Getulians inhabited southward from Carthage. The Numidians to the West possessed that Country which we now call Bildulgerid. The Barcæans again, towards the East, that which is now called The Kingdom of Barca.

44. Germanique minas. Justin informs us that when Pygmalion heard of his Sister's having made her Escape, he designed to have pursued her, and was with Difficulty withheld from his Purpose by the Intreaties of his Mother, and the Threatenings of the Gods. Dum hæc aguntur, Pygmalion, cognita sororis fuga, cum impio bello fugientem persequi pararet, ægre precibus matris, et Deorum minis victus, quænit: cui cum inspirati vates canerent, non impune laturum, si incrementa urbis toto orbe auspiciatissimæ interpellasset, hoc irædo spatium

respirandi fugientibus datum, Lib. XVIII. Cap. 5.

45. Junone secunda. Juno is particularly mentioned, both because she presided over Marriage, and because Carthage was under her peculiar Patronage.

50. Sacrisque litatis. Litare signifies to propitiate by Sacrifice, as we have rendered it. As for the Criticism of Servius, who says, Dis litatis debuit dicere, non enim sacra sed Deos litamus, id est, placamus: ergo nove dixit, it is groundless; for several Examples occur where the Word is the same Way used. Thus Lucan says,

Neque enim tibi summe litavi

Jupiter hoc sacrum.

So Propertius has exta litare; and Suetonius, Nam et victimas Diti patri cæsas litavit, Otho 8. Or the Words will agree even to Servius's own Notion; for why may it not be litatis sacris, i. e. per sacra, having propitiated them by Sacrifice, viz. the Gods, whom he had just mentioned.

52. Dum pelago deservit hiems, Many of the

now reside? Here Getulian Cities, a Race invincible in War, fierce, untamed Numidians, and inhospitable Quick-sands, inclose you round: There a Region by Thirst into a Desert turned, and the Barcæans, who stretch their Fury wide o'er the Land. What need I mention the kindling Wars from Tyre, and the Menaces of your *incensed* Brother? Sure it was by the auspicious Influence of the Gods, and by the *particular* Favour of Juno, the Trojan Ships steered their Course to this our Coast. O Sister, how flourishing shall you see this City, how potent *your* Kingdom rise from such a Match! By what high Exploits shall the Carthaginian Glory be advanced, when the Trojan Arms join your own! *Wherefore*, be this your sole Concern to supplicate the Favour of the Gods, and having by sacred Rites rendered Heaven propitious, *freely* indulge *yourself* in Acts of Hospitality, and devise one Pretence after another for detaining *your Guest*, while Winter's Fury rages on the Sea, and Orion charged with Rain; *while his* Ships are shattered, and the Air is intolerably severe.

By this Speech she fanned the Fire of Love kindled *before* in Dido's Breast, buoyed up her wavering Mind with Hope, and banished her Modesty. First to the Temple they repair, and by Sacrifice the Peace of Heaven explore: To Ceres the Lawgiver, to Phœbus, and to Father Bacchus, they offer Ews of two Years old as the
Manner

N O T E S.

the Commentators explain this Passage as if the Meaning was, *Till the Rage of Winter be overpast*: But what shall we then make of the rest of the Sentence, *et aquosus Orion, quasi sateque rates, dum non tractabile cœlum*, which ought then to be translated, *Till Orion bring on Storms of Rain, till his Ships be shattered, and there be no bearing the Inclemencies of the Weather*. Which, instead of being Arguments for his Stay, are most powerful Motives to hasten his Departure. When the Sense of the Passage is so plain, it is in vain to urge the common Use of the Word in other Authors. *Ruæus* quotes another Passage in *Virgil* where *deservit* is most certainly to be taken in the same Sense as here.

*Sic toto Æneas deservit in æquore victor,
Ut scelus intepuit mucro.* Æn. X. 569.

56. *Pacemque per aras exquirunt*. The Expression *exquirunt pacem per aras* refers to the Way of prying into the Entrails of the Victim in order to know the Will of the Gods; therefore it follows,

pecudumque reclusis

Pœstoribus inbians, spirantia consult exta.

57. *Lectas de more bidentes*. The Heathen, as well as *Jewish* Religion, ordained that no Victims should be offered to the Gods but such as were found, perfect in all their Parts, and without any Blemish; this I take to be the Import of *de more*.

58. *Legisfœre Cereri*. Ceres, the Daughter of *Saturn* and *Ops*, and Mother of *Proserpina* by *Jove*, who found out the Use of Corn, and taught Agriculture in *Attica*, *Italy* and *Sicily*; upon which Account, as *Pliny* observes, she was reckoned a Goddess, *Ob id Dea judicata*. The same Author tells us she was also the first who founded Laws, tho' others assign that Honour to *Rhadamanthus*, *Hist. Nat. Lib. VII. Cap. 56*. *Di* so therefore offers Sacrifice to her as having instituted Laws, especially those of Marriage, and civilized Mankind from their rude, uncivil State.

59. *Phœboque*. She offered Sacrifice to
E e *Phœbus*,

ante omnes Junoni, cui
vincla jugalia sunt cu-
ræ. Pulcherrima Dido
ipsa tenens pateram dex-
trâ, fundit inter media
cornua candentis vaccæ :
aut spatiat ad pingues
aras ante ora Deûm, in-
stauratque diem donis, in-
bianque reclusis pectori-
bus pecudum, consulit spi-
rantia exta. Heu, ig-
naræ mentes vatum! quid
vota, quid delubra juvant
furentem! interea mollis
flamma est ejus medullas,
et tacitum vulnus vivit
sub jus pectore. Infelix
Dido uritur, furcisque
vagatur in totâ urbe; ta-
lis qualis cerva, conjectâ
sagittâ, quam pastor a-
gens telis fixit incautam
procul inter Cressia nemo-
ra, liquitque volatile fer-
rum nescius: illa fugâ
peragrat sylvas Dictæos-
que saltus: letalis arundo
hæret ejus lateri. Nunc
ducit Æneam secum per
media mœnia; ostentat-
que ei suas Sidonias opes,
urbemque paratam: in-
cipit effari, resistitque in
mediâ voce: Nunc quæ-
rit eadem convivia, die
labente; iterumque demens
exposcit audire Iliacos la-
bores, iterumque pendet ab ore illius narrantis. Post, ubi sunt digressi, lunaque vicissim obscura
premit suum lumen, cadentiaque sidera suadent somnos,

Junoni ante omnes, cui vincla jugalia curæ.
Ipsa tenens dextrâ pateram pulcherrima Dido, 60
Candentis vaccæ media inter cornua fundit;
Aut ante ora Deûm pingues spatiat ad aras,
Instauratque diem donis; pecudumque reclusis
Pectoribus inhians, spirantia consulit exta.
Heu vatum ignaræ mentes! quid vota furentem, 65
Quid delubra juvant! est mollis flamma medullas
Interea, et tacitum vivit sub pectore vulnus.
Uritur infelix Dido, totâque vagatur
Urbe furens; qualis conjectâ cerva sagittâ,
Quam procul incautam nemora inter Cressia fixit
Pastor agens telis, liquitque volatile ferrum 71
Nescius: illa fugâ silvas saltusque peragrat
Dictæos: hæret lateri lethalis arundo.
Nunc media Ænean secum per mœnia ducit,
Sidoniasque ostentat opes, urbemque paratam. 75
Incipit effari, mediâque in voce resistit.
Nunc eadem, labente die, convivia quærit;
Iliacosque iterum demens audire labores
Exposcit, pendetque iterum narrantis ab ore.
Post, ubi digressi, lumenque obscura vicissim 80
Luna premit, suadentque cadentia sidera somnos,

Sola

N O T E S.

Phæbus, as the God who presided over Futuri-
ty, that he might send propitious Omens to
countenance the intended Match.

33. *Patrique Lyæo*. Bacchus is worshipped
as the God of Mirth and Jollity, *Adsit læti-
tiæ Bacchus dator*, that he might crown the
Match with perpetual Joy.

61. *Media inter cornua fundit*. This is ac-
cording to the Roman Manner of performing
Sacrifice. After the *Immolatio*, which consist-
ed in throwing Corn and Frankincense, toge-
ther with the *Mola*, i. e. Bran or Meal mixed
with Salt, upon the Head of the Beast; the
Priest sprinkled Wine between the Horns. As
Æn. VI. 244.

—frontique intergit vina sacerdos.
Sp. Juvenal, Sat. XII. Verse 7.

*Quippe ferox vitulus, templis maturus, et aræ,
Spargendusque mero.*

And *Ovid* more expressly,

*Rode, caper, vitem; tamen hinc cum stabis
ad aram,*

In tua quod spargi cornua possit erit.

*Go, wanton Goat, about the Vineyard browwe
On the young Shoots, and stop the rising Juice;
You'll leave enough to pour between your Horns,
When for your Sake the ballow'd Altar burns.*

Met. VII. 504.

62. *Ante ora Deûm—spatiat*. That is,
before the Images of the Gods: This is spo-
ken agreeably to the Custom of the Romans;
among whom the Matrons were wont on Ho-
lydays to walk in a grave and solemn Manner
before the Altars, with Torches in their
Hands:

Manner was: Above all to Juno; whose Province it is to bind the nuptial Tie. The Queen herself, in all her Beauty, holding in her Right-hand the consecrated Cup, pours it between the Horns of a white Heifer: Or before the Images of the Gods in solemn Pomp around the loaded Altars walks, renews one Offering after another all the Day long, and prying into the disclosed Breasts of the Victims, consults their panting Entrails. But ah! the blind Credulity of Augurs and Diviners! what can Prayers, what can Temples avail a raging Lover? The gentle Flame preys all the while upon her Vitals, and the secret Wound festers in her Breast. Unhappy Dido burns, and frantic roves o'er all the Town; like a wounded Deer whom, heedless of her Fate, a Shepherd pursuing with his Darts has pierced at a Distance among the Cretan Woods, and in the Wound left the winged Steel unknown: She flying bounds over the Dictæan Woods and Lawns: The fatal Shaft sticks in her Side. Now she conducts Æneas through the midst of her Fortifications; shews him both what Treasures she had brought from Tyre, and all the Magnificence of her new City: She begins to speak, and stops short in the Middle of a Word: Again, when Day declines, longs to have the same Banquets renewed: And fond even to Madness, begs again to hear the Trojan Disasters, and again hangs on the Speaker's Lips. Now, when all were severally retired, what Time the fading Moon in her alternate Course withdraws her Light, and the setting Stars invite to Sleep, Dido mourns alone

in

N O T E S.

Hands. Which Horace seems to have had in his Eye in that Verse,

Ut festis matrona moveri iussa diebus.

Art. 232.

69. *Qualis conjecta cervæ*, &c. This is a very apt Comparison, and agrees almost in every Circumstance. There is a particular Beauty in the last, *hæret lateri letibalis arundo*, which strongly images the fast Hold that Cupid's Arrows had got of Dido's Heart.

78. *Iliacosque iterum*, &c. Ovid shews Calypso the same Way affected towards Ulysses, with whom she was desperately in Love;

*Hæc Trojæ casus iterumque iterumque rogabat:
Ille referre sæpe solebat idem.*

Tho' the Sentiment is the same in both, what vast Odds there is between Virgil's and Ovid's Manner of expressing it. They who would see this natural and beautiful Description of Dido's Passion accurately examined, may consult Scaliger's Poet. Lib. III. Cap. 19.

80. *Obscura—luna*. Servius says *obscura luna*, id est, *nox*, nam nihil tam contrarium lumnæ quam obscuritas. I know not well what Sense to make of these Words of his; but the obvious Meaning of Virgil is, that as the Morning-light approached, the Moon consequently grew more pale, and shone out with fainter Rays:

81. *Suadentque cadentia sidera somnos*. As Evening the Stars rise, when the Sun disappears;

E c 2

*Dolo, moeret sola in vacuâ domo, incubatque strati-
ci, cœlis: ibi audit-
que videtque Ilium absen-
tem; aut æquina Ascani-
um gremio, capti: imagi-
ne genitoris, intans si
possit scire: vandum a-
morem. Captes turres non
assurgunt, provocatus non
exercet arma, parantur
portus, aut tanta propug-
nacula bello: Jura pen-
dent interrupta, ingen-
tesque nunc murorum, ma-
chinæque æquata cœlo.
Quam simul ac Saturnia
cara conjux Jovis per-
sensit teneri tali peste, nec
famam obflare ejus pueri-
ri; aggreditur Venerem
talibus dictis: Perd tuque
tuusque puer refertis egre-
giam laudem, et ampla
spolia, magnum et memo-
rabile nomen; si una fe-
mina victa est dolo duorum
Deorum. Nec adco sul-
lit me, te, veritam nostra
mœnia, habuissè domus al-
tæ Carthaginis suspectas:
sed quis erit modus? aut
quid nunc tendimus tanto
certamine? Quin potius
exercemus æternam pacem
pactosque Hymenæos? tu
habes quod petissi totâ
mente; anans Dido ar-
det, traxitque furorem per
ossa, ergo regamus hunc
populum communem, paribusque auspiciis: liceat Didoni servire Phrygio marito,*

*Sola domo moeret vacuâ, stratisque relictis
Incubat: illum absens absentem auditque videtque;
Aut gremio Ascanium, genitoris imagine capta,
Detinet, infandum si fallere possit amorem. 85
Non cœptæ assurgunt turres; non arma juvenus
Exercet, portusve, aut propugnacula bello
Tuta parant; pendent opera interrupta, minæque
Murorum ingentes, æquataque machina cœlo.*

*Quam simul ac tali persensit peste teneri 90
Cara Jovis conjux, nec famam obstare furori,
Talibus aggreditur Venerem Saturnia dictis:
Egregiam verò laudem et spolia ampla refertis
Tuque puerque tuus, magnum et memorabile no-
men,*

*Una dolo Divûm si femina victa duorum est. 95
Nec me adeò fallit, veritam te mœnia nostra,
Suspectas habuisse domos Carthaginis altæ:
Sed quis erit modus? aut quò nunc certamine tanto?
Quin potius pacem æternam pactosque Hymenæos
Exercemus? habes totâ quod mente petisti; 100
Ardet amans Dido, traxitque per ossa furorem:
Communem hunc ergo populum, paribusque rega-
mus*

*Auspiciis; liceat Phrygio servire marito,
Dotalesque*

N O T E S.

pears; and towards the Morning they set, when their Light is absorbed in his brighter Beams, as was said above.

85. *Fallere infandum amorem.* Beguile, or steal herself from the Power of Love, inexpressibly cruel.

86. *Non cœptæ assurgunt turres.* The same Sentiment is expressed, Ecl. II. 69.

Ab, Corydon, Corydon, quæ te dementia cepit? Semiputata tibi frondosa vitis in ulmo est.

Quin tu aliquid saltem potius, quorum indiget usus,

Viminibus mollique paras detexere junco?

88. *Minæque murorum.* This Expression I take in the Sense of *Turnebus* and most Interpreters. *Ruvens* thinks it means no more than the unfinished Piles of Building that seem

to threaten Ruin, or that have a menacing Aspect; but this would make *Virgil* guilty of Tautology.

89. *Æquataque machina cœlo.* Servius takes this to be exegetical of the former, as if *machina* meant the Fabrick or Building. But to save Tautology I choose rather to understand it of the Machines used in raising the Stones, Beams, &c. for carrying on the Building.

92. *Talibus aggreditur.* Aggreditur, says *Servius*, is cum invidiosa calliditate loquitur; addresses her with an envious sly and Design. So the Word is used by *Terence*, *Phor. V. 7. 75.*

Hanc mecum agitis? satis astute aggredimini.

102. *Communem—hunc populum, paribusque regamus*

in the waste Hall, presses the Couch which *Æneas* had left; and in Fancy hears and sees the absent Heroe; or, captivated with the Father's Image in the Boy, hugs Ascanius in her Bosom, if possibly she may divert the inutterable Pangs of Love. Her begun Towers cease to rise, her Youth neglect their warlike Exercises, and to prepare Ports and Bulwarks of Defence for War: The Works and the huge Battlements on the Walls are discontinued, and the Engines that mate the Skies are idle and unemployed.

Whom when Jove's beloved Wife perceived to be thus stung with the poisonous Darts of Love, and that even Sense of Honour could not resist its Rage, she thus artfully addresses Venus: Distinguished Praise, no doubt, and ample Spoils, you and your Boy have won, high and signal Renown, if one poor Woman is conquered by the Wiles of you two Deities. Nor am I quite ignorant, that you apprehend Danger from these our Walls, and view the Structures of lofty Carthage with a jealous Eye; but where will all this end? Or what do we now propose by such hot Contention? Why don't we rather promote an eternal Peace, and firm Nuptial-contract? You have accomplished your whole Soul's Desire; Dido burns in the Flames of Love, and has sucked the Fury into her Bones: Let us therefore rule this People in common, and shew them equal Favour; Let Dido be at liberty to bind herself in Wedlock

N O T E S.

regamus auspiciis. This Sentence is capable of a double Meaning; for *hunc populum communem* may either refer to the *Carthaginians* only, or it may mean the united Body of *Tyrrians* and *Trojans*; the last seems the more probable, because of what follows; *liceat Phrygio servire marito*, which is a Proposal for having both People united. Accordingly *paribus regamus auspiciis* will signify, let us shew them equal Favour and Protection, or let them be both equally under our Guardianship and auspicious Influence, as Mr. Pitt has justly rendered it;

Let us with equal Sway protect the Place,
The common Guardians of the mingled Race.

103. *Phrygio servire marito.* Servius, Le Rue, and others, remark here that *Phrygio* is a Word of Contempt, and implies that *Æneas* was in Slavery, and an Exile, as the *Phrygians* then were. This Observation however has little Countenance from *Virgil*, who

uses the Words *Phrygius* and *Trojanus* promiscuously: Besides *Juno* here plays the Hypocrite, and therefore would industriously avoid such Expressions as must have laid her open to the Discovery of one of less Penetration than a Goddess.

This Expression, *servire marito*, Servius says, is in allusion to one of the three Ways of contracting Marriage among the *Romans*, viz. *coemptione*; when the Parties solemnly bound themselves to one another, by the Ceremony of giving and taking a Piece of Money. By this the Woman gives herself over into the Power of the Man, and enters into a State of liberal Servitude or Subjection to him. To which he also refers that Passage in the first *Georgic*,

Teque sibi generum Tethys emat omnibus undis.
And again,

Tibi serviat ultima Thule.

permittereque tuæ dextræ Tyrios dotalēs. Venus contra ingressū est respondere olī sic, enīnī sensit eam locutam esse simulatā mente, quō averteret regnum Italiæ ad Libycas oras: quis demens abnuat talia, aut malit contendere tecum bello? Si modo fortuna sequatur factum quod memoras. Sed ego feror incerta satis, si Jupiter velit unam urbem esse Tyriis, profectisque Trojā; probeque populos misceri, aut fœdera jungi. Tu es illius conjux; fas est tibi tentare ejus animū precando. Perge tu, ego sequar. Tum regia Juno excepit sic: iste labor erit mecum: nunc adverte tu, ego docebo paucis qua ratione id quod instat possit confieri. Æneas, miserrimæ Dido, una parant ire venationem in nemus; ubi crastinus Titan extulerit primos ortus, retexeritque orbem suis radiis. Dum alæ trepidant, cinguntque saltus indagine, ego desuper infundam his nigræ nimbū, grandine commixta, cieboque omne cælum tonitru. Comites diffugient, et regentur opacā nocte; Dido et Trojanus dux devenient ad eandem speluncam: ego adero, et, si tuā voluntas sit certa mihi, jungam eos stabili connubio, dicaboque illam ei propriam. Hic erit Hymenæus. Cytherea, non adversata, annuit ei petenti, risitque, dolis repertis. Interēa Aurora surgens reliquit Oceanum. Delecta juvenitus it portis, jubare exorto. Rara retia, plagæ, venabula lato ferro,

Dotalēque tuæ Tyriosmittere dextræ.
Olli (sensit enim simulatā mente locutam, 105
Quò regnum Italiæ Libycas averteret oras)
Sic contra est ingressa Venus: Quis talia demens
Abnuat, aut tecum malit contendere bello?
Si modò, quod memoras, factum fortuna sequatur.
Sed fatis incerta feror, si Jupiter unam 110
Esse velit Tyriis urbem Trojāque profectis;
Miscerive probet populos, aut fœdera jungi:
Tu conjux; tibi fas animū tentare precando:
Perge, sequar. Tum sic excepit regia Juno: 114
Mecum erit iste labor: nunc, quā ratione, quod instat
Confieri possit, paucis (adverte) docebo.
Venatum Æneas, unāque miserrima Dido,
In nemus ire parant, ubi primos crastinus ortus
Extulerit Titan, radiisque retexerit orbem.
His ego nigrantem commistā grandine nimbū,
Dum trepidant alæ, saltusque indagine cingunt, 121
Desuper infundam, et tonitru cælum omne ciebo.
Diffugient comites, et nocte tegentur opacā;
Speluncam Dido, dux et Trojanus eandem
Devenient: adero, et, tua si mihi certa voluntas, 125
Connubio jungam stabili, propriamque dicabo:
Hic Hymenæus erit. Non adversata, petenti
Annuit, atque dolis risit Cytherea repertis.

Oceanum interea surgens Aurora reliquit.
It portis, jubare exorto, delecta juvenitus: 130
Retia rara, plagæ, lato venabula ferro,

Maffylque

NOTES.

119. *Extulerit.* Because the Poets used to consider the Light as sunk in the Ocean every Evening, and brought forth from thence by the returning Sun.

119. *Retexerit orbem.* Disclose, and again reveal the World that lay hid in Darkness. The contrary to which is that Expression, Verse 351.

—quoties humentibus umbris
Nox operit terras.

121. *Dum trepidant alæ.* By *alæ* I understand, with *Servius*, the riding Hunters, who are called *alæ*, *Wings*, because they covered the Foot as the Cavalry of an Army. Or *alæ* may signify the Huntsmen in general, spread over the Ground like outstretched Wings. *Trepidant* excellently marks the Hurry and Bustle of a Company of keen Sportsmen scampering about in quest of their Game.

121. *Sal-*

lock to a Trojan Lord, and into thy Hand deliver over the Tyrians by way of Dowry.

To whom Venus (for she perceived that *Juno* spoke in the Craftiness and Insincerity of her Heart, with a Design to transfer the Seat of Empire from Italy to the Libyan Coasts) thus in her Turn began: Who can be so absurd to reject these Terms, and rather choose to engage in War with you? Would Fortune but concur with the Scheme which you lay down. But by *reason* of the Decrees of Heaven I am driven to an Uncertainty, *not knowing* whether it be the Will of Jupiter that the Tyrians and Trojans should dwell in one City, or if he will approve of the two Nations being incorporated and joined in *Marriage-league*. You are his Consort. To you it belongs by suppliant Address to work upon, or try to bend his Mind. Lead you the Way, I shall follow. Then imperial *Juno* thus replied: That Task be mine: Mean while, mark my Words, I will briefly shew by what Means our present Design may be accomplished. Æneas and unhappy Dido are preparing to go a hunting together into the Forest, soon as To-morrow's Sun hath brought forth the early Dawn, and enlightened the World with his *returning* Beams. While the Horsemen scamper *o'er the Plain*, and inclose the Lawns with Toils, I will pour on them from above a blackening Storm of Rain with mingled Hail, and with Peals of Thunder make Heaven's whole Frame to shake. Their Retinue shall fly different Ways *for Shelter*, and be covered with a dark Night of Clouds. Dido and the Trojan Prince shall repair to the same Cave: *There* will I be present, and, if I have your firm Consent, I will join them in the lasting Bonds of Wedlock, and consecrate her to be his *sole* Property. This Deed of mine Hymen himself shall ratify. Venus without any Opposition agreed to her Proposal, and smiled at the Fraud she discovered.

Mean while Aurora rising left the Ocean. Soon as the Beams of Day shot forth, the chosen Youth issue through the Gates: The wide Nets, the Toils, the broad-pointed Hunting-spears, the Massilian

N O T E S.

121. *Salusque indagine cingunt*. Some explain *indagine* to mean the ranging the Ground in quest of the Prey, others the Hounds, and others the Nets or Toils. The last seems to agree best to this Place.

127. *Hic Hymenæus erit*. Some make *hic*

an Adverb, as if the Meaning was, *Here Hymen* shall be present. If so, the Presence of the God of Marriage would seem to be mentioned out of Time, and to no Purpose, since *Juno* had told her she would perform the whole Ceremony herself; and therefore I choose

Massylique equites ruunt, et odora vis canum. Primi Pœnorum ad limina expectant Reginam cunctantem; sonipesque ejus stat insignis ostro et auro, et ferox mandis spumantia fræna. Tandem illa progreditur, magnâ stipantem catervâ stipante illam, circumdata Sidoniam picto chlamydem circumdata limbo; cui pharetra erat ex auro, crines nodantur in aurum, Aurea purpuream subnectit fibula vestem. Nec non et Phrygii comites, et lætus Iulus, Incedunt: ipse ante alios pulcherrimus omnes Infert se socium Æneas, atque agmina jungit; Qualis, ubi hibernam Lyciam, Xanthique fluenta Deserit, ac Delum maternam invisit Apollo, Instauratque chorus; mistique altaria circum Cretesque Dryopesque fremunt, pictique Agathyrsi: Ipse jugis Cynthi graditur, mollique fluentem Fronde premit crinem fingens, atque implicat auro; Tela sonant humeris: haud illo segnior ibat Æneas; tantum egregio decus enitet ore.

Massylique ruunt equites, et odora canum vis. Reginam thalamo cunctantem ad limina primi Pœnorum expectant: ostroque insignis et auro Stat sonipes, ac fræna ferox spumantia mandit. 135 Tandem progreditur, magnâ stipante catervâ, Sidoniam picto chlamydem circumdata limbo; Cui pharetra ex auro, crines nodantur in aurum, Aurea purpuream subnectit fibula vestem. Nec non et Phrygii comites, et lætus Iulus, 140 Incedunt: ipse ante alios pulcherrimus omnes Infert se socium Æneas, atque agmina jungit; Qualis, ubi hibernam Lyciam, Xanthique fluenta Deserit, ac Delum maternam invisit Apollo, Instauratque chorus; mistique altaria circum 145 Cretesque Dryopesque fremunt, pictique Agathyrsi: Ipse jugis Cynthi graditur, mollique fluentem Fronde premit crinem fingens, atque implicat auro; Tela sonant humeris: haud illo segnior ibat Æneas; tantum egregio decus enitet ore. 150

Postquam

Æneas ibat haud segnior illo; tantum decus enitet in ejus egregio ore.

N O T E S.

choose rather to consider *hic* as a Noun, and take *Hymenæus* in the figurative Sense for Marriage itself, as the Word is used by *Lucretius*, Lib. I. 98.

— non ut solemnī more sacrorum
Perfesto, posset claro comitari Hymenæo.

As if *Juno* had said, this Deed of mine shall ratify the Marriage, and make it as valid as if performed with all the Rites of *Hymen*.

132. *Odora canum vis.* *Vis* may either signify the Quality of the Hounds, their quick Scent, or their Number, as *Sallust* uses the Word, — *qua tempestate ex ponto vis piscium erupit*; and *Cicero*, *vis innumerabilis servorum*. *Odora* here is put for *odoratrix*.

133. *Cunctantem.* Considering that she was in Love, says *Servius*, it might have been expected she would have made more Hastc to meet the Object of her Affection; but he bethinks himself that her anxious Concern to dress herself out to the best Advantage, to please her Lover, would naturally detain her, especially as she was a Queen: *Et nesci uores*

mulierum, dum moliantur, dum comuntur, annus est.

135. *Stat sonipes.* It is hardly necessary to observe that *stat* here has the Force of *adept*; for to take the Word literally would ill agree with the sprightly Image of the Courser here given,

— fræna ferox spumantia mandit.

It is one of the chief Marks of a generous Steed, *Stare leco nescit*.

137. *Chlamydem.* The *Chlamys* was not only a Military, but a Hunting-dress; it was a loose upper Garment which they wore over their Breast-plate, and folded about their Left-arm to defend them from the wild Beasts. *Chlamyde contorta clypeat brachium*, says *Pacuvius*.

138. *In aurum.* May either signify that her Hair was yellow, and of a golden Colour, which was reckoned a Beauty among the *Romans*, as appears from Numbers of Passages in the Classics, particularly *Ov. Fast. II. 763.*

Forma placet, ni-væusque color, flavique capilli.

And

filian Horsemen, and a Pack of quick-scented Hounds, pour forth together. Before the Palace-gate the Carthaginian Nobles wait the Queen lingering in her Alcove: Her Steed richly caparisoned with Purple and Gold ready stands, and fiercely champs the foaming Bit. At length she comes attended by a numerous Retinue, having a Mantle of Tyrian Dye, fringed with Gold and Embroidery, thrown round her Shoulders: Her Quiver was of Gold, her Tresses tied in a golden Knot, a golden Buckle binds up her purple Robe. The Trojan Youth too and sprightly Iulus accompany the Procession. Æneas himself, distinguished in Beauty from all the rest, mingles with the Retinue, and adds his Train to hers. As when Apollo leaving Lycia his Winter-seat, and the Streams of Xanthus, revisits his Mother's Island Delos, and renews the religious Dances: The Cretans, Dryopes, and painted Agathyrsi, mingle their joyful Acclamations around his Altars: The God himself moves majestic on Cynthus's Tops, and adjusting his waving Hair, crowns it with a soft Wreath, and infolds it in Gold; his Arrows rattle on his Shoulders. With no less manly active Grace Æneas moved: Such Comeliness shines forth in his matchless Mien. Soon as they reached

NOTES.

And that this was the Colour of Dido's Hair Virgil himself intimates, Verse 698.

Nondum illi flavum Proserpina vertice crinem Abstulerat.

Or it may signify that her Hair was tied up in a Caul or Clasp of Gold.

143. *Qualis ubi hybernæ Lyciam, &c.* As Dido is before compared to Diana, Æn. I. 498. so Æneas here to Apollo the Brother of Diana. It was a common Opinion that the Gods at certain Times of the Year changed their Places of Residence, and Servius says it was firmly believed that Apollo gave Responses at Patara, a City of Lycia, during the six Months of Winter, and at Delos in the Summer-months. Hence Apollo is called Delius and Patareus, Hor. Carm. III. 4. 62.

— qui Lyciæ tenet

Dumetæ, natalisque silvæ,

Delius et Patareus Apollo.

146. *Cretæque, &c.* When the God came, or was believed to come to Delos in the Beginning of Summer, the several People, who

came from all Quarters of the World to consult his Oracle, celebrated his Arrival together by Hymns and Dances. The Dryopes are the People who inhabited at the Foot of Mount Parnassus. The Agathyrsi again were a Scythian Nation that used to paint their Bodies all over with various Colours; and the more illustrious their Nobility, so much the more did they daub themselves over with Paint. The People here mentioned seem to be singled out particularly for Apollo's Retinue, on account of their Skill in Archery.

147. *Cynthi.* Cynthus was a Mountain in the Island of Delos, as is said above.

149. *Tela sonant humeris.* This is always one of Apollo's Symbols in the Poets. So Homer, Il. I.

Ἐκλαγγάν δ' ἄρ' οἷσσι ἐπ' ὤμων χαομένοιο
αὐτὴ κινθόεντος.

Fierce as he mov'd his Silver Shafts resound.

Pope, Il. I. 64.

Hence he has the Epithet given him of *Arctotenus*, the God who wields the Bow.

F f

154. Transf-

Postquam ventum est in
altos montes, atque invia
lustra; ecce feræ saxi
dejectæ vertice saxi
decurrere jugis: de a-
liâ parte cervi transmi-
tunt patentes campos cur-
su, atque fugâ glomerant
pulverulenta agmina, re-
linquuntque montes. At
puer Ascanius gaudet acri
equo in mediis vallibus,
jamque præterit bos cur-
su, jam illos, votisque op-
tat spumantem aprum da-
ri sibi inter inertia peco-
ra, aut fulvum leonem de-
scendere monte. Interea
cælum incipit miseri mag-
no murmure: nimbus in-
sequitur, grandine com-
missâ: Et Tyrii comites,
et Trojana juvenus, Dar-
daniusque nepos Veneris,
passim petiere diversa te-
ella per agros metu: am-
nes ruunt de montibus. Dido
et Trojanus dux deveni-
unt ad eandem speluncam:
et Tellus prima et pronuba
Juno dant signum; ignes
et æther conscius con-
nubiis fulsere, Nymphæ-
que ulularunt summo ver-
tice. Ille dies primus fuit
causa leti Didoni, primusque fuit causa malorum: Dido enim neque movetur specie samâve, nec
jam meditaturs furtivum amorem:

Postquam altos ventum in montes, atque invia lustra,
Ecce feræ saxi dejectæ vertice capræ
Decurrere jugis; aliâ de parte patentes
Transmittunt cursu campos, atque agmina cervi
Pulverulenta fugâ glomerant, montesque relinquunt.
At puer Ascanius mediis in vallibus acri 156
Gaudet equo, jamque hos cursu, jam præterit illos;
Spumantemque dari pecora inter inertia votis
Optat aprum, aut fulvum descendere monte leonem.
Interea magno miseri murmure cælum 160
Incipit; insequitur commissa grandine nimbus:
Et Tyrii comites passim, et Trojana juvenus,
Dardaniusque nepos Veneris, diversa per agros
Tecta metu petiere: ruunt de montibus amnes.
Speluncam Dido dux et Trojanus eandem 165
Deveniunt. Prima et Tellus et pronuba Juno
Dant signum: fulsere ignes, et conscius æther
Connubiis; summoque ulularunt vertice Nymphæ.
Ille dies primus lethi, primusque malorum
Causa fuit: neque enim specie samâve movetur; 170
Nec jam furtivum Dido meditaturs amorem:

Conjugium

NOTES.

154. *Transmittunt.* Is equivalent to *celeriter transeunt*, a Word applied the same Way by *Lucretius*, whom *Virgil* had studied very much;

*Et circumvolitant equites, mediosque repente
Transmittunt valido quatientes impete campos.*
Lib. II. Ver. 325.

156. *Mediis in vallibus.* Either through the Middle of the Vales, or through the Vales lying between the Hills, in which Sense we understand it.

166. *Tellus.* The *Earth*, whom some rank among the Divinities who presided over Marriage, gave Sign of her Disapprobation by an Earthquake; than which, *Servius* says, no Omen was reckoned more inauspicious to Nuptials. *Juno* gave her untoward Sign, *nimbis commissa grandine*, by Rain and Storms of Hail. Flames of Lightning from the angry

Sky supplied the Place of the Nuptial-torch; and the only *Epithalamium* or Nuptial-song was the howling of the Mountain Nymphs.

Milton seems to have had this Passage twice in his *Eye* in the *Paradise Lost*. The one is where universal Nature accompanies the Loves of *Adam* and *Eve* with Signs of Joy and Gratulation:

—————To the Nuptial-Bowre

I led her blushing like the Morn: All Heaven
And happy Constellations on that Hour
Shed their selectest Influence; the Earth
Gave Sign of Gratulation; and each Hill;
Joyous the Birds; fresh Gales and gentle Airs
Whisper'd it to the Woods; and from their
Wings

Flung Rose, flung Odours from the spicy
Shrub,
Disporting, &c. Book VIII. 510.

In

reached the high Mountains, and Pathless Haunts of the savage Beasts; lo! from the Summit of the craggy Cliff the wild Goats dislodged skip down the Rocks: On the other Side the Stags scour along the open Plains, and flying thicken their mingled Troops involved in Clouds of Dust, and forsake the Mountains. Now the Boy Ascanius exulting drives his sprightly Courser through the inclosed Vales; and now these, now those outrides, and devoutly wishes a foaming Boar would cross his Way amidst the weak feeble Flocks, or a tawny Lion descend from the Mountain.

Mean while the Air begins to be overturned with a loud roaring Tempest; a Deluge of Rain with mingled Hail succeeds. And now here and there the Tyrian Train, the Trojan Youth, and Venus's Grandchild of Dardanian Line, for Fear sought different Shelters through the Fields: Whole Rivers from the Mountains come pouring down. Dido and the Trojan Prince repair to the same Cave: Then first the Earth, and Juno who presides over Marriage, give the Signal: Lightnings flashed, the Sky brightened as conscious of the Alliance, and Nymphs were heard to yell on the Mountains Tops. That Day to Dido proved the Source of Death, the Source of all her Woes; for now she is neither influenced by conscious Worth, nor Sense of Shame, nor is she now studious to carry

N O T E S.

In the other the Scene is reversed, and the whole Creation gives contrary Signs of Agony and Distress when Eve eats the forbidden Fruit:

*Earth felt the Wound, and Nature from her Seat
Sighing through all her Works gave Signs of Woe,*

That all was lost.—

And afterwards more fully, when Adam follows her Example:

*Earth trembled from her Entrails, as again
In Pangs, and Nature gave a second Groan;
Sky low'd, and, muttering Thunder, some
sad Drops*

*Wept, at completing of the mortal Sin,
Original.*—

Par. Lost, Book IX. 782, and 1000.
This last is more especially parallel to the Pas-

sage before us in *Virgil*, and it is evident how far *Milton* excels in the Choice and peculiar Propriety of his Images, as well as in the Importance of the Occasion on which they are introduced.

169. *Ille dies primus leti*, &c. Bishop Douglass translates it:

*This was the foremost Day of her Gladness;
And first Morrow of her woful Sadness.*

Whence it would seem that he had read *let* instead of *let*; but, besides that this Reading is unsupported by any good Authority, it would make such an *Antithesis* between *let* and *malorum* as favours much more of *Ovid* than *Virgil*.

170. *Specie famæve*. By the *species* we are to understand the foul Idea and Deformity of her Action as it passed in Review before her own Mind; and by the *fama* the Scandal and Infamy of it in the Eyes of the World.

F f 2

174. *Famæ*,

vocat hunc amorem conjugium ; prætexit culpam hoc nomine. Extemplo Fama it per magnas urbes Libyæ ; Fama, malum quo non est ullum aliud velocius, viget mobilitate, acquiritque vires cundo ; primo parva metu, mox attollit sese in auras, ingrediturque solo, et condit caput inter nubila. Terra parens, irritata irâ Deorum, progenit illam, ut perhibent, extremam sororem Cæo Enceladoque, celerem pedibus et pernicibus alis ; monstrum horrendum, ingens, cui tot sunt vigiles oculi subter (mirabile dictu) tot linguæ, totidem ora sonant, subrigit tot aures, quot sunt plumæ corpore. Nocte volat medio cæli, perque umbram Terræ, stridens, nec declinat lumina dulci somno ; luce sedet custos, aut culmine summi cæsti, aut altis turribus, et territat magnas urbes, tam tenax ficti prævique, quam nuntia veri. Hæc tum gaudens replebat populos multiplici sermone, et pariter canebat facta atque infecta : Æneam venisse, cretum à Trojano sanguine, cui viro pulchra Dido dignetur jungere se : nunc luxu fovere inter se hyemem, quàm longa est, immemores regnorum, captosque turpi cupidine.

Conjugium vocat ; hoc prætexit nomine culpam, Extemplo Libyæ magnas it Fama per urbes ; Fama, malum quo non aliud velocius ullum, Mobilitate viget, viresque acquirit cundo ; 175 Parva metu primò, mox sese attollit in auras, Ingrediturque solo, et caput inter nubila condit. Illam Terra parens, irâ irritata Deorum, Extremam, ut perhibent, Cæo Enceladoque sororem Progenit, pedibus celerem, et pernicibus alis ; 180 Monstrum horrendum, ingens ; cui, quot sunt corpore plumæ, Tot vigiles oculi subter, mirabile dictu, Tot linguæ, totidem ora sonant, tot subrigit aures. Nocte volat cæli medio, terræque per umbram Stridens, nec dulci declinat lumina somno. 185 Luce sedet custos, aut summi culmine cæsti, Turribus aut altis, et magnas territat urbes ; Tam ficti prævique tenax, quam nuntia veri. Hæc tum multiplici populos sermone replebat Gaudens, et pariter facta atque infecta canebat : 190 Venisse Ænean Trojano à sanguine cretum, Cui se pulchra viro dignetur jungere Dido ; Nunc hiemem inter se luxu, quàm longa, fovere, Regnorum immemores, turpique cupidine captos.

Hæc

nunc luxu fovere inter se hyemem, quàm longa est, immemores regnorum,

N O T E S.

174. Fama, malum quo. This is the Reading of most Editions ; but Pierius tells us the the Roman has qua.

176. Parva metu primò, mox sese attollit in auras,

Ingrediturque solo, et caput inter nubila condit. This is almost a literal Translation of Homer's Description of Discord :

Ἡ δὲ ὀλὺν μὲν πρῶτα κορυπτεται, αὐτὰρ ἐπειτα

οὐρανὸν ἐσθλὴς καρῆ, καὶ ἐπὶ χθονὶ βαίνει.

Il. IV. 442.

Discord! dire Sister of the slaught'ring Pow'r, Small at her Birth, but rising every Hour.

While scarce the Skies her horrid Head can bound,

She stalks on Earth, and shakes the World around.

Mr. Pope, Il. IV. 502.

A very judicious Critic is of opinion that this Description of Fame is to be considered as one of the greatest Ornaments of the Æneid ; it has not however escaped Censure. Macrobius particularly alledges that Virgil has been guilty of Impropriety in applying to Fame what Homer does to Discord ; for Discord, says he, tho' it extend to mutual Devastation and War, is still Discord ; but Fame, when it grows to be

carry on clandestine Love; *what she has done she openly avows*, calls it Marriage, she screened her Guilt with that *specious Name*.

Forthwith Fame through the populous Cities of Libya runs: Fame, than whom no Fiend more swift, by exerting her Agility she grows more active, and acquires *new Strength* by progressive Motion: Small at first through Fear; soon she shoots up into the Skies, stalks upon the Ground, while she hides her Head among the Clouds. Parent Earth, enraged by the Vengeance of the Gods *on her gigantic Race*, produced her the youngest Sister, as it is said, of Cœus and Enceladus, swift to move with Feet and persevering Wings: A Monster hideous *and enormous*; who (wondrous to relate!) for as many Plumes as are in her Body, numbers so many wakeful Eyes beneath, so many Tongues, so many babbling Mouths, pricks up so many listening Ears. By Night through the Mid-region of the Air, and through the Shades of Earth she Flies buzzing, nor *ever* inclines her Eyes to balmy Rest: Watchful by Day she perches either on some high House-top, or on lofty Turrets, and fills mighty Cities with Dismay: As obstinately bent on Falshood and Iniquity as on reporting Truth. She then with various Rumours filled the Peoples Ears, pleased *with her Task*, and uttered Fictions and Matters of Fact indifferently: As how one Æneas, sprung from Trojan Blood, was arrived, whom Dido, with all her Charms, vouchsafed to wed; that now in revelling between them two they enjoyed all the long Winter, unmindful of their Kingdoms, and enslaved by a base Passion.

With

NOTES.

be universal, is *Fame* no longer, but becomes Knowledge and Certainty. But for my Part I see not why Fame may not still be called Fame, be it ever so extensive and universal; whether it pass through fifty or through fifty Million of Hands, it is still Fame, just as Discord is Discord still, whether between two single Persons, or two Armies, or two Kingdoms. In short, it is not the Universality of Fame, or the Number of the Persons by whom a Report is propagated that makes it amount to Knowledge and Certainty; but it is the Nature of the Evidence, and the Validity of their Testimonies who publish the Report. Nor does *Virgil* call that Fame which is known from Earth to Heaven, as *Macrobius* alleges;

the Expression, *ingrediturque solo, et caput inter nubila condit*, means either, that while a Rumour is making its Progress through the Earth, its Source is often obscure and unknown, or that Fame spares neither high nor low.

193. *Hiemem quam longa*. That is, *totam hiemem*, as *Ovid* says,

Et vacuus somno noctem, quam longa, peregi.

194. *Turpique cupidine*. By *Cupido*, *Servius* tells us, the Ancients understood the irregular ungoverned Passion of Love: Hence, says *Afranius*, *Alius est amor, alius cupido, amant sapientes, cupiunt cæteri*. The same Distinction is observed by *Plautus*, *Cupidon' te conficit, anne amor?*

Fæda Dea passim diffundit hæc in ora virum. Proinus detorquet cursus ad regem Iarbam: incenditque ejus animum dictis, atque aggerat iras. Hic fatus Amnone, Garamantide Nymphæ raptâ, posuit Jovi centum immania templa in latis regnis, centum aras; sacraveratque vigilem ignem, æternas excubias Divum, solumque pingue cruore pecudum, et limina florentia variis fertis. Isque amens animi, et accensus amaro rumore, dicitur ante aras, media inter numina Divum, Multa Jovem manibus supplex orasse supinis: 205 Jupiter omnipotens, cui nunc Maurusia pictis Gens epulata toris Lenæum libat honorem, Aspicias hæc? an te, genitor, cum fulmina torques, Nequicquam horremus? cæcique in nubibus ignes Terrificant animos, et inania murmura miscent? Femina, quæ nostris errans in sinibus urbem 211 Exiguam precio posuit, cui litus arandum, Cuique loci leges dedimus, connubia nostra Reppulit, ac dominum Ænean in regna recepit: Et nunc ille Paris, cum semiviro comitatu, 215 Mæoniâ mentum mitrâ crinemque madentem

Subnexus,

subnexus mentum madentemque crinem Mæoniâ mitrâ,

NOTES.

195. *Dea fæda.* i. e. Cruel, who spares none, in which Sense the Word seems to have been anciently used; hence the Verb *fædo* signifies to mangle, to destroy, as *Æn. II. 55.*

ferro Argolicas fædare latebras.

And Æn. III. 241.

Obscænas pelagi ferro fædare volucres.
So *Plaut. Amph. Ac. I. Sc. I. 91.* *Fædam et proterunt hostium copias jure injustas.*

198. *Amnone fatus.* This is the famous Jupiter Ammon (whom some take to be the same with Ham the Son of Noah, but Sir Isaac Newton makes him the Father of Sefac or Sesostris, and cotemporary to Solomon) who had a celebrated Temple and Oracle in *Libya*, in a Spot of Ground watered by a Fountain, and inclosed by a pleasant Grove, while all the Country around it was quite desert and parched with Drought. This Temple was built by *Bacchus*

or *Hercules*, both whom that illustrious Author makes to be the same with *Sesostris*. *Iarbas*, King of the *Getulians*, is said to have been this *Ammon's* Son by the Nymph *Garamantis*.

200. *Vigilemque ignem.* Plutarch informs us that in *Ammon's* Temple was a Lamp perpetually burning, a Custom common to several Nations, of which Mention has been already made in the Note on *Æn. II. 297.*

201. *Excubias Divum.* A Watch of the Gods, i. e. sacred to the Service of the Gods.

204. *Media inter numina Divum.* i. e. Amidst the Shrines or Statues that represented the Gods.

206. *Maurusia gens.* i. e. *Mauritania*. *Vitruvius*, Lib. VIII. Cap. 2. *Maurusia quam nostri Mauritiam appellamus.*

206. *Nunc epulata.* This News, it seems, reached *Iarbas's* Ears, while he with his People

With these News the cruel malignant Goddess fills the Mouths of the People. To King Iarbas strait she turns her Course; enflames his Soul by her Rumours, and aggravates his Rage. This *Iarbas*, begot by Ammon on Garamantis, a Nymph whom he ravished, raised to Jove a hundred spacious Temples within his extensive Realms, with as many Altars: And there had he consecrated the wakeful Fire, with a sacred Watch to keep eternal Guard, a Piece of Ground fattened with Victims Blood, and the Gates adorned with Wreaths of various Flowers. He enflamed even to Madness by the bitter Tidings, is said, *as he stood* before the Altars, in the awful Presence of the Gods, to have *thus* importunately addressed Jupiter in Suppliant Form with uplifted Hands. Almighty Jove, to whom the Moorish Race, feasting on painted Beds, now offers a Libation of their choicest Wine, seest thou these Things? Or do we vainly tremble and adore thee when thou, O Father! dartest thy Thunderbolts? And are those Lightnings in the Clouds that terrify our Minds blind and fortuitous? And are we disturbed by mere idle Sounds? A wandering Woman, who hath built in our Dominions a small City *on a Spot* she purchased; to whom we assigned a barren Tract of Land for Tillage, and imposed upon her the Laws of the Country, hath rejected our *proffered* Match, and hath taken Æneas into her Kingdom for her Lord and Husband. And now this *other* Paris, with his effeminate unmanly Train, having his Lydian Bonnet bound under the Chin,

and

N O T E S.

ple were feasting upon the Remains of the Sacrifices that had been offered to *Jupiter Ammon*. Such solemn sacred Banquets were usual among the *Heathens*, and at them it was always the Practice to pour forth Wine by way of Libation to the Gods.

207. *Lenæum bonorem*. Bacchus was called *Lenæus*, either a *leniēda mente*, as *Donatus* contends, because Wine cheers the Mind; or rather from *λυνος*, *Torcular*, a *Wine-press*. Some of the best of the Wine was poured out as an Offering to the Gods, and this is justly *Honor Lenæus*, the Honour, or most excellent of *Bacchus's* Liquor.

209. *Cæcique ignes*. I take *cæci* here, in the same Sense as Fortune is called blind, to signify fortuitous, not directed by Wisdom. *Inania murmurata* again may be taken in the Nominative Case, and the Words be construed thus:

An cæci ignes terrificant, et inania murmurata miscent animos? Others however make *murmura* the Accusative, and translate, *miscent, edunt, or excitant, raise vain idle Sounds*, such as proceed from no Judgment or Design.

212. *Litus*. Because the Territory of *Carthage* lay along the Sea-coast.

215. *Ille Paris*. He calls *Æneas Paris*, both to denote him effeminate, and a Ravisher, one who had carried off from him that Princess, whom he looked upon as his Property, and thought he had a Right to marry. In allusion to which Rape he says at the End of the Sentence, *raptō positur*.

215. *Cum semiviro comitatu*. Is said in allusion to the Manner of the *Phrygians*, who were great Worshipers of the Goddess *Cybele*, whose Priests were Eunuchs.

216. *Mæniâ mītrâ*. *Mæonian* or *Lydian* Mitre,

potitur raptō : quippe nos
ferimus munera tuis tem-
plis, fovemusque inanem
famam. Omnipotens au-
diit eum orantem talibus
verbis, tenentemque aras,
torſitque oculos ad regia
mœnia, et amantes obli-
tos melioris famæ. Tunc
alloquitur Mercurium ſic,
ac mandat ei talia juffa :
O nate, age, vade, vo-
ca Zephyros, et labere
pennis; alloquereque Dar-
danium ducem, qui nunc
exſpectat in Tyriâ Car-
thagine, nonne reſpicit
urbes datas fatiſ; et de-
fer mea dicta ad eum per
celerem auram. Ejus pul-
cherrima genitrix non pro-
miſit nobis illum fore ta-
lem, ideoque bis vindicat
illum arnis Graiûm : ſed
promiſit illum fore qui
regeret Italiam gravidam
imperiiſ, frementemque bel-
lo, qui proderet genus à
alto ſanguine Teucris, ac
mitteret totum orbem ſub ſu-
as leges. Si nulla gloria tan-
tarum rerum accendit eum,
nec ipſe molitur laborem
ſuper ſua laude, paternè
invidet Aſcanio Romanas
arces ? quid ſtruit ? aut
quâ ſpe moratur in ini-
micâ gente ? nec reſpicit
Auſoniam prolem et Lavinia arva ? Naviget : hæc eſt ſumma, hic eſt illi nuntius noſtri. Dixe-
rat : ille parabat parere imperio magni patris ; et primùm neſſit aurea talaria pedibus ;

Subnexus, raptō potitur : nos munera templis
Quippe tuis ferimus, famamque fovemus inanem.

Talibus orantem dictis, arasque tenentem
Audiit omnipotens, oculosque ad mœnia torſit 220
Regia, et oblitos famæ melioris amantes.
Tunc ſic Mercurium alloquitur, ac talia mandat :
Vade, age, nate, voca Zephyros, et labere penniſ;
Dardaniumque ducem, Tyriâ Carthagine qui nunc
Exſpectat, fatiſque datas non reſpicit urbes, 225
Alloquere, et celerem defer mea dicta per auras.
Non illum nobis genitrix pulcherrima talem
Promiſit, Graiûmque ideò bis vindicat armiſ :
Sed fore, qui gravidam imperiis, belloque frementem
Italiam regeret, genus alto à ſanguine Teucris 230
Proderet, ac totum ſub leges mitteret orbem.
Si nulla accendit tantarum gloria rerum,
Nec ſuper ipſe ſua molitur laude laborem ;
Aſcanione pater Romanas invidet arces ?
Quid ſtruit ? aut quâ ſpe inimicâ in gente moratur ?
Nec prolem Auſoniam, et Lavinia reſpicit arva ? 236
Naviget. Hæc ſumma eſt : hic noſtri nuntius eſto.
Dixerat : ille patris magni parere parabat
Imperio : et primùm pedibus talariâ neſſit

Aurea ;

N O T E S.

Mitre, a ſort of Bonnet wore by the Lydian and Phrygian Women, a Part of Dreſſ which would have been quite infamous in a Man, eſpecially when it had the redimicula or Fillets, wherewith it was tied under the Chin. mentum ſubnexus.

Vobis piſta croco et fulgenti murice veſtis ;
Deſidæ cordi ; jurat indulgere choreis ;
Et tunica manicæ et habent redimicula mitræ :
O vere Phrygiæ, neque enim Phryges !

ÆN. IX. 614.

Hence the Greeks called eſtimate Perſons Σηλυρινταρ and μυτροφοροι. And Juvenal, inveighing againſt the Corruptions introduced into Rome from other Countries, mentions the mitra as an Ornament affected by lewd Wo-
men ;

Itē quibus grata eſt piſtâ lupa barbâra mitrâ.

Sat. III. 66.

218. Famamque fovemus inanem. Theſe Words are capable of another Meaning ; the ſama herē may ſignify the ſame Thing as ſama Deorum in Lucretius, Lib. I. 67. ſpeaking of Epicurus :

Primum Graius homo mortales tollere contra
Eſt oculus auſus, primaſque obſiſtere contra ;
Quem nec ſama Deum, nec fulmina, nec ni-
tanti

Murmure compreſſit cœlum, &c.

In this Senſe it may be rendered, We ſondly believe the Fame, the idle vain Tradition of thy Divinity.

219. Araſque tenentem. This was a Rite obſerved

and his Locks bedewed *with Odours*, even he enjoys the ravished Prize: *This we have deserved*, because we bring Offerings to thy Temples, and please ourselves with the vain Name of being thy Offspring.

While in such *haughty* Terms he addressed his Prayer, and grasped the Altar, the Almighty heard, and turned his Eyes towards the royal Towers of Carthage, and the Lovers regardless of their better Fame. Then thus he bespeaks Mercury, and gives him these Instructions: Fly quick, my Son, call the Zephyrs, and on thy Pinions glide: To the Trojan Prince, who now loiters in Tyrian Carthage, nor regards the Cities allotted to him by the Fates, address yourself: And bear to him this my Message swiftly through the Skies. Not such a one fair Venus promised us in her Son, nor was it for this she saved him twice from the Grecian Sword: But a Prince who should rule Italy, a Land big with future Empire, and fierce in War, who should evince his Descent from Teucer's noble Blood, and bring the whole World under his Subjection. If he is not to be fired by the Glory of such heroic Deeds, nor will attempt any laborious Enterprize for his own personal Renown; can it consist with his paternal Affection to envy Ascanius the Glory of founding Rome's imperial Towers? What does he propose? Or with what Prospect lingers he so long among an unfriendly Race, nor once regards his future Ausonian Offspring, and Lavinium's destined Fields? Bid him set fail: No more, be this our awful Message.

He said: The God prepared to give Obedience to his high Father's Will: And first to his Feet he binds his golden Sandals; which

N O T E S.

observed in the more solemn Acts of Religion, Æn. XII. 201.

Tango aras, medioque ignes, et numina testor. Hence says Cicero: *Is si aram tenens juraret, crederet nemo, Should he even lay his Hand on the Altar and swear to it, he would not be believed.* Pro Flacco.

226. *Celeres per auras.* For celer, says Servius, or celeriter; of which Kind many Examples occur in Virgil and the other Poets.

228. *Bis vindicat.* He was twice rescued by Venus from impending Death, once in the Combat with Diomed, when he was struck to the Ground by the Blow of a huge Stone, and would certainly have been slain, if Venus had not thrown her Veil over him, and carried him off from the Fight, Iliad V. 315. And a second Time, when under her Conduct he

escaped unhurt from the Flames of Troy, and through the midst of armed Enemies:

Descendo, ac, ducente Deo, flammam inter et hostes

Expeditior: dant tela locum, flammæque recedunt. Æn. II. 632.

229. *Gravidam imperiis.* Quasi parituram imperia, says Servius, vel unde multi imperatores possunt creari, whence many Heroes and brave Generals shall arise. The same beautiful Expression occurs, Geor. II. 5.

tibi pampineo gravidus autumnus Floret ager

229. *Belloque fremetent.* Perhaps bello is here in the Dative, and then the Sense will be, impatiently raging for War.

235. *Inimicâ in gente.* This is said by way of

quæ portant eum sublimem alis, sive super æquora, seu super terram, pariter cum rapido flumine. Tum capit virgam: hæc ille evocat pallentes animas Orco, mittit alias sub tristia Tartara, dat admittique somnos, et resignat lumina morte: fretus illâ agit ventos, et tranat turbida nubila. Jamque volans cernit apicem et ardua latera duri Atlantis, qui fulcit cælum vertice; Atlantis, cui piniferum caput assiduè cinctum atris nubibus pulsatur et vento et imbri: nix infusa tegit illius humeros; tum flumina præcipitant se mento senis, et horrida barba riget glacie. Hic Cyllenius nitens paribus alis primum constitit; hinc præceps misit se toto corpore ad undas; similis avi, quæ volat humilis juxta æquora, circum litora, circum piscosos scopulos. Cyllenia proles, veniens ab avo Materno, haud aliter legebat litus arenosum Libyæ inter terras cælumque, secabatque ventos.

Aurea; quæ sublimem alis, sive æquora supra, 240
Seu terram, rapido pariter cum flamine portant.
Tum virgam capit: hæc animas ille evocat Orco
Pallentes, alias sub tristia Tartara mittit;
Dat somnos, admittique, et lumina morte resignat:
Illâ fretus, agit ventos, et turbida tranat 245
Nubila. Jamque volans, apicem et latera ardua cernit
Atlantis duri, cælum qui vertice fulcit;
Atlantis, cinctum assiduè cui nubibus atris
Piniferum caput et vento pulsatur et imbri:
Nix humeros infusa tegit; tum flumina mento 250
Præcipitant senis, et glacie riget horrida barba.
Hic primum paribus nitens Cyllenius alis
Constitit; hinc toto præceps se corpore ad undas
Misit, avi similis, quæ circum litora, circum
Piscosos scopulos, humilis volat æquora juxta: 255
Haud aliter, terras inter cælumque, legebat
Litus arenosum Libyæ, ventosque secabat,
Materno veniens ab avo Cyllenia proles.

Ut

N O T E S.

of Anticipation, because of the Enmity between Rome and Carthage in after-times.

241. *Rapido pariter cum flamine: Celeritate pari ventis.* Or it may be meant of the Assistance he received from the Winds in his Flight; which is hinted before in Verse 223. *Voca Zephyros,* and in the following 245th, *Illâ fretus agit ventos.* If so, the Translation will run thus: *His Wings, together with the rapid Gales, waft him through the Air.*

242. *Virgam.* Mercury's Rod or Caduceus, which was given him by Apollo in return for the Present he had made him of the Lyre. Mercury, in his Way to Arcadia, having observed two Serpents going to fight, appeased them in an Instant, by throwing down this Rod before them. Hence a Rod wreathed about with two Serpents became the Symbol of Peace.

244. *Lumina morte resignat.* Servius explains *resignat*, by *claudit, perturbat*; as if the Sense was that Mercury seals the Eyes in Death. Turnebus, whom I follow, takes it in the

contrary Sense, *he opens, he unseals,* and thinks Virgil is here alluding to the Roman Custom of opening the Eyes on the Funeral Pile, after they had been shut all the Time the Body lay in the House. *Plin. Lib. II. Cap. 37. Morientibus oculis operire, rursusque in rogo patefacere, Quiritium magno ritu sacrum est: ita more condito, ut neque ab homine supremum eos spectari fas sit, et cælo non ostendi nefas.*

250. *Nix humeros infusa tegit.* Herodotus in Melpomene says of Atlas, *His Tops are never free from Snow either in Summer or Winter.* And Pliny, Lib. V. Cap. 1. says, *Verticem altis, etiam æstate, operiri nivibus.*

251. *Præcipitant.* That is, *se præcipitant,* as in the second Book,

—noxe humida cælo præcipitat.

252. *Cyllenius. i. e. Mercury,* whom Maia, the Daughter of Atlas, brought forth on Mount Cyllene.

254. *Avi similis.* This Comparison, and indeed the whole Passage, is in Imitation of Homer, Odyssæy V. 43. which I shall give the Reader

which by their Wings waft him *through the Air* sublime, whether over Sea or Land *he soars*, swift as the rapid Gales. Next he takes his Wand: With this he calls from Hell pale Ghosts, dispatches others to gloomy Tartarus, gives Sleep, or takes it away, and opens the Eyes which Death had sealed. Aided by this, he manages the Winds, *on whose Wings he flies*, and skims along the thick condensed Clouds. And now in his Flight he spies the Top and lofty Sides of flinty Atlas, who with his Summit props the Sky: Atlas, whose Head crowned with *waving Pines* is always encircled with lowering Clouds, and lashed with Wind and Rain: Large Sheets of Snow enwrap his Shoulders: From his aged Chin headlong Torrents roll, and stiffening Icicles hang from his grizly Beard, Here first Cyllenius poising himself on even Wings alighted; hence with the Weight of his whole Body he flings himself headlong to the Floods; like the Fowl, which *hovering* about the Shores, about the fishy Rocks, flies low near the Surface of the Seas: Just so Maia's Son shooting from his maternal Grandfire between Heaven and Earth, skimmed along the sandy Shore of Libya, and cut the Winds. So soon as he touched

NOTES.

Reader in Mr. Pope's elegant Translation:

He spoke: the God who mounts the winged Winds

Fast to his Feet his golden Pinions binds,
That high thro' Fields of Air his Flight sustain
O'er the wide Earth, and o'er the boundless Main,

He grasps the Wand that causes Sleep to fly,
Or in soft Slumbers seals the wakeful Eye:
Then shoots from Heav'n to high Pieria's Steep,

And swoops incumbent on the rolling Deep.
So wat'ry Fowl, that seek their fishy Food,
With Wings expanded o'er the foaming Flood,
Now sailing smooth the level Surface sweep,
Now dip their Pinions in the level Deep.

Thus o'er the World of Waters Hermes flew, &c.

The Fowl here referred to is called in Homer *λαρος*, which is thought to be either a Coot or a Cormorant.

256, 257. *Haud aliter*, &c. These two Lines in all the other Editions run thus:

*Haud aliter terras inter cœlumque volabat;
Litus arenosum Libyæ ventosque secabat.*

Pierius indeed has observed that some of the most ancient Copies change the Order of the Verses, and range them thus;

*Haud aliter terras inter cœlumque volabat,
Materno veniens ab avo Cyllenia proles,*

Litus arenosum et Libyæ ventosque secabat.

Which tho' it takes away the Rhyme which is so offensive to a delicate Ear, yet leaves a worse Fault behind, a Defect in the Sense. *Secabat ventos* is something; but what is the Meaning of *litus secabat*, unless it be, *be ploughed or dug up the Shore*, an Idea quite foreign to the Purpose. We have therefore taken the Liberty to substitute Dr. Bentley's happy Emendation, which at once clears the Sense, changes a shocking Sound into agreeable Harmony, and makes *Virgil* speak his own proper Language. See Dr. Bentley's Note on *Hor. Lib. I. Carm. XXXIV. 5.* and Dr. Clarke's on the *Iliad, Lib. V. 769.*

G g 2

259. *Magalia.*

Ut primum tetigit magalia alatis plantis, conspicit Ænean fundantem arces, ac novantem tecta; atque ensis erat illi stellatus fulvâ iaspide, lænaque demissa ex humeris ardebat Tyrio murice: quæ munera dives Dido fecerat, et discreverat telas tenui auro. Continuo invadit eum: tu nunc locas fundamenta altæ Caribaginis, uxoriisque exstruis pulchram urbem, heu, oblite regni tuarumque rerum! Ipse Regnator Deum, qui torquet cælum et terras numine, demittit me tibi claro Olympo; ipse jubet me ferre tibi hæc mandata per celeres auras. Quid struis? aut quâ spe teris otia in Libycis terris? Si nulla gloria tantarum rerum movet te, nec ipse moliris laborem super tuâ laude, respice Ascanium surgentem, et spes heredis Iuli, cui regnum Italiæ, Romanaque tellus debentur. Cyllenius locutus tali ore, reliquit mortales visus in medio sermone, et procul evanuit ex oculis in tenuem auram. At verò Æneas aspectu obmutuit; arrectæque horrore comæ, et vox faucibus hæsit. Ardet abire fugâ, dulcesque relinquere terras, attonitus tanto monitu, imperioque Deorum. Heu! quid agat? quo affatu nunc audeat ambire furem Reginam?

Ut primum alatis tetigit magalia plantis, Ænean fundantem arces, ac tecta novantem 260 Conspicit; atque illi stellatus iaspide fulvâ Ensis erat, Tyrioque ardebat murice læna, Demissa ex humeris: dives quæ munera Dido Fecerat, et tenui telas discreverat auro. Continuo invadit: Tu nunc Carthaginis altæ 265 Fundamenta locas, pulchramque uxoriis urbem Exstruis? heu, regni, rerumque oblite tuarum! Ipse Deum tibi me claro demittit Olympo Regnator; cælum et terras qui numine torquet: Ipse hæc ferre jubet celeres mandata per auras. 270 Quid struis? aut quâ spe Libycis teris otia terris? Si te nulla movet tantarum gloria rerum, Nec super ipse tuâ moliris laude laborem; Ascanium surgentem, et spes heredis Iuli Respice; cui regnum Italiæ, Romanaque tellus 275 Debentur. Tali Cyllenius ore locutus, Mortales visus medio sermone reliquit, Et procul in tenuem ex oculis evanuit auram.

At verò Æneas aspectu obmutuit amens; Arrectæque horrore comæ, et vox faucibus hæsit. Ardet abire fugâ, dulcesque relinquere terras, 281 Attonitus tanto monitu, imperioque Deorum. Heu! quid agat? quo nunc Reginam ambire furem

Audeat

Heu! quid agat? quo affatu nunc audeat ambire furem Reginam?

NOTES.

259. *Magalia*. Either the Towers and Buildings of Carthage, where Cottages once stood, as Æn. I. 425.

Miratur molem Æneas magalia quondam.

Or to the Huts of the African Shepherds mentioned Geor. III. 340.

Quid tibi pastores Libyæ, quid pascua versu Prosequar, et raris habitata mapalia tectis?

261. *Stellatus iaspide fulvâ ensis erat.* i. e. The Hilt and Scabbard were studded with Gems sparkling like Stars, particularly with Jaspers, some of which, tho' not yellow throughout, are sprinkled with Drops of Gold. Servius tells us, it was a received Tradition that

there was a Virtue in the Jasper-stone to assist Orators in their Pleadings, and that *Gracchus* wore one of them for that Effect. This Notion *Pliny* also mentions, and ridicules it, Lib. XXXVII. 9.

262. *Læna*. Is reckoned by *Festus*, *Varro*, and others, a rough Winter-garment, such as was suitable to the Season, Verse 309.

Hiberno moliris fidere classen.

265. *Continuo invadit*. The Word *invadit* shews the Nature of the Speech, and in what Manner *Mercury* is going to accost him. See the Note on Verse 304.

265. *Tu nunc, &c.* The Reader will observe

touched the Cottages of *Afric* with his winged Feet, he views Æneas founding Towers, and raising new Structures: *At his Side* he wore a Sword all sparkling like Stars, with Gems of yellowish Jasper, and a Robe which glowed with Tyrian Purple hung waving from his Shoulders: Presents which wealthy Dido had given him, and whose Hands had interwove the varied Stuff with Threads of Gold. Forthwith he sharply accosts him: Is it for you to waste these important Moments in laying the Foundations of stately Carthage, and, the fond Slave of a Wife, raise a fair City for her? regardless, alas, of your own Kingdom and nearest Concerns! Know then, I am sent down to you from the bright ethereal Mansions by the Sovereign of the Gods, who governs Heaven and Earth by his awful Nod. That same great Being ordered me to bear these his Instructions swiftly through the Air. What dost thou propose? Or with what Prospect dost thou waste thy peaceful Hours in the Territories of Libya? If you are to be wrought upon by none of these so glorious Incentives, and will attempt no laborious Enterprize for your own personal Renown; yet have some Regard at least to the rising Ascanius, and the Hopes of thine Heir Iulus; for whom the Kingdom of Italy and the Roman Territories are destined by Fate. When thus the God had spoke, he dropt his visionary human Form in the midst of the Conference, and far beyond the Hero's Sight vanished into thin Air.

Mean while Æneas was by the Vision struck dumb, intranced in Fear and Wonder: His Hair with Horror stood on End, and his Tongue cleaved to his Jaws. He burns with Impatience to be gone, and leave the dear enchanting Land, awed by the thundering Message and dread Command of the Gods. But ah! what can he do? In what Terms can he now presume to sollicit the Consent of the raving

N O T E S.

serve here that a particular Emphasis lies upon the *nunc*; it implies, *Now after the Ruin of your Country, now when you have Enterprizes of such Moment to accomplish.*

269. *Torquet*. Sometimes signifies the same with *regit*, or *sustinet*, as *Æn. XII. 180.*

—tuque inclyte Mavors

Cuncta tuo qui bella, pater, sub numine torques.

271. *Teris*. Is a Word that implies Sloth and Remissness, as in *Sallust*: *Ibi trienno frustra trito.*

277. *Mortales visus reliquit*. That is, says *Servius*, *Aut oculis se Æneæ sustulit, aut humanam reliquit effigiem quam jussisset ut ab Æneæ posset videri: quod melius*. It is proper to take it in this last Sense to avoid a Tautology in the following Words, *—ex oculis evanuit*.

277. *Medio sermone*. That is, before Æneas had Time to make his Reply; for *sermo*, says the same Critic, *est confabulatio duorum vel plurium*. A Conference between two or more Persons.

quæ prima exordia sumat ? Atque dividit celerem animam nunc buc, nunc illuc, rapitque eum in varias partes, versatque per omnia. Hæc sententia visa est potior illi alternanti. Vocat Mnesthea, Sergestumque, fortemque Cloanthum, utraque aptent classem, cogantque socios ad litora, parent arma, et dissimulent quæ sit causa novandis rebus : interea, quando optima Dido nesciat, et non speret tantos amores rumpi, sese tentaturum aditus, et quæ sint mollissima fandi tempora ; quis rebus dexter modus. Ociùs omnes Imperio læti parent, ac jussa faceßunt. 295

At Regina dolos (quis fallere possit amantem ?) Præsensit, motusque excepit prima futuros, Omnia tuta timens : eadem impia fama furenti Detulit armari classem, cursumque parari. Sæviti inops animi, totamque incensa per urbem 300 Bacchatur ; qualis commotis excita sacris Thyias, ubi audito stimulant trieterica Baccho Orgia, nocturnusque vocat clamore Cithæron. Tandem his Ænean compellat vocibus ultro : Dissimulare etiam sperasti, perfide, tantum 305

Poste

Tandem ultro compellat Ænean his vocibus : O perfide, sperasti etiam te posse dissimulare tantum nefas ?

Audeat affatu ? quæ prima exordiaumat ? 284.
Atque animum nunc huc celerem, nunc dividit illuc,
In partesque rapit varias, perque omnia versat.
Hæc alternanti potior sententia visa est :
Mnesthea, Sergestumque vocat, fortemque Cloan-
thum :

Classẽ aptent taciti ; socios ad litora cogant ;
Arma parent ; et quæ sit rebus causa novandis 290
Dissimulent : sese interea, quando optima Dido
Nesciat, et tantos rumpi non speret amores,
Tentaturum aditus, et quæ mollissima fandi
Tempora ; quis rebus dexter modus. Ociùs omnes
Imperio læti parent, ac jussa faceßunt. 295

At Regina dolos (quis fallere possit amantem ?)
Præsensit, motusque excepit prima futuros,
Omnia tuta timens : eadem impia fama furenti
Detulit armari classem, cursumque parari.
Sæviti inops animi, totamque incensa per urbem 300
Bacchatur ; qualis commotis excita sacris
Thyias, ubi audito stimulant trieterica Baccho
Orgia, nocturnusque vocat clamore Cithæron.
Tandem his Ænean compellat vocibus ultro :
Dissimulare etiam sperasti, perfide, tantum 305
Possẽ

NOTES.

293. *Quæ mollissima fandi tempora.* As well knowing that nothing is more true than that Maxim in Terence, Heaut. II. 3. 323. In tempore venire omnium verum primum est. To this Purpose says Cicero, Lib. II. ad Fam. Ep. 16. per magni refert, quo tibi hæc tempore epistola reddita sit : utrum cum sollicitudinis aliquid haberes, an cum ab omni molestia vacuus esses. Itaque ei præcepit, quem ad te misit, ut tempus observaret epistolæ tibi reddendæ. Nam quemadmodum coram qui ad nos intempestive adeunt, molesti sæpe sunt : sic epistolæ offendunt, non loco redditæ.

301. *Commotis sacris.* Upon the moving of the sacred Symbols. *Commovere sacra*, according to Servius, was a Phrase made use of by the Romans to signify the opening of the Solemnities of particular Pagan Divinities on

their high Festival-days, when their sacred Symbols were removed from their Temples in order to be carried about in pompous Procession. Hence that Expression of Plautus in *Pseudulo* : *Scis tu profecto, mea si commovissem sacra, quo pacto et quantas soleam turbas dare.* This was particularly the Practice in celebrating the *Orgia* or Mysteries of *Bacchus*, the Statues of that God were removed from his Temple, and carried about in Procession by his frantic votaries. To which Rite Horace alludes, 1 Carm. XVIII. 11.

— non ego te, candide Bassareu,

Irruicam quatiam.

Some by *commotis sacris* understand the brandishing of the Thyrsi or sacred Spears ; others, the beating of the Cymbals. But all come to the same Sense.

302. *Thyias.*

saving Queen? With what Words shall he introduce the *ungrateful* Discourse? And now this Way, now that he swiftly turns his wavering Mind, snatches various Purposes by Starts, and rolls his shifting Soul on every Side. Thus fluctuating he fixed on this Resolution as the best. He calls to him Mnestheus, Sergestus, and the brave Cloanthus: *Bids them* with silent Care equip the Fleet, summon their social Bands to the Shore, furnish themselves with Arms, and artfully conceal the Cause of this sudden Change: In the mean time that he himself, while indulgent Dido was ignorant of *what they were about*, and had no Apprehension that their Loves so well confirmed were to be dissolved, would explore the Avenues *to her Heart*, and *watch* the softest Moments of Address, what Means may most conduce to their Design. With joyful Speed they all obey *their Prince's* Command, and put his Orders in Execution.

But the Queen (who can deceive a Lover?) was before-hand in perceiving the Fraud, and the first who spied their future Motions, dreading *Danger even* where all was safe: The same malignant Fame conveyed the News to the frantic *Queen*, that they were equipping the Fleet, and preparing to set sail. She rages even to Madness, and, *with Soul* enflamed, wildly roams through all the City; like a Bacchanal wrought up into enthusiastic Fury in celebrating the sacred *Mysteries of her God*, when the triennial Orgies stimulate *her Rage* at hearing Bacchus's Name, and the nocturnal Howlings on Mount Cithæron invite *her*. At length in these chiding Accusations she first accosts Æneas: And didst thou hope too, perfidious Traitor, to be able by dissembling Arts to conceal from

N O T E S.

302. *Thyias*. A Bacchanal, from *Thyia*, to roar about with frantic wild Disorder.

302. *Trieterica*. The Mysteries of Bacchus, which were celebrated every third Year; *Ismaræ celebrant repetita triennia Bacchæ.*
Ovid. Met.

And elsewhere,

Tertia quæ solito tempore bruma refert.
They were instituted in Memory of Bacchus's three Years Expedition to India.

303. *Nocturnusque*. They were celebrated in the Night-time, and were therefore called *Nyctelia*.

303. *Cithæron*. A Mountain near Thebes in Beotia, according to some a Part of Mount Parnassus, sacred to Bacchus; for the two

Tops of Mount Parnassus were dedicated, the one to Bacchus, and the other to Apollo, according to that of *Lucan*, Lib. VIII.

—Parnassus gemino petit æthera colle,
Mons Phœbo, Bromique sacer.

Whither the Bacchanals used to be called by loud Sounds, which they believed to proceed from Bacchus himself.

304. *Compellat*. Nothing is more remarkable in *Virgil* than the delicate Choice and Propriety of his Words, whereof we have particular Examples in his introducing his Speeches with Terms adapted to the Nature and Strain of the Discourse. Thus when *Juno* attacks *Venus* like an Enemy with a sly malicious Design, the Word is *aggreditur*, Verse 92. When

Mercury

*tacitusque decedere meâ
terrâ? nec noster amor,
nec dextera quondam da-
ta, nec Dido moritura
crudeli funere tenet te?
Quin etiam moliris clas-
sem hiberno fidere, et pro-
peras ire per altum mediis
aquilonibus, O crudelis!
quid? Si tu non peteres
arva aliena domosque ig-
notas, et antiqua Troja
maneret, peteretur Tro-
ja classibus per undosum
æquor? fugisne me? ego
oro te per has lacrymas tu-
amque dextram (quando
ipsa jam reliqui nihil ali-
ud mihi miseræ) per nos-
tra connubia, per Hyme-
næos inceptos, si quid be-
ne merui de te, aut si
quicquam meum fuit dul-
ce tibi; misere labentis
domus, et exue istam men-
tem, si quis locus adhuc
sit precibus. Propter te
Libycæ gentes, tyranni-
que Nomadum odere me,
Tyrii insensu sunt mihi:
propter te eundem pudor
meus est extinctus, et pri-
or fama quâ solâ adibam
sidera: cui deseris me mor-
ibundam, hospes? quo-
niam hoc nomen solum re-
stat mihi de conjugè? quid
moror? an dum frater
Pygmalion destruat mea
mœnia, aut Gætulus Iar-
bas ducat me captam? si
qua suboles saltem suscepta
fuisset mihi de te ante fugam, si quis parvulus Æneas luderet mihi in aulâ,*

Posse nefas? tacitusque meâ decedere terrâ?
Nec te noster amor, nec te data dextera quondam,
Nec moritura tenet crudeli funere Dido?
Quin etiam hiberno moliris fidere classẽm,
Et mediis properas Aquilonibus ire per altum? 310
Crudelis! quid? si non arva aliena domosque
Ignotas peteres, et Troja antiqua maneret;
Troja per undosum peteretur classibus æquor?
Mene fugis? per ego has lacrymas, dextramque
tuam te, 314
(Quando aliud mihi jam miseræ nihil ipsa reliqui)
Per connubia nostra, per inceptos Hymenæos;
Si bene quid de te merui, fuit aut tibi quicquam
Dulce meum; misere domus labentis; et istam
Oro, si quis adhuc precibus locus, exue mentem.
Te propter, Libycæ gentes, Nomadumque tyranni
Odere, insensu Tyrii; te propter eundem,
Exstinctus pudor, et, quâ solâ sidera adibam, 321
Fama prior: cui me moribundam deseris, hospes?
Hoc solum nomen quoniam de conjugè restat.
Quid moror? an mea Pygmalion dum mœnia
frater 325
Destruat? aut captam ducat Gætulus Iarbas?
Saltem, si qua mihi de te suscepta fuisset
Ante fugam suboles; si quis mihi parvulus aulâ
Luderet

N O T E S.

*Mercury falls upon Æneas in severe reproach-
ful Language, invadit is made use of, Verse
265. And here, when Dido throws out Ac-
cusations against Æneas for thinking to steal
away from her like a Thief, a Term is used
that is applied to a Criminal when arraigned
before a Judge: His Æneam compellat vocibus.
'This Observation, tho' perhaps not always,
yet I believe will generally hold.*

305. *Etiam.* This Particle has here a par-
ticular Force and Significancy. As if she had
said, Did you not only form so base a Design,
but even hope to conceal it from me?

309. *Hiberno fidere.* May either mean in
general during the Winter Season, as *fidere* is

used, *Geor. I. Quo fidere terramvertere—con-
veniat.* Or it may refer to the Constellation
Orion, to whose Influence the Storms are a-
scribed, Verse 52.

Dum pelago deservit biems, et aquosus Orion.
310. *Mediis Aquilonibus.* The North-wind
was quite contrary to Æneas, as he was to
sail from *Afric.*

316. *Per inceptos Hymenæos.* *Qui novitate
sunt dulces.* Servius.

320. *Nomadum.* See the Note on Verse
40.

320. *Nomadumque tyranni.* The ancient
Romans used the Word *tyrannus* and *rex* pro-
miscuously, as *Æn. VII. 266.*

from me this thy wicked Purpose, and steal away in Silence from my Coasts? Can neither our *mutual Love*, nor thy once plighted Faith, nor the *Prevention of Dido's cruel untimely Death* detain thy Flight? Nay, *such is your Impatience to leave me*, that you rigg out your Fleet even in the *rigorous Wintery-season*, and haste to launch into the Deep amidst the *roaring North-winds*, *ah*, barbarous Man! what *Excuse can you plead?* Suppose you were not bound for a foreign Land and Settlements unknown, *say old Troy was still remaining*; should you set sail *even for Troy on this tempestuous Sea?* But *tho' there were no Danger in the Voyage*, yet will you fly from me? By these my *flowing Tears*, by that *plighted Right-hand of thine* (since I have left nothing else to myself now, a Wretch forlorn) by our Nuptial-rites, by our Conjugal-loves *just begun*; if I have deserved any Thanks at thy Hand, or if ever you saw any Charm in me, pity, I implore thee, a falling Race, and, if yet there is any Room for Prayers, lay aside your *cruel Resolution*. For thy Sake have I incurred the Hatred of the Libyan Nations, of the Numidian Princes, and made the Tyrians my Enemies: For thy Sake have I sacrificed my Honour, and, what alone raised me to the Stars, my former Fame: To whom dost thou abandon dying Dido, *ah*, cruel Guest! since instead of a Husband's *endearing Name* only this remains? What wait I for? Is it till my Brother Pygmalion lay this City of mine in Ashes, or till Iarbas, the Getulian Prince, carry me away his Captive? Had I but enjoyed Offspring by thee before thy Flight; had I a young Æneas

to

N O T E S.

Pars mihi pacis erit dextram tetigisse tyranni.

322. *Pudor, et, qua sola sidera adibam, fama.* This is that Female-virtue which exalts the Sex to the Stars, and wherein consists their true Honour, the Loss of which is irreparable. *Plautus* emphatically calls it a *Maid's Portion*: *Non ego illam mihi dotem duco esse, quæ dos dicitur: sed pudicitiam, et pudorem, et sedatum cupidinem*, *Amp. II. 209.* So *Terence*: *Tum præterea, quæ secunda ei dos erat, perit, pro virgine dari nuptum non potest*, *Ad. III. 2. 48.* On this Account the Epithet *vilis*, *despicable*, is given to *Europa* after the Loss of her Honour:

Vilis Europe,—quid mori cessas?

Hor. Carm. III. Ode XXVII. 57.

328. *Ante fugam suboles.* The ancient Manuscripts read *suboles* with a *u*, and *Pierius* in

this Place quotes two Examples from ancient Monuments where it is so written; agreeably to the Etymology of the Word, which is derived from *subolescere*.

329. *Qui te tantum ore referret.* Some ancient Copies read *qui te tamen*, an Expression full of Love, implying, that however desirous *Dido* was of having Offspring by *Æneas*, she would not indulge that Desire, if the Son was not to resemble, and be the Image of the Father. Some explain the Words as they are commonly read, *qui te tantum*, &c. as if *Dido* meant that she did not wish the Son to resemble *Æneas* in his Mind, in his Cruelty and Hard-heartedness, but only in his Person and Features, *qui referret te tantum ore*, non moribus; but this Sentiment, tho' suitable enough to that Fury and Despair of Mind into which

H h

she

qui tantum referret te ore,
equidem non omnino viderer
capta aut deserta. Dido
dixerat. Ille tenebat
lumina immota monitis Jo-
vis, et obnixus premebat
curam sub corde. Tandem
refert pauca: O Regina,
ego nunquam negabo te
promeritam esse plurima
de me, quæ vales enu-
merare fando: nec pige-
bit me meminisse Elisæ,
dum ego ipse ero memor
mei, dum spiritus reget
hos artus: loquar pauca
pro te: ego nec speravi
abscondere hanc fugam
furto, ne finge; nec un-
quam prætendi tædas con-
jugis, aut veni in hæc
fœdera. Si fata pateren-
tur me ducere vitam meis
auspiciis, et componere cu-
ras meâ sponte; primum
colerem urbem Trojanam,
dulcesque reliquias meo-
rum; alta tecta Priami
mancrent, et meâ manu
posuissim victis Pergama
recidiva. Sed nunc Gry-
næus Apollo jussit me capeffere magnam Italiam, Lyciæ sortes jussere me capeffere Italiam.

Luderet Æneas, qui te tantum ore referret;
Non equidem omnino capta aut deserta viderer. 330
Dixerat. Ille Jovis monitis immota tenebat
Lumina, et obnixus curam sub corde premebat.
Tandem pauca refert: Ego te, quæ plurima fando
Enumerare vales, nunquam, Regina, negabo
Promeritam; nec me meminisse pigebit Elisæ, 335
Dum memor ipse mei, dum spiritus hos reget artus.
Pro re pauca loquar: nec ego hanc abscondere furto
Speravi, ne finge, fugam; nec conjugis unquam
Prætendi tædas, aut hæc in fœdera veni.
Me si fata meis paterentur ducere vitam 340
Auspiciis, et sponte meâ componere curas;
Urbem Trojanam primum, dulcesque meorum
Reliquias colerem; Priami tecta alta manerent;
Et recidiva manu posuissim Pergama victis.
Sed nunc Italiam magnam Grynæus Apollo, 345
Italiam Lyciæ jussere capeffere fortes.

Hic

N O T E S.

she is wrought up afterwards, yet can by no Means agree with the present Strain of her Discourse, which is full of Tenderness, soft Address, Prayer, and moving Expostulation: Therefore the juster Sense is what we have given in the Translation, that if she could not enjoy his Person, it would have been some Alleviation of her Distress, had she but been possessed of a Son by him to set his dear Image always before her Eyes.

330. *Capta aut deserta.* Ruæus translates *capta* by *decepta*, *betrayed*, *seduced*; but this is a harsh Expression, that must have irritated Æneas instead of moving his Compassion, which is the Point she labours in this first Speech. And therefore I take *capta* to refer to what she had said, Verse 326.

—aut captam ducat Gætulus Iarbas.

In order to paint her Distress to Æneas in the more lively Colours, she represents him as the Person on whom she depended for Protection; and now that he was going to abandon her, considers herself as quite helpless, forlorn, deserted; left a Prey to her Enemies, and already made their Captive. This is the dreary

Image that haunts her disturbed Fancy by Day, and her Dreams by Night, Verse 466.

semperque relinquit
Sola sibi, semper longam incommittata videtur
Ire viam, et Tyrios desertâ quærere terrâ.

337. *Neque ego hanc abscondere.* This is in answer to the first Part of her Charge: *Dis-
simulare etiam sperasti*, &c. 305.

338. *Nec conjugis unquam prætendi tædas.* Refers to her second Charge: *Nec te noster amor, nec te data dextera quondam. I never celebrated the Nuptial-rites with you, or coloured over our Loves with the Name of Marriage.* This, the Poet had told us before, was the specious Pretext which Dido herself had framed, in order to excuse her Frailty;

Conjugium vocat, hoc prætextit nomine culpam.

Verse 172.

340. *Me si fata meis*, &c. This Passage furnishes the Critics with a specious Handle to condemn Æneas of monstrous Ingratitude and Insensibility. Was it not enough for him, say they, to let Dido know he was forced by the Destinies to go elsewhere, without insulting her

to play in my Hall, were it but to give me the Image of your Person and Features, I should not indeed have thought myself quite a Captive and forlorn. She said: He, *overawed* by the Commands of Jove, held his Eyes unmoved, and with hard Struggle suppressed the anxious Passion in his Heart: At length he briefly replies: That you, O *bounteous* Queen, have conferred on me numerous Obligations, which you may recount at large, I never shall disown: And I shall always remember Eliza with Pleasure, while I have any Remembrance of myself, while I have a Soul to actuate these Limbs. *But* to the Point in debate I shall briefly speak. Believe me, I neither thought by Stealth to have concealed *from you* this my Flight, *as you call it*; nor can you charge me with Breach of Faith, *since* I never coloured over our Loves with the Name of lawful Nuptials, nor came I *hither* to make such a Contract. Had the Fates left me free to conduct my Life by my own Direction, and ease my Cares by Means of my own choosing; my first Regards had been shewn to Troy and the dear Relicks of my Country; Priam's lofty Palace should *now* remain, and with this Hand I had repaired the Walls of Pergamus, raised again from Ruin. But now to famed Italy Apollo worshipped at Grynæum, to Italy the Lycian Oracles have commanded me to repair: This is *now* by *Necessity* become

N O T E S.

her with an open Declaration that he preferred other Objects to her:

*Me si fata meis paterentur ducere vitam
Auspicis, et sponte mea componere curas;
Urbem Trojanam primum, dulcesque meorum
Reliquias celerem, &c.*

But we will not think Æneas so much to blame if we consider the true Meaning of his Words, which in short is this: *Dido* had urged him to stay; he replies, it was not in his Power, because the Destinies opposed it: In Proof of which he gives her to understand, that if they had left him to his own Choice, he would never have quitted his Native-country, he would have rebuilt *Troy* that now lay in Ashes. This is not to say, that if I had been at my Liberty I would have forsaken you, and gone Home to repair *Troy*; but I would never have formed any other Design but that of rebuilding my Native-city, and of recovering my Country from Desolation, had not the same Destinies that now force me to quit *Carthage*, compelled me first to leave my Country. 'Tis the same Reason with what he pleads in his own Behalf when he sees *Dido* in the infernal Regions;

*Per sidera juro,
Per Superos, et si qua fides tellure sub ima est,
Invitus, regina, tuo de litore cessi.*

*Sed me jussa Deum, quæ nunc has ire per
umbras,*

*Per loca senta situ cogunt, noctemque profun-
dam,*

Imperiis egere suis—

What makes the Objection appear the more specious is, that *Virgil* uses *celerem* for *coluissim*; but I have observed many Instances where the Imperfect of the Subjunctive has the Signification of what is called the Plusquamperfect; and that it is so here, appears both from the Sense, and from its being joined with *posuissim* in the following Line.

344. *Recidiva*. That is, says *Servius*, *Post casum restituta*.

345. *Grynæus Apollo*. This Epithet is given to *Apollo* from *Gryna*, the original Name of *Clazomene*, a City in *Æolia*, near which was a Grove called *Grynæum*, where *Apollo* had an Oracle of great Antiquity.

346. *Lyciæ sortes*. Lycia is a Country in *Asia Minor*, to which belonged the City *Pata-
H h 2 tara*;

hic est meus amor, hæc est mea patria. Si arces Carthaginis, aspectusque Libycæ urbis detinet te Phœnissam; quæ tandem invidia est Teucros confidere in Ausoniâ terra? fas sit et nos querere extera regna. Quoties nox operit terras humentibus umbris, quoties ignea astra surgunt, turbida imago patris Anchisæ admonet et terret me in fornix: me admonet puer Ascanius, injuriæque cari capitis ejus quem fraude regno Hesperiae et fatalibus arvis. Nunc etiam interpres Divum, missus ab ipso Jove (testis utrumque caput) detulit mihi mandata per celeres auras. Ego ipse vidi Deum, in manifesto lumine, intrantem muros, hausque vocem his auribus. Desine incendere meque teque tuis querelis: sequor Italiam non sponte. Dido jamdudum averfa tuetur illum dicentem talia, volvens oculos huc illuc: pererratque illum totum tacitis luminibus, et accensa profatur sic: O perfide, nec est Diva parens tibi, nec Dardanus auctor tui generis, sed horrens Caucasus genuit te in duris cautibus, Hyrcanæque tigres admo- runt tibi ubera. Nam quid ego dissimulo? aut ad quæ majora refero me? num ingemuit nostro fletu? num flexit lumina? num victus dedit lacrymas? aut miseratus est me amantem?

Hic amor, hæc patria est. Si te Carthaginis arces Phœnissam, Libycæque aspectus detinet urbis; Quæ tandem Ausoniâ Teucros confidere terrâ, Invidia est? et nos fas extera querere regna. 350 Me patris Anchisæ, quoties humentibus umbris Nox operit terras, quoties astra ignea surgunt, Admonet in somnis, et turbida terret imago; Me puer Ascanius, capitisque injuria cari, Quem regno Hesperiae fraudo, et fatalibus arvis: 355 Nunc etiam interpres Divum Jove missus ab ipso, Testor utrumque caput, celeres mandata per auras Detulit. Ipse Deum manifesto in lumine vidi Intrantem muros, vocemque his auribus hausi. Desine meque tuis incendere, teque querelis: 360 Italiam non sponte sequor.

Talia dicentem jamdudum averfa tuetur, Huc illuc volvens oculos, totumque pererrat Luminibus tacitis, et sic accensa profatur: Nec tibi Diva parens, generis nec Dardanus auctor, Perfide, sed duris genuit te cautibus horrens 366 Caucasus, Hyrcanæque admôrunt ubera tigres. Nam quid dissimulo, aut quæ me ad majora refero? Num fletu ingemuit nostro? num lumina flexit? Num lacrymas victus dedit, aut miseratus aman- tem est? 370

Quæ

NOTES.

zara, where the same God had another famous Oracle mentioned above, Verse 143. This and some other Oracles were called *Sortes*, *Lots*, either because they determined the Consulter's Lot, whether prosperous or adverse; or rather, because the Response of the God was gathered from drawing Lots, throwing Dice, or some such contingent Methods, which were believed to be under the Direction of the God.

350. *Et nos fas, &c.* i. e. *Fas sit et nos querere*, let us too be allowed. If we make it *fas* est, as *Ruæus* seems to understand it, the Meaning will be, *Besides it is our Duty, or it*

would even be impious in us not to go in quest of a foreign Kingdom. For *fas* signifies what is right, or a Duty towards the Gods, as *ius* does what is right and fit in respect of Men.

359. *Vocemque his auribus hausi.* This is a Pleonasm common in most Languages, which adds Strength to the Affirmation. So *Terence*, *Hec. III. 3. 3. Partim quæ perspexi his oculis, partim quæ accepi auribus.*

362. *Jamdudum.* See the Note on the first Verse of this Book.

365. *Nec tibi Diva parens.* Here *Dido* grows outrageous, and finding *Æneas* deaf to all Prayers and Intreaties, breaks forth into the

come the Object of my Love, this my Country. If you, a Phœnician born, *have left your Native-home, and here* fondly doat upon the Towers of Carthage, and are captivated with the Sight of a Libyan City, why need you be dissatisfied that we Trojans settle in the Land of Ausonia? Let us too have the Privilege to go in quest of foreign Realms. What time the Night overspreads the Earth with humid Shades, what time the sparkling Stars arise, the *pale* troubled Ghost of my Father Anchises visits me in my Dreams, and with dreadful Summons urges my *Departure*: My Son Ascanius *calls* me *hence*, and the Injury done my darling Boy, whom I defraud of the Hesperian Crown, and his destined Dominions. Nay more, *even* now the Messenger of the Gods, dispatched from Jove himself (I call them both to witness) swift gliding through the Air, bore to me his high Commands: Myself beheld the God in conspicuous Brightness entering your Walls, and with these Ears I received his Voice. Cease *then* from tormenting yourself and me by your *vain* Complaints: The Italian Coasts I pursue, not out of Choice, *but forced by Fate*.

Thus while he speaks the *Queen* views him all along from the Beginning with Looks of Dislike and Aversion, rolling her Eyes hither and thither, and with silent Glances surveys his whole Person, then thus enflamed with Wrath breaks forth: Nor Gods gave thee Birth, perfidious *Monster*! nor is Dardanus the Founder of thy Race, but frightful Caucasus on ragged flinty Cliffs brought thee forth, and Hyrcanian Tygers gave thee suck: For why should I dissemble? Or for what greater Injuries can I be reserved? Did he so much as sigh in my *deepest* Distress? Did he once move his Eyes? Did he, overcome with *Pity*, shed a Tear, or compassionate me in *the Anguish* of my Love? Where shall I begin

NOTES.

the most bitter Invektives. She first recalls all the fine Things she had said of him before in the Fondness of her Affection; and instead of

Credo equidem, nec vana fides, genus esse Deorum,

boldly asserts,

Nec tibi Diva parens, generis nec Dardanus auctor, &c.

367. *Caucasus*. An inhospitable Mountain, dividing Scythia from India; it lies between the Caspian and Euxine Seas.

367. *Hyrcanæque tigres*. Hyrcania, a Country in *Asia*, anciently a Part of *Parthia*, lying between *Media* to the West, and *Margiana* to the East, having the *Caspian* Sea on the South; its modern Name is *Tabarestan*, and is under the Dominion of the *Persians*: This Country is infested with Panthers, Leopards, Tygers, and such like Savages.

369. *Num lumina flexit*. Refers to *ille Jovis monitis immota tenebat lumina*.

373. *Nusquam*

Quæ anteferam quibus? jam jam nec maxima Juno, nec pater Saturnius aspicit hæc æquis oculis. Tuta fides est nusquam. Excepi eum ejectum litore, egentem, et demens locavi eum in parte mei regni: reduxi classem amissam, reduxi socios ejus à morte. Heu! feror incensa furiis: nunc Augur Apollo, nunc Lyciæ sortes, et nunc interpres Divum missus ab ipso Jove fert horrida jussa per auras. Scilicet is est labor Superis, ea cura sollicitat eos quictos. Ego neque teneo te, neque refello tua dicta. I, sequere Italiam ventis, pete regna per undas. Ego equidem spero te hausurum supplicia in mediis scopulis, si pia numina possunt quid, et sæpe vocaturum Dido nomine. Ego absens sequar te atris ignibus: et, cum frigida mors seduxerit artus animæ, umbra adero tibi in omnibus locis: O improbe, dabis pœnas: ego audiam, et hæc fama veniet mihi sub imos Manes.

Quæ quibus anteferam? jam jam nec maxima Juno, Nec Saturnius hæc oculis pater aspicit æquis. Nusquam tuta fides. Ejectum litore, egentem Excepi, et regni demens in parte locavi: Amissam classem, socios à morte reduxi. 375 Heu! furiis incensa feror: Nunc augur Apollo, Nunc Lyciæ sortes, nunc et Jove missus ab ipso Interpres Divum fert horrida jussa per auras. Scilicet is Superis labor est; ea cura quietos Sollicitat! neque te teneo, neque dicta refello. 380 I, sequere Italiam ventis; pete regna per undas: Spero equidem mediis, si quid pia numina possunt, Supplicia hausurum scopulis; et nomine Dido Sæpe vocaturum: sequar atris ignibus absens: Et, cum frigida mors animam seduxerit artus, 385 Omnibus umbra locis adero. Dabis, improbe, pœnas.

Audiam, et hæc Manes veniet mihi fama sub imos.
His

N O T E S.

373. *Nusquam tuta fides.* Neither among Men, says *Rueus*, who violate Faith at random, nor among the Gods, who suffer it to be violated with Impunity. *Fides* here may signify *Trust*, and then the Meaning will be, *No where, neither in Heaven nor Earth, is Gods nor Men, can one securely trust.* *Turnebus* explains it; *non tutum est quonquam in fidem recipere, it is not safe to take any one under your Protection, since even the shipwrecked, outcast Æneas, whom I so kindly received, has proved ungrateful and perfidious.*

376. *Nunc augur Apollo, &c.* Refers to what *Æneas* had said above, Verse 345.

Sed nunc Italiam magnam Gryneus Apollo, Italiam Lyciæ jussere capeſſere sortes.
And Verse 356.

Nunc etiam interpres Divum, &c.

381. *I, sequere Italiam ventis; pete regna per undas.* This *Quintilian* gives us an Instance of the ironical Stile. Nothing is more in the Character of an injured Lover than thus to order him to do the very Thing that is most contrary to her Inclination. *Servius* too observes, that she commands it in a Way that implies Diffusion, by mentioning the *Winds*

and *Waves*, terrible Names, that served to remind him of his Danger, and by using the Word *sequere*, as if *Italy* fled from him.

382. *Mediis scopulis.* May be meant of those Rocks that are in the Mid-way between *Afric*, *Sicily*, and *Sardinia*.

383. *Supplicia hausurum scopulis.* So *Cicero*, in one of his Orations, says, *Lustum nos hausimus majorem, ille animi non minorem.* Perhaps the Word *hausire*, to drink in, here made use of, has an Allusion to the Death she hoped he would die, namely, that of drowning; which was reckoned the peculiar Punishment reserved by Heaven for perfidious Lovers, as in *Ovid*, *Epist. Did.* ad *Æn.* 57.

Nec violasse fidem tentantibus æquora prodest, Perfidæ pœnas exigit ille locus.

Præcipue cum læsus amor, quia mater amorum Nuda Cytheriacis edita fertur aquis.

384. *Sequar atris ignibus absens.* Ater signifies sometimes fierce, cruel, as *Geor. IV.* 407. *atraque tigris.* *Atris ignibus* refers to the known Representation of the Furies, who were armed with Torches, which *Cicero* explains of the Stings and galling Torments of a guilty Conscience. See *Æn.* III, 331. The Meaning

begin my Complaint? Now nor Juno, *our mighty Protectress*, nor Jove himself, the common Father of the World, considers these my Wrongs with due Regard. Firm Faith no where subsists. I received him an Outcast on my Shores, an indigent Wretch, and, Fool that I was, settled him in Partnership of my Crown: His shipwrecked Fleet I renewed, his Friends from Death I saved. Ah! I am all on Fire, I am distracted with Fury to hear him thus impudently alledge; "Now the prophetic Voice of Apollo warns me away; now the Lycian Lots, and now the Messenger of the Gods, dispatched from Jove himself, through the Air conveys to me the horrid Mandate." A worthy Employment, no doubt, for the Powers above, a weighty Concern to disturb them in their peaceful State. *It were easy to confute you; but* I neither detain you, nor argue against what you have said. Go, speed your Way for Italy with the Winds, pursue this Kingdom of yours over the Waves. I hope, however (if the just Gods have any Power) thou shalt suffer the Punishment thy Crimes deserved, by being shipwrecked on the interveining Rocks, and there often call on injured Dido's Name. I, tho' absent, will pursue thy guilty Mind like a Fury, armed with black vengeful Flames: And, when cold Death shall dis sever from the Soul these Limbs, my Ghost shall haunt thee in every Place: Vengeance, Miscreant! awaits thee: I shall hear it; even in the deep infernal Shades these glad Tidings shall reach me. With these Words

N O T E S.

Meaning therefore is, that the Remembrance of Dido, whom he had abandoned, tho' absent, would still haunt his guilty Mind like a grim Fury. This Satisfaction she would have while in Life, and then in the next Words, *Et, cum frigida mors, &c.* she rejoices at the Thought of being disengaged by Death from the Shackles and Incumbrance of a Body, when her Ghost should be at liberty to range over the Universe, and pursue him wherever he went. *Servius* however explains *atris ignibus* of the black or dreary Flames of Dido's Funeral-pile. To take *absens*, with *Dr. Trapp*, and some others, for *mortua*, as we say of a Person when dead, *he is gone*, seems forced and unnatural, besides that it makes *Virgil* guilty of mere Tautology in the following Line.

385. *Et, cum frigida mors, &c.* The same Sentiment is thus expressed by *Horace*, *Epod. V.*

*Quin, ubi perire jussus exspiravero,
Nocturnus occurram furor;
Petamque vultus umbra curvis ungibus,
Quæ vis Deorum est Manium;
Et iniquitatis assidens præcordiis,
Pavore somnos auferam.*

386. *Omnibus umbra locis adero.*—*Manes* *veniet mihi sub imos.* The Ancients observed a threefold Distinction in the immortal Part of the human Nature, *viz.* the Phantom or Shade, *umbra*, which commonly frequented the Place where the Body was interred, or haunted those Abodes to which it had been accustomed in Life; the *Manes*, which was confined to the infernal Regions; and the *Spirit*, which returned to Heaven, its original Habitation, according to those Verses ascribed to *Ovid*;

—*tumulum circumvolat umbra,
Orcus habet manes, spiritus æstra petit.*

402. *Ac*

His dictis abruptis sermonem medium, et ægra fugit auras; avertitque et aufert se ex oculis, linquens eum metu cunctantem et parantem dicere multa. Famulæ suscipiunt eam referuntque marmoreo thalamo ejus collapsa membra, reponuntque stratis. At pius Æneas, quanquam cupit solando lenire eam dolentem, et avertere ejus curas dictis, gemens multa, labefactusque animum magno amore, tamen exsequitur iussa Divum, revisitque classem. Tum vero Teucri incumbunt, et deducunt celsas naves toto litore: unctâ carina natat, feruntque sylvis frondentes ramos, et robora infabricata, præ studio fugæ. Cernas eos migrantes, ruentesque ex totâ urbe. At veluti cum formicæ memores hyemis populant ingentem acervum farris, reponuntque testis, nigrum agmen in campis, convectantque prædam per herbas in angustis calle; pars obnixæ humeris trudunt grandia frumenta; pars cogunt agmina, castigantque moras: omnis semita servet opere. O Dido, quis sensus tunc erat tibi cernenti talia? quosve genitus dabas? cum prospiceres ex summâ arce litora latè fervere, videresque ante oculos totum æquor misceri tantis clamoribus? O improbe amor, quid non cogis mortalia pectora facere!

His medium dictis sermonem abruptis, et auras Ægra fugit, seque ex oculis avertit et aufert; Linquens multa metu cunctantem et multa parantem 390

Dicere. Suscipiunt famulæ, collapsaque membra Marmoreo referunt thalamo, stratisque reponunt.

At pius Æneas, quanquam lenire dolentem Solando cupit, et dictis avertere curas, Multa gemens, magnoque animum labefactus amore, 395

Iussa tamen Divum exsequitur, classemque revisit. Tum verò Teucri incumbunt, et litore celsas Deducunt toto naves: natat unctâ carina, Frondentesque ferunt remos, et robora silvis Infabricata, fugæ studio. 400

Migrantes cernas, totâque ex urbe ruentes. Ac veluti ingentem formicæ farris acervum Cum populant, hyemis memores, testoque ponunt, It nigrum campis agmen, prædamque per herbas Convectant calle angustis; pars grandia trudunt 405 Obnixæ frumenta humeris; pars agmina cogunt, Castigantque moras: opere omnis semita servet.

Quis tibi tunc, Dido, cernenti talia sensus? Quosve dabas gemitus, cum litora fervere latè Prospiceres arce ex summâ, totumque videres 410 Misceri ante oculos tantis clamoribus æquor? Improbe amor, quid non mortalia pectora cogis!

Ire

clamoribus? O improbe amor, quid non cogis mortalia pectora facere!

NOTES.

402. *At veluti*—cum formicæ, &c. These little Insects are very fit Examples of Labour, Assiduity, and Foresight;

Parvula, nam exemplo est, magni formica laboris

Ore trahit quodcumque potest, atque addit acervum quem fruit, baud ignara ac non incauta futuri. Hor. Sat. Lib. I. 1. 33.

This Comparison Fulvius Ursinus observes Virgil had imitated from the fourth Book of Apollonius Rhodius's Argonautics.

405. *Convectant*. This Word represents

those little Animals trudging often backward and forward, and returning again and again to their Cells full loaded, like Soldiers reaping the Spoils of an Enemy:

Convectare juvat prædas et vivere rapto.

Æn. VII. 749.

We may observe in what strong Language this Simile is conveyed. *Populant ingentem acervum,—reponunt testis,—it nigrum campis agmen,—prædam convectant,—pars trudunt grandia frumenta,—obnixæ humeris.*—All this shews how, by the Force of Expression, by elegant Figures,

Words she breaks off in the Middle of the Conference, and sickening shuns the Light: *Sudden* she turns about, and flings away out of *the Hero's* Sight, leaving him greatly perplexed through Fear, and preparing to make a thousand Apologies. Her Maids lift her up, bear her fainting Limbs into her Marble Bed-chamber, and gently lay her on the *royal* Couch.

Mean while the pious Prince, tho' by *all* solacing Means he is solicitous to ease her Grief, and by *soothing* Words to divert her Anguish, heaving many a Sigh, and staggered in his Mind by *the* mighty *Power of Love*; yet he gives Obedience to the Commands of the Gods, and revisits his Fleet. Then indeed the Trojans intensely ply *their Work*, and launch the Ships all along the Shore: the pitchy Keel *now* floats; through eager Haste to sail, they bring from the Woods Oars unstripped of Leaves, and unfashioned Timber. You might have seen them removing *to the Shore*, and pouring from all Quarters of the Town: As when a *Swarm* of Ants, mindful of *approaching* Winter, plunder a large Granary of Corn, and hoard it up in their Cell; the black Battalion marches over the Plains, and along the narrow Track they convey their Booty through the Meadows: Some, shoving with their Shoulders, push forward the cumbrous Grains; some rally the *straggling* Bands, and chastise those that lag behind: The Path all glows with the Work.

Unhappy Dido, how wast thou then affected with so sad a Prospect? What Groans didst thou utter, when from thy lofty Tower thou beheldst the Shore in its wide Extent filled with bustling Crouds, and saw full in thy View the whole watery Plain resounding with such mingled Shouts of *the departing Crew*. Imperious, unrelenting Love, how irresistible is thy Sway over the Minds of Mortals!

N O T E S.

Figures, and proper Images, the lowest Subjects may be raised to true sublime.

405. *Trudunt obnixæ humeris*. By this the Poet gives us a lively Idea both of their Eagerness and Strength, which *Pliny* observes to be surprizingly great considering the small Size of the Animal. *Si quis comparat onera corporibus eorum, fateatur nullis portione vires esse majores*. This Circumstance of their shoving forward the larger Grains with their Shoulders, the same Writer confirms even in *Virgil's* own Words; *Majora aversæ postremis pedibus*

moliuntur, humeris obnixæ. Nat. Hist. Lib. XI. Cap. 30.

412. *Improbe amor*, &c. The same Apostrophe is made to Avarice, *Æn.* III. 56.

—quid non mortalia pectora cogis

Auri sacra fames!

The Epithet *improbus* signifies fierce, unrelenting, uncontrollable, outrageous, and violent to that Degree as to stick at nothing; as will appear from the Manner in which it is applied elsewhere. To assiduous, indefatigable Labour, *Geor.* I. 145.

Iterum cogitur ire in lacrymas, iterum tentare eum precando, et supplex submittere animos auri : ne quid relinquat inexpertum, moritura frustra. O Anna, vides properari in toto litore circum ; convenire undique ; carbasus jam vocat auras ; et læti nautæ imposuere coronas puppibus. O soror, si ego potui sperare hunc tantum dolorem potui perferre, — et poteris perferre eum : Anna tam : exsequere hoc unum mihi miseræ. Nam ille perfidus solebat colere te solum, etiam credere arcanos sensus tibi ; tu sola noras molles aditus et tempora viri. Soror, I, atque supplex affare superbum hostem : ego non juravi Aulide cum Danaïs exscindere Trojanam gentem, misisse classem ad Pergamam : nec revelli cineres mansue patris Anchisæ. Cur negat demittere mea dicta in duras aures ? Quid ruit ? det hoc extremum munus miseræ amanti, expectet facilemque fugam, ventosque ferentes. Jam non oro antiquum conjugium, quod prodidit ;

Ire iterum in lacrymas, iterum tentare precando
Cogitur, et supplex animos submittere amoris ;
Ne quid inexpertum, frustra moritura, relinquat.
Anna, vides toto properari litore circum ; 416
Undique convenere ; vocat jam carbasus auras,
Puppibus et læti nautæ imposuere coronas.
Hunc ego si potui tantum sperare dolorem —
Et perferre, soror, potero : miseræ hoc tamen unum
Exsequere, Anna, mihi : solam nam perfidus ille 421
Te colere, arcanos etiam tibi credere sensus :
Sola viri molles aditus, et tempora noras.
I, soror, atque hostem supplex affare superbum :
Non ego cum Danaïs Trojanam exscindere gentem
Aulide juravi, classemve ad Pergamam misi ; 426
Nec patris Anchisæ cinerem Manesve revelli.
Cur mea dicta negat duras demittere in aures ?
Quò ruit ? extremum hoc miseræ det munus amanti ;
Expectet facilemque fugam, ventosque ferentes. 430
Non jam conjugium antiquum, quod prodidit, oro ;
Nec

N O T E S.

- labor omnia vincit*
Improbis.
 To a Wolf raving for his Prey, Æn. IX. 62.
— ille asper, et improbus ira,
Sævit in absentes.
 To cruel, adverse Fortune, Æn. II. 79.
— nec, si miserum fortuna Sinonem
Finxit, vanum etiam mendacemque improba
finget.
 To the Violence and Impetuosity with which a huge Stone tumbles down a Precipice, Æn. XII. 687.
Fertur in abruptum magno mons improbus ælu,
whicli answers to Homer's λαός ἀναιδής.
 413. *Ire in lacrymas, — tentare precando cogitur.* As he had used the Word *cogis*, Verse 12. so here he repeats the same Word, and shews the constraining Power of Love in Dido's Conduct ; *cogitur, she is forced*, in spite of her Pride, her Resentment, her Resolutions, her Imprecations.
 414. *Animos.* Some read *animum*, but *animos* is more elegant ; it implies that Love gets the better of all her other Passions, particu-

- larly her Indignation, her Pride, her keen Resentment, as we have said. For so the Word *animos* is used : *Vince animos, iramque.*
 415. *Frustra moritura.* Interpreters are divided about the Meaning of the Word *frustra* in this Place ; *Servius* joins it with *inexpertum*, that she might leave nothing unattempted, tho' in vain, since she was determined to die. But it is more like a Lover still to entertain some glimmering Hope, so long as her Object is within Reach. Wherefore we have taken it in the same Sense with Bishop Douglass :
Left she answer, but cause, her Death par-
wayit,
Her list na Thing behind leif unassayit.
Frustra is used the same Way by *Cicero*.
 418. *Puppibus. — imposuere coronas.* It was the Custom of the Mariners to deck the Sterns of their Ships with Garlands both at setting sail, as here, and at landing, as *Geor. I. 303.*
Ceu pressæ cum jam portum tetigere carinæ,
Puppibus et læti nautæ imposuere coronas.
 The Reason why they thus adorned the Sterns was because there was a Chapel in Honour of

Mortals! She is constrained once more to have Recourse to Tears, once more to assail *his Heart* by Prayers, and in a suppliant Strain to subject *all* the Powers of her Soul to Love: Lest by leaving any Means unattempted, she should throw away her Life rashly, and without Cause. Anna, thou seest over all the Shore *how* they are hastening to be gone: The whole Bands are drawn together: The hoisted Canvass now invites the Gales; and the joyful Mariners have crowned their Sterns with Garlands. O Sister, had I been able to foresee this fatal Blow, *I could also have born it.*—And even as it is I shall be able to bear it. Yet, *my dearest Anna*, deny not this one Request to thy wretched, *despairing* Sister: For yon perfidious Man made you the sole Object of his Esteem, and even intrusted you with the Secrets of his Soul; you alone knew the fair Occasions and soft Approaches to his Heart. Go, Sister, and in suppliant Terms bespeak the haughty Foe: I never conspired with the Greeks at Aulis to extirpate the Trojan Race, nor sent a Fleet to Troy: Nor did I disturb the Ashes and Manes of his Father Anchises. Why does he stop his unrelenting Ears to my Words? Whither does he fly? Let him grant *but* this last Favour to his unhappy, *despairing* Lover; to defer his Flight till it be safe, and till the Winds blow fair. I plead no more the sacred, venerable Name of Wedlock, which he has betrayed: Nor that he should deprive himself

N O T E S.

of the Gods *Patæci*, whose Statues were erected on the Sterns, as the Patrons and Protectors of the Ship. Hence says *Perfius*, Sat. VI. 30.

—*Tonio jacet ipse in hore, et una
Ingentes de puppe Dei.*

And *Ovid*, Epist. *Parid.* ad *Hel.* 112.

Accipit et pictos puppis adunca Deos.

See *Banier's Mythology*, Vol. II. B. VII. Ch. 10.

419. *Hunc ego si potui, &c.* Instead of connecting this Line immediately with the following, I suppose the Sentence here to be abrupt, and have added what I take to be understood. Such a hasty, abrupt Transition, is perfectly agreeable to *Dido's* present Temper of Mind, and shews the Propriety of *potero* being in the Future, which is otherwise hardly to be justified by any poetical License whatever.

424. *Hofem—superbus.* The ancient Romans used *hofis* in the Sense of *hoffer*. *Hofis*

enim apud majores nostros is dicebatur, quem nunc peregrinum dicimus, Cic. de Off. Lib. I. 12. And *Servius* tells us some took the Word here to be used in that Sense.

426. *Aside.* Aulis is an Island in the Archipelago, where the Greeks, in their Way to the Siege of Troy, took an Oath never to return to their own Country till they had taken that City.

430. *Ventisq; ferentis.* i. e. *Ventisq; ferentibus*, as in *Seneca de B. P. C.* 27. *Navigantes securus et ferens ventus aditantes.* So *Pliny* in his *Panegyric*, *Vento ferentis at terrens cursus optentur.* In like Manner *Homer* says, *φεροντες αἰετος*.

431. *Antiquum.* I take here in the same Sense in which *antiquus* and *antiquissimus* are used by *Cicero*. So *Servius* explains *Ant.* l. 535.

—*Tenua antiqua, potens armis.*
antiqua, i. e. *subilis*. Or it may signify *Marriage*, which he (*Æneas*) seems an object, old-fashioned Thing.

*ne ut careat pulchro Lat-
tio, relinquatque regnum :
Peto inane tempus, re-
quiem spatiumque furori,
dum mea fortuna doceat
me victam dolere. Oro te
hanc extremam veniam :
(miserere sororis) quam
cum dederit mihi, remit-
tam eam cum cumulatione mor-
te. Orabat talibus, so-
rorque miserrima forteque
refertque tales fletus : sed
ille movetur nullis fletibus,
aut tractabilis audit ulla
voces. Fata obstant ; De-
usque obstruit placidas au-
res viri. Ac veluti cum
Alpini Boreæ, nunc hinc,
nunc illinc, certant inter
se flatibus erueri quercum
validam : annesso robore ;
stridor it, et frondes altæ
conferunt terram, con-
cussio stipite ; ipsa quer-
cus hæret scopulis, et ten-
dit tantum radice ad Tar-
tara, quantum vertice ten-
dit ad ætherias auras.
Haud secus heros tunditur
hinc atque hinc assiduus
vexibus, et persentit curas
magno pectore : mens ma-
net immota ; inanes la-
crymæ volvuntur. Tum
verò infelix Dido exterrita
fatiscit orat mortem : tædet eam tueri convexa cæli.*

*Nec pulchro ut Latio careat, regnumque relinquat :
Tempus inane peto, requiem spatiumque furori ;
Dum mea me vitam doceat fortuna dolere.
Extremam hanc oro veniam : (miserere sororis) 435
Quam mihi cum dederit, cumulatam morte remit-
tam.*

*Talibus orabat ; talesque miserrima fletus
Fertque refertque soror : sed nullis ille movetur
Fletibus, aut voces ulla tractabilis audit. 439
Fata obstant ; placidasque viri Deus obstruit aures.
Ac veluti annosam valido cum robore quercum
Alpini Boreæ nunc hinc, nunc flatibus illinc
Eruere inter se certant ; it stridor, et altè
Consternunt terram concussio stipite frondes ;
Ipsa hæret scopulis, et quantum vertice ad auras 445
Ætherias, tantum radice in Tartara tendit :
Haud secus assiduus hinc atque hinc vocibus heros
Tunditur, et magno persentit pectore curas.
Mens inmotam manet ; lacrymæ volvuntur inanes
Tum verò infelix fatiscit exterrita Dido 450
Mortem orat : tædet cæli convexa tueri.*

Quo

NOTES.

432. *Pulchro Latio.* Laticum, which charms and captivates his Heart so much.

433. *Tempus inane.* A short Space of Time, merely for its own Sake, without requiring him to perform his Marriage-vow. Or *tempus inane* may signify a little Time, which is but just nothing, and which he can easily spare.

434. *Dum mea me, &c.* The same Sentiment is thus expressed in other Words by Ovid, *Epist. Did. Æn.* 179.

Dum fræta mitescunt, et amor : dum tempore et usu

Fortiter edisco tristitiâ possi pati.

436. *Quam mihi cum, &c.* This is, I think, the most perplexed Verse in the whole Æneid ; it would be needless to trouble the Reader with the various Readings of the Words, and the various Glosses put upon them. *Ruæus's* Reading is that which is now most generally approved, and therefore I have followed it : Tho' I must own I am far from

being quite satisfied with it, chiefly because it is at best but a lucky Conjecture ; and then it makes *Dido* discover to her Sister her Purpose of killing herself, which she appears careful above all Things to conceal from her, Verse 477.

Consilium vultu tegit, ac spem fronte serenat. *Servius* reads,

Quam mihi cum dederis cumulatam, morte relinquam,

and explains the Passage thus : *Quod beneficium cum mihi cumulatam dederis, sola morte derelinquam ; With which Favour (oben you have) fully gratified me, nothing but Death shall part us.*

438. *Fertque refertque.* *Non ab Ænea, qui nihil dicit.* The *refert* cannot refer to *Æneas*, says *Servius*, because he makes no Reply.

440. *Placidasque—obstruit aures.* Either stops his Ears, *quo minus sint placidæ*, or natura placidas.

442. *Alpini*

himself of fair Latium, and relinquish *his Hopes* of a Kingdom. I ask but a *few* trifling, insignificant Moments; a *short* Respite and Interval from distracting Pain, till, subdued by Fortune, I learn to sustain my Woes. This Favour I implore as the last (pity thy Sister) which when he has granted, I shall send him away completely happy in my Death.

To this Effect she prayed, and her Sister, deeply distressed *on her Account*, bears once and again the mournful Message to Æneas: But by none of her mournful Messages is he moved, nor listens with calm Regard to any Expostulations. The Fates stand in his Way, and Heaven renders him deaf to all Entreaty. And as the Alpine North-winds by *violent* Blasts, now on this Side, now on that, strive with joint Force to overturn a sturdy ancient Oak; its Howlings pierce *the Skies*, and the Leaves strow the Ground in Heaps, while the Trunk bends to the Shock: *The Tree* itself cleaves fast to the Rocks; and as high as it shoots up its Top into the ethereal Regions, so deep it descends with its Root towards the Tartarean Shades: Just so the Heroe on this Side and that Side is plied with importunate Remonstrances, and *thence* feels deep Pangs in his mighty Soul: *But* his Mind remains unmoved; *only a few* vain, useless Tears, roll down *his Checks*.

Then indeed unhappy Dido, struck to the Heart by her *untoward* Fate, longs for Death; she loaths to view the Canopy of Heaven.

The

NOTES.

442. *Alpini Boreæ*. The Alps lie northward in respect of *Mantua* and a great Part of *Italy*: This Expression therefore represents the North-wind, as having his Seat in those Mountains, and from thence descending in Storm and Hurricane.

443. *Altè*. To some Depth, or in Heaps. Some Copies however read *altæ*, to agree with *frondes*; but the former is by far the more elegant.

446. *Tantum radice*, &c. According to Naturalists, who say the Length of the Roots is equal to that of the Body of the Tree.

Servius.
448. *Perfentit*. Has a deep or thorough Feeling.

449. *Inanes*. Unavailing both with respect to himself and *Dido*, as they produced not the Effect she desired, and altered not his steadfast Resolution,

451. *Cæli convexa*. From this Passage it is plain that *convexus* in *Latin* has a quite different Signification from *convex* in *English*; for *convexa cæli* here can never be opposed to *concava cæli*, because the convex Face of the Heavens is to Mortals invisible. *Convexa cæli* can signify nothing but the arched or vaulted Heavens, *cavum cæli convexitatem*, as the ingenious Dr. Clarke explains it. In like Manner, *Æn. I. 310*. *In convexo nemorum* signifies *in cava convexitate nemorum*; In the *Bosom*, or under the Shelter of the bending Groves. To confirm this Sense of the Word, I shall only quote one other Passage, which is decisive, being in a grave, Prose-author, where no licentious Abuse of Words can be alledged. It is in the second Book of *Justin*, Cap. 10. speaking of *Xerxes's* Exploits, he says, —*Et montes in planum ducebat, et convexa vallium æquabat*.

455. *Obscæ*.

Quò magis peragat inceptum, relinquatque lucem; cum imponeret dona thuricremis aris, vidit (horrendum dictu!) sacros latices nigrescere, vinaque fusa vertere se in obscœnum cruorem. Effata est hoc visum nulli, non ipsi effata forori. Præterea, fuit in tectis de marmore templum antiqui conjugis de marmore fuit in tectis, quod colebat miro honore, revinctum niveis velleribus et festâ fronde. Hinc voces et verba viri vocantis visa sunt exaudiri, cum obscura nox teneret terras. Solaque bubo sæpe visa est queri ferali carmine super culminibus, et ducere longas voces in fletum. Prætereaque multa prædicta piorum vatum horrificant eam terribili monitu. Ipse Æneas ferus agit eam suentem in somnis: semperque videtur sibi relinqui sola, semper ire longam viam incommitata, et quærere Tyrios in desertâ terrâ. Vultui demens Pentheus videt agmina Eumenidum, et geminum solem, et Thebas ostendere se duplices: aut veluti Agamemnonius Orestes agitur scenis, cum fugit matrem armatam facibus et atris serpentibus, ultricesque Diræ sedent in limine. Ergo ubi Dido evicta dolore concepit Furias, decrevitque mori, ipsa exigit secum tempus modumque; et aggressa mœstam sororem his dictis,

Quò magis inceptum peragat, lucemque relinquat, Vidit, thuricremis cum dona imponeret aris, Horrendum dictu, latices nigrescere sacros; Fusaque in obscœnum se vertere vina cruorem. 455 Hoc visum nulli, non ipsi effata forori. Præterea, fuit in tectis de marmore templum Conjugis antiqui, miro quod honore colebat, Velleribus niveis, et festâ fronde revinctum. Hinc exaudiri voces, et verba vocantis 460 Visa viri, nox cum terras obscura teneret. Solaque culminibus ferali carmine bubo Sæpe queri, et longas in fletum ducere voces. Multaque præterea vatum prædicta piorum Terribili monitu horrificant. Agit ipse furentem In somnis ferus Æneas: semperque relinqui 465 Sola sibi, semper longam incommitata videtur Ire viam, et Tyrios desertâ quærere terrâ. Eumenidum veluti demens videt agmina Pentheus, Et Solem geminum, et duplices se ostendere Thebas: Aut Agamemnonius scenis agitur Orestes, 470 Armatam facibus matrem et serpentibus atris Cum fugit, ultricesque sedent in limine Diræ. Ergo ubi concepit Furias, evicta dolore, Decrevitque mori, tempus secum ipsa modumque Exigit; et mœstam dictis aggressa sororem, 476 Consilium

N O T E S.

455. *Obscœnum cruorem.* Servius explains obscœnum by mali ominis. As in the third Æneid, Obscœnas pelagi volucres.

457. *Templum.* Some explain this of his Sepulchre, which among the Heathens were the first Temples, it being customary with them to consecrate the Places where their Ancestors were interred: Others, which comes to the same Thing, of a Chapel sacred to his Honour; others, in fine, tho' I know not by what Authority, of an Image or Statue consecrated to him.

459. *Velleribus niveis, &c.* Servius is of opinion that Virgil is here alluding to a Part of

the nuptial Ceremonies among the Romans, it being customary for the Bride, when she came to the Door of the Bridegroom's House, which was garnished with Flowers and Leaves, to bind about the Posts with woollen Lints, and wash them over with melted Tallow, to keep out Infection and Sorcery. Thus, according to him, Dido in building this Temple or Shrine to Sichæus, her first Lord, had devoted herself to him for ever, by performing the same nuptial Rites towards him as if he had been alive, and thereby signified her Resolution never to marry another. Hence she says afterwards, Verse 552.

Non

The more to prompt her to execute her Purpose, and to part with the *Light of Life*, while she was presenting her Offerings upon the Altar that smoaked with Incense, she beheld, horrid to relate! the sacred Liquors grow black, and the shed Wine turn into loathsome, inauspicious Blood. This Vision she revealed to none, not even to her Sister. Besides, there was in the Palace a Marble-shrine *in honour* of her former Husband, to which she paid extraordinary Veneration, *having it* encircled with snowy Fillets of Wool and festival Garlands. Hence Voices were heard, and the Words of her Husband calling her seemed to sound in her Ears, when the darksome Night shrouded the Earth: And on the House-tops the solitary Owl often complained in doleful Ditty, and spun out his long Notes in a mournful Strain. Besides, many Predictions of pious Prophets terrify her with dreadful Forebodings. Æneas himself, now stern and cruel, disturbs her raving *Fancy* in her Sleep: And still she seems to be abandoned in Solitude, still to be going a long tedious Journey, with no Attendance; and to be in quest of her Tyrians in *some* desert Country. As frantic Pentheus sees Troops of Furies, two Suns, and Thebes appear double: Or like Orestes, Agamemnon's Son, with Distraction tossed on the Stage, when he flies from his Mother armed with Fire-brands and black Snakes, and the avenging Furies are planted in the Temple-gate.

When therefore, overpowered with Grief, she had taken the Furies *into her Breast*, and determined on Death; she ponders the Time and Manner with herself, and thus accosting her Sister, the Partner

N O T E S.

Non servata fides cineri promissa Sichæo.
But the Opinion of others is easier and more natural, that it has a Reference to the general Custom of adorning the Door-posts of Temples with Fillets of Wool, and Flowers, especially on Holydays.

462. *Solaque.* Some read *seraque.*

464. *Piorum.* Others read *priorum*; but the former is preferable, both as it is a proper Epithet of Prophets, and as *prædicta* implies *priorum*, and renders it superfluous.

469. *Pentheus.* The Son of *Cadmus*, and King of *Thebes* in *Bæotia*, who, for prohibiting his Subjects from the Worship of *Bacchus*, was punished by that God with Madness. In

one of his Fits he offered Violation to the Bacchanals as they were celebrating their Orgies on Mount *Citheron*, for which they tore him in Pieces, his Mother and Aunts being of the Number. This is according to the Fable in *Ovid*, *Met.* III. 700. But those who would see the true History of this unfortunate Prince, I refer to *Banier's Mythology*. *Euripides*, in his *Bacchanals*, brings in *Pentheus* thus speaking; *Και μὲν ὅραν μοι δὴ μὲν ἡλίας δόκω, δισσῶς δὲ Θηβας.* Which is just *Virgil's*

Et solem geminum, et duplices se ostendere Thebas.

471. *Orestes.* See the Note on *Æn.* III. 331.

481. *Æthi-*

regit consilium vultu, ac serenat spem fronte : O germana, gratare forori, inveni viam, quæ reddat eum mihi, vel solvat me amantem ab eo. Juxta finem Oceani, cadentemque solem, est ultimus locus Æthiopum, ubi maximus Atlas humero torquet stellis ardentibus aptum : Hinc mihi Massylæ gentis monstrata sacerdos ; Hesperidum templi custos, epulasque draconi Quæ dabat, et sacros servabat in arbore ramos, 485 Spargens humida mella, soporiferumque papaver : Hæc se carminibus promittit solvere mentes Quas velit ; at aliis duras immittere curas ; Sistere aquam fluviis, et vertere sidera retro ; Nocturnosque ciet Manes. Mugire videbis 490 Sub pedibus terram, et descendere montibus ornos. Testor, cara, Deos, et te, germana, tuumque Dulce caput, magicas invitam accingier artes. Tu secreta pyram tecto interiore sub auras Erige ; et arma viri, thalamo quæ fixa reliquit 495 Impius, exuviasque omnes, lectumque jugalem, Quo perii, superimponas. Abolere nefandi Cuncta viri monumenta jubet, monstratque sacerdos.

Hæc
exuvias, lectumque jugalem, quo perii. Sacerdos jubet monstratque mihi abolere cuncta monumenta viri.

N O T E S.

481. *Æthiopum.* Æthiopia is a vast Country in *Asia*, now the Land of the *Abyssins*. It lies all within the torrid Zone, which is the Reason of the Name, *Æthiops* being compounded of the two Greek Words *αἴθρῃν*, *torrere*, and *ὄψ*, *aspectus*, because the Inhabitants are scorched with the Heat of the Sun.

481. *Maximus Atlas.* The Rise of this poetical Fiction is thus delivered by *Mela*, Lib. III. Cap. 10. *In arenis mons est Atlas, dense conflurgens, verum incisus undique rupibus præceps. — Qui, quod alius, quam conspici potest, usque in nubila erigitur, cælum et sidera non tangere modo vertice, sed sustinere quoque dictus est.*

482. *Torquet.* Servius renders it *sustinet, portat* ; but the Sense we have given is common, and full as applicable.

482. *Stellis ardentibus aptum.* Aptus here

signifies *fitted, joined, fitly set, spangled, stud-ded, or adorned*, as the Word is used by *Cicero* : *Fulgentem gladium e lacunari seta equina aptum.* In *Tullius*. And in the third Book of *Nat. Deor.* speaking of the Order of the Stars, he says : *Inter se omnia connexa et apta.* It is derived from the old Verb *apere*, to bind, or join compactly together.

Sic nbi non erimus, cum corporis atque animai Discidium fuerit, quibus e sumus uniter apti.
Lucr. Lib. V.

And again,

—nos nil lædit veste carere

Purpurea, atque auro signisque ingentibus apta.
484. *Hesperidian templi custos.* The *Hesperides* were the Daughters of *Atlas*, who, according to the Fable, possessed a Garden where-in grew golden Apples, consecrated to *Venus* ; which

Partner of her Grief, covers her Intention in her Looks, and puts on a serene Air of Hope. Rejoice, O Sister, with a Sister, I have found an Expedient, which will *either* restore him to me, or set my Love-sick Soul at Liberty from him. Nigh the Extremity of the Ocean, and the setting Sun, the utmost Boundary of Æthiopia lies, where mighty Atlas on his Shoulder whirls about the celestial Globe spangled with refulgent Stars: From hence appeared to me a Priestess of the Massylian Nation; the Guardian of the Temple of the Hesperides, who supplied the Dragon with Food, and watched the sacred Branches on the Tree, infusing liquid Honey and soporiferous Poppy. She undertakes by Charms to release any Souls whom she pleases from the Power of Love; and to entail on others a Load of irksom, *amorous* Cares: To stop the Course of Rivers, and turn the Stars backward: She summons up Ghosts by Night: You shall see the Earth bellowing under her Feet, and the wild Ashes from the Mountains at *her Command* descend. Sister dear, I call the Gods, and you, and that sweet Life of thine to witness, that it is against my Will I set about these magic Arts. Do you in Secrecy erect a Funeral-pile in the inner Court under the open Air, and lay upon it his Arms, which he, impiously base, left fixed in my Bed-chamber, with all his Cloaths, and the Nuptial-bed in which I was undone. The Priestess orders and directs me to destroy every Monument of that execrable Man. Having thus said she ceases: At the

N O T E S.

which Apples *Hercules* carried off, having slain the Dragon that kept them. But in Reality they were Shepherdesses of noble Birth, whose Flocks bore Wool of a reddish Colour, somewhat resembling Gold, and which *Hercules* plundered, having first slain the Keeper. The Greek Name for Sheep *μυλα*, signifying also Apples, made the Poets feign that *Hercules* had stole the Apples (*mala*) of the *Hesperides*; and their Keeper's Name being *Draco*, gave them a Handle to say they were kept by a literal Dragon.

486. *Soporiferumque papaver.* As the Dragon was to be continually awake, hence a Question arises how the Priestess came to feed him with soporiferous Poppy? Some will have it that these Poppies, with the Honey, were his proper Food, and had no Effect to lay him asleep; it being observed, that a Composition of Honey and Poppy-seed dried was among

the Delicacies used by the Ancients. *Papaveris sativi tria genera: candidum, cujus semen rostum in secunda mensa cum melle apud antiquos dabatur.* Plin. XIX. 8. Others alledge, that it was in order to procure Sleep to him at certain Intervals. Perhaps it is only mentioned to shew the Power of this Sorceress, that she was able to lay asleep even the wakeful Dragon. Lastly, *Servius* is of opinion that Poppy, which procures Sleep to Men, has a contrary Effect on Dragons, and keeps those Animals awake. Others, to avoid this Difficulty, make a full stop at *ramos*, and connect this Line with the following.

495. *Et arma viri.* The Sword which *Æneas* had accidentally left in *Dido's* Bed-chamber, — *exuvias ensaque relictum.* 507.

498. *Jubet.* Other Copies read *juvat.* As it stands, *jubet* signifies *she commands*, and *monstrat* implies the Reason given for that Command.

K k

499. *Pal-*

Dido effata hæc flet :
simul pallor occupat ejus
ora. Anna tamen non cre-
dit germanam prætexere
funera novis sacris : nec
concepit tantos furores esse
in ejus mente, aut timet
graviore quam quæ eve-
nerant in morte Sichæi.
Ergo parat quæ erant
justa. At Regina, in-
genti pyrâ erectâ sub au-
ras in penetrali sedē, è
tædis atque scetâ ilice, in-
tenditque locum fertis, et co-
ronat eum funereâ fronde:
supra, locat in toro ejus
exuvias, ensēque reli-
ctum, effigiemque, haud
ignara futuri. Aræ sunt
circum : et sacerdos effusa
crines tonat ore tercentum
Deos, Erebumque, Cha-
osque, tergeminaque He-
caten, tria ora virginis
Dianæ. Sparserat et si-
mulatos latices fontis A-
vernī. Et pubentes her-
bæ messæ abenis falcibus
ad lunam quærentur, cum
lacte nigri veneni. Et
anior equæ revulsus de fronte nascentis equi et præreptus matri quæritur.

Hæc effata flet : pallor simul occupat ora.
 Non tamen Anna novis prætexere funera sacris
 Germanam credit : nec tantos mentem furores
 Concipit : aut graviore timet quam morte Sichæi.
 Ergo justâ parat.
 At Regina, pyrâ penetrali in sede sub auras
 Erectâ ingenti, tædis atque ilice scetâ, 505
 Intenditque locum fertis, et fronde coronat
 Funereâ : super exuvias, ensēque relictum,
 Effigiemque toro locat, haud ignara futuri.
 Stant aræ circum : et crines effusa sacerdos 509
 Tercentum tonat ore Deos, Erebumque, Chaosque,
 Tergeminamque Hecaten, tria virginis ora Dianæ.
 Sparserat et latices simulatos fontis Averni :
 Falcibus et messæ ad Lunam quærentur ahēnis
 Pubentes herbæ, nigri cum lacte veneni :
 Quæritur et nascentis equi de fronte revulsus, 515
 Et matri præreptus amor.

Ipsa

NOTES.

499. Pallor—occupat ora. Some Copies read *inficit ora* : As in Horace, Epod. Ode VII. 15.

Tacent, et albus ora pallor inficit.

508. Effigiemque toro locat. One of the Rites of Magic was to prepare an Image of the Person against whom the Incantment was designed, either of Wax or Wool, and use it in the same Manner as they would have used the Person himself had he been in their Power ;

—terque hæc altaria circum

Effigiem dūco. Ecl. VIII. 75.

Linus ut hic durefcit, et hæc ut cera liquefcit

Uno eodemque igni : sic nostro Daphnis amore.

Ibid. 80.

510. Tercentum tonat. Servius tells us, that in the sacred Rites of Hecate in particular they used to imitate Thunder, which gives a Propriety to the Word tonat.

511. Tergeminamque Hecaten. This Goddess was called Luna, the Moon, in Heaven ; Diana on Earth ; Proserpina in Hell. Hecate was not so properly her Name, as an Epithet given her to denote her hundred various Qua-

lities, from *ἐκατον*, centum ; or because she was appeased by a hundred Victims. The same Goddess was also painted with three Heads, one of a Horse, another of a Dog, and the third of a Man. By these some understand the three different Phases of the Moon.

512. Latices simulatos. In performing their religious Rites, those Materials requisite to the sacred Occasion that could not be conveniently procured, were allowed to be emblematically represented. Thus when Animals rare, and not easy to be got, were appointed to be sacrificed, a Substitution was sometimes admitted of Bread, or waxen Images of those Animals.

512. Fontis Averni. The *Avernus* is a Lake in *Campania*, fabled to be the Mouth of Hell, and thus described, *Æn. VI. 237.*

Spelunca alta fuit, vastoque immanis hiatus
Scrupesca, tuta lacu nigro nemorumque tenebris.
Quam super baud ullæ poterant impune vo-
lantes

Tendere iter peninis ; adlis sese balitus atris

Faucibus

the same time Palenest overcasts her *whole* Complexion. Yet Anna never dreams that her Sister palliates Death under pretext of these unusual Rites, nor once suspects that she had formed such a desperate Purpose, nor dreads any worse than *had happened* at the Death of Sicheus. Therefore she gets ready what Things were ordered.

But the Queen, so soon as the vast Pile was erected under the open Air in the inner Court, *consisting* of Torches and Faggots of Oak, encircles the Ground with Garlands, and crowns it with Funeral-boughs: Upon the Bed she lays his Cloaths, the Sword he left, and his Image, well knowing what was to happen. Altars are raised around, and the Priestess, her Hair dishevelled, with thundering Voice invokes three hundred Gods, and Erebus, and Chaos, and threefold Hecate, Virgin Diana's triple Form. She sprinkled also Water counterfeiting that of the Lake Avernus: Ripe, full-grown Herbs, cut by Moon-light with Brazen-sickles, are searched out, together with black poisonous Juice: The *Knots of Love* too, torn from the Forehead of a new-foaled Colt, and snatched away from the Mother, are sought out. *The Queen herself*, now resolute on

N O T E S.

Faucibus effundens supera ad convexa serbat: Unde locum Graii dixerunt nomine Avernum. According to Virgil therefore it was called *Avernus*, quasi *aepvos*, because no Birds were safe to fly over it. The Waters of this Lake are said to have been much used by the *Latins* in Magic-rites.

513. *Falcibus et messæ ad Lunam.* The Dews that were thought to distil from the Moon upon Herbs were reckoned subservient to the Purposes of Magic. Those Herbs were to be cut with brazen Sickles. Hence Ovid, speaking of *Medea*, Met. VII. 228. says, *Partim succidit curvamine falcis abenæ.*

515. *Queritur et nascentis equi.* He means the *Hippomanes*, whereof are chiefly two Kinds. The first is described by Virgil, Geor. III. 280.

Hinc demum, Hippomanes vero quod nomine dicunt

Pastores, lentum distillat ab inguine virus. The other is that here referred to, and is thus described by Pliny, Lib. VIII. Cap. 42. *Et equis amoris innasci veneficium, Hippomanes appellatum, in fronte, caricæ magnitudine,*

colore nigro: quod, statim edito partu, devorat foeta, aut partum ad ubera non admittit siquis præceptum habeat. Olfactum in rabiem id genus agitur. See also *Aristot. de Animal. Lib. VI. 22.* According to the Account given of it by those Ancients, it is a Lump of Flesh that grows in the Forehead of a Foal just brought forth, which the Mare presently devours, else she loses all Affection for her Offspring, and denies it Suck. It being so greedily sought after by the Mother, is the Reason why Virgil here calls it *matris amor*, the *Object of the Mare's Love*; and another Poet for the same Reason calls it *pinientium dulcedines*. What had given Rise to the vulgar Opinion of its Virtue in Philtres, was undoubtedly owing to this Circumstance fore-mentioned, namely, that the Mares, from which it is snatched, lose all Love for their Offspring, and become hardened against them. *Aristotle*, who gives much the same Description of the *Hippomanes* with Pliny, says, that all that is related of its pretended Efficacy in Love-potions is mere Fable, invented by old Women and Enchanters. See Bayle's *Dissertation on the Hippomanes*.

Ipsa Dido moritura, exuta unum pedem vinclis, in recinctâ veste, stans prope altaria, molâ piis-que manibus testatur Deos, et sidera conscia fati: tum precatur numen, si quod iustumque memorque habet sibi curæ amantes junctos scedere non aequo. Nox erat, et fessa corpora per terras carpebant placidum soporem, silvæque et sæva quierant. Equora: cum medio volvuntur sidera lapsu; cum tacet omnis ager; pecudes, piæque volucres, quæque latè tenent liquidos lacus, quæque tenent rura aspera dumis, omnes positæ sub silenti nocte lenibant curas somno; et corda oblita sunt laborum. At Phœnissæ infelix animi non lenibat curas; neque unquam solvitur in somnos, accipitve noctem oculis aut pectore: curæ ingeminant, amorque resurgens rursus sævit, fluctuatque magno æstu irarum. Sic adèd insistit, itaque volutat secum corde: En quid ago? ego ne irrita rursus experiar priores procos? supplex-que petam connubia Nomadum, quos ego jam toties sum dedignata maritos? sequarne igitur Iliacæ classis atque ultima jussa Teucrorum? quiane juvat me eos antea fuisse levatos meo auxilio, et grati veteris facti stat apud eos bene memores? fac autem me velle, quis finet, accipietque me irrisam in superbis ratibus?

Ipsa molâ, manibusque piis, altaria juxta, Unum exuta pedem vinclis, in veste recinctâ, Testatur moritura Deos, et conscia fati Sidera: tum, si quod non æquo scedere amantes 520 Curæ numen habet, iustumque memorque precatur. Nox erat; et placidum carpebant fessa soporem Corpora per terras; silvæque et sæva quierant. Equora: cum medio volvuntur sidera lapsu; 524 Cum tacet omnis ager; pecudes, piæque volucres, Quæque lacus latè liquidos, quæque aspera dumis Rura tenent, somno positæ sub nocte silenti Lenibant curas; et corda oblita laborum. At non infelix animi Phœnissæ, neque unquam Solvitur in somnos, oculisve aut pectore noctem 530 Accipit. Ingeminant curæ, rursusque resurgens Sævit amor, magnoque irarum fluctuat æstu. Sic adèd insistit, secumque ita corde volutat: En quid ago? rursusne procos irrita priores Experiar? Nomadumque petam connubia supplex, Quos ego sum toties jam dedignata maritos? 536 Iliacæ igitur classes, atque ultima Teucrûm Jussa sequar? quiane auxilio juvat ante levatos, Et bene apud memores veteris stat gratia facti? Quis me autem (fac velle) finet? ratibusque superbis Irrisam

N O T E S.

517. *Mola.* The mola was a Cake made of Barley and Salt, both of that Year's Production, wherewith the Head of the Victim was sprinkled, which Rite was therefore called *immolatio*.

518. *Unum exuta pedem, &c.* Putting herself in the Habit of Sorceresses, as *Ovid* describes *Medea*, Met. VII. 182.

Egreditur testis, vestes induta recinctas, Nuda pedem, nudis humeris infusa capillos.

518. *In veste recinctâ.* It appears from the Passage in *Ovid* now quoted, that Sorceresses were wont to be loose in their Attire when they set about their Incantments, and therefore I choose to translate *recinctâ* by loose or ungirt, as all the Interpreters have done, except

Ruæus, who contends it should be rendered *girt or tucked up*. See his Note.

522. *Nox erat, &c.* Every Reader of Taste must be sensible of the exquisite Softness and Delicacy of these Numbers, and that the whole Description is a most beautiful and perfect Image of Nature. Those trivial Objections which *Dr. Trapp* takes so much Pains to confute, would never, I believe, enter into the Thought of any Reader who judges candidly, and according to Nature. It is obvious that *Virgil* never designed this as a Description of Night in general, but of a Night calm and perfectly serene, and that in order to set off to greater Advantage the opposite Image of

Dido's

on Death, having one Foot bare, *and* her Robe ungirt, *standing* by the Altars, with the Salt-cake and pious Hands, makes her *last* Appeal to the Gods, and the Stars conscious of her Fate: Then, if any Deity, just, and mindful of *human Affairs*, regards Lovers unequally yoked, *him* she invokes.

It was Night, and weary Bodies over the Earth were enjoying peaceful Repose; the Woods and raging Seas were still: When the Stars roll in the Middle of their gliding Course; when every Field is hushed: The Beasts, and speckled Birds, both those that far and wide haunt the liquid Lakes, and those that possess the Fields with rough Bushes overgrown, *all* stretched under the *Mantle* of silent Night, allayed their Cares with Sleep; and every Heart forgot its Toil. Not so the Soul-distressed Queen, not one Moment is she lulled to Rest, nor enjoys *the Blessing* of the Night with Eyes or Mind: Her Cares redouble; and Love again arising rages afresh, and fluctuates with a high Tide of *tumultuous* Passions. Thus then she persists, and revolves these secret Reflections in her Breast: What shall I do? Baffled as I am shall I in my Turn apply to my former Suitors? Shall I humbly sue for a Match *with one* of the Numidians, whom I have so often disdained to wed? Shall I then attend the Fleet of Ilium, and submit to the basest Commands of the Trojans? And that because I am well rewarded for having lent them my Assistance, and their grateful Hearts retain a just Resentment of my former Kindness. But, grant I was willing, who will put it in my Power, or receive into their

N O T E S.

Dido's Anxiety and Disquietude: And indeed nothing could give us a more lively Idea of her restless Situation than thus to represent it in Opposition to the universal Quiet and undisturbed Repose which reigns over all Nature besides. She is so far from partaking the Blessings of Sleep with the rest of the World, that the Silence and Solitude of the Night, which disposes others to Rest, only feeds her Care, and swells the Tumult of her Passion;

—*ingeminant curæ, rursusque resurgens*

Servit amor; magnoque irarum fluctuat æstu.

527. *Sub nocte silenti.* The Poet, I think, here considers Night as a Person spreading her dark Mantle over the Earth, as she is often poetically represented.

531. *Rursusque resurgens servit amor.* This represents Love as a mighty Sea, which had

been for some Time calm and still, but now begins to rise in furious Waves, rack and agitate her Soul with a Variety of tumultuous Passions;

—*magnoque irarum fluctuat æstu.*

534. *Rursusque procos experiar.* Servius renders *rursus* here by *viciissim*; *Shall I court them now in my Turn as they have done me?* But perhaps it may be taken in the common Signification thus, *Shall I now again make my Addresses to my former Lovers, as I have done already to Æneas?*

538. *Auxilio jurvat ante levatos.* Some Copies read *exilio*, alluding to the hospitable Reception which *Dido* had given *Æneas* and his Followers, *Urbum quem statuo vestra est.* But the other Reading is more authentic.

541. *Invisam.*

heu perdita, nescisne, nec-
dum sentis perjuriam Lao-
medontæ gentis? Quid
tunc agendum est? ego-
ne sola fugâ comitabor o-
vantes nautas? an in-
sequar eos stipata Tyriis
omnique manu meorum?
et rursus agam pelago, et
jubebo dare vela venis e-
os, quos vix revelli à Si-
doniâ urbe? quin morere,
ut es merita, avertique
dolorem ferro. O germa-
na, tu evicta meis lacry-
mis, tu prima oneras me
furentem his malis, et ob-
jicis me hosti. Non li-
cuit mihi sine crimine de-
gere vitam expertem tha-
lami more feræ, nec tan-
gere tales curas? fides
promissa Sichæo cineri non
est servata. Illa rumpe-
bat tantos questus suo pe-
ctore. Æneas jam certus
eundi carpebat somnos in
celsâ puppi, rebus jam ri-
tè paratis. Fornia Dei
redeuntis eodem vultu ob-
tulit se huic in somnis,
visaque est rursus ita eum
monere; similis Mercurio
omnia, vocemque, colo-
remque, et flavos crines,
et decora membra juven-
te: O nate Deâ, potesne
ducere somnos sub hoc ca-
su? nec cernis quæ pe-
ricula deinde circumstent
te? demens! nec audis
secundos Zephyros spira-
re? illa versat dolos dirumque nefas in pectore, certa mori, fluctuatque vario æstu irarum. Nonne
fugis hinc præceps, dum potestas est tibi præcipitare?

Irrisam accipiet? nescis heu, perdita, necdum 541
Laomedontæ sentis perjuriam gentis?
Quid tum? sola fugâ nautas comitabor ovantes?
An Tyriis, omnique manu stipata meorum
Insequar? et quos Sidoniâ vix urbe revelli, 545
Rursus agam pelago, et ventis dare vela jubebo?
Quin morere, ut merita es, ferroque averti dolorem.
Tu lacrymis evicta meis, tu prima furentem
His, germana, malis oneras, atque objicis hosti.
Non licuit thalami expertem sine crimine vitam
Degere, more feræ, tales nec tangere curas? 551
Non servata fides, cineri promissa Sichæo.

Tantos illa suo rumpebat pectore questus.
Æneas, celsâ in puppi, jam certus eundi,
Carpebat somnos, rebus jam ritè paratis. 555
Huic se forma Dei vultu redeuntis eodem
Obtulit in somnis, rursusque ita visa monere est,
Omnia Mercurio similis, vocemque coloremque,
Et crines flavos, et membra decora juventæ:
Nate Deâ, potes hoc sub casu ducere somnos? 560
Nec, quæ circumstent te deinde pericula, cernis?
Demens! nec Zephyros audis spirare secundos?
Illa dolos, dirumque nefas in pectore versat,
Certa mori, varioque irarum fluctuat æstu. 564
Non fugis hinc præceps, dum præcipitare potestas?
Jam

N O T E S.

541. *Irrisam*. Others read *irrisam*.

542. *Laomedontæ*. As much as to say fraudulent, perfidious, alluding to the known Story of Laomedon's having defrauded the Gods of their promised Hire for building the Walls of Troy.

543. *Ovantes*. This is a Term applicable to Mariners in general, who usually set out with Acclamations of Joy: But here it is to be considered in that particular Light wherein *Diâ* viewed them, as triumphing over her in their Departure.

545. *Insequar*. Others read *inferar*, shall I join them?

548. *Tu lacrymis evicta meis*. Her Sister could not bear to see her pine away in mournful Widowhood, and therefore had dissuaded her from it. See her Speech above, Verse 32.

Solane perpetua moriens carpere juventa?

550. *Thalami expertem degere more feræ*. Some read *expertam*, viz. *expertam vitam thalami*, having experienced the wedded Life. But that the other is the true Reading, appears particularly from *Quintilian*, who adduces this

Passage

their proud Ships me the Object of their Hate? Ah, undone *Dido*, art thou unacquainted with, art thou still to learn the Perfidiousness of Laomedon's Race? What then *is to be done*? Shall I steal away by myself to accompany the triumphant Crew? Or, attended by my Tyrians, and all my People in a Body, shall I pursue them, and again lead out to Sea, and order those to spread their Sails to the Winds, whom, with much ado, I forced from Tyre? Nay, rather die, as you deserve; and end *all* your Woes at once with the Sword. You, Sister, melted down by my Tears, you first oppressed my distracted Mind with these Woes, and exposed me to the *Mockery of this insulting Enemy*. Might I not have led an innocent unwedded Life like a Savage of the Field, and had nothing to do with such Cares? *Alas*, I have violated the Faith I plighted to the Manes of *Sichæus*.

These heavy Complaints she poured forth from her Heart. *Mean while* Æneas, determined to depart, was enjoying Sleep in his lofty Stern, all Things being now got in readiness. That divine Form, *which he had seen before*, returning with the same Aspect, appeared to him in his Sleep, and thus again seemed to summon him away; in every thing resembling Mercury, in Voice, Complexion, golden Locks, and comely youthful Limbs: "Goddeſs-born, can you indulge yourself in Sleep at this Conjunction? Infatuated! not to see what Dangers in a Moment shall beset thee, nor listen to the breathing of the friendly Zephyrs! She, bent on Death, is hatching guileful Purposes, horrid Wickedness in her Breast, and fluctuates with a Tide of various Passions. Will you not fly hence with Precipitation, while thus to fly is in your Power? Forthwith you shall

N O T E S.

Passage as an Instance of that sort of Figure in Language, which, under Appearance of pleading for a Thing, tacitly argues against it. Thus while *Dido* here seemingly approves of a single Life, by representing it as the Condition of a Savage, *degere vitam more feræ*, she in fact condemns it, and insinuates that Marriage is the most perfect Society, and distinguishes the Life of Men from that of unſocial Animals.

551. *More feræ*. There seems to be no Foundation for referring this, with *Servius* and others, to the female Lynx, of whom *Pliny* says; *Lyncas, post amissos conjuges, aliis non*

jungi. The Expression is general, and ought to be so understood.

556. *Forma Dei—Mercurio similis*. The whole Current of Interpreters make this God to be *Mercury*. But *Catrou* has observed, that the Expression, *omnia Mercurio similis*, implies that it was another God who assumed *Mercury's* Likeness, probably *Morpheus*.

562. *Zephyros—secundos*. The Zephyrs here are put for any fair Wind in general. For those who sail from *Carthage* to *Italy* must be aided by the South-wind, not the Zephyr or South-west.

*Jam videbis mare turbari
 trabibus, sævasque faces
 collucere: jam videbis li-
 tora fervere flammis, si
 Aurora attigerit te mo-
 rantem in his terris. Eia
 age, rumpe moras: se-
 mina est semper varium
 et mutabile. Sic fatus,
 immiscuit se atræ nocti.
 Tum verò Æneas, ex-
 territus subitis umbris,
 corripit corpus suum è
 somno, fatigatque socios:
 O viri vigilate præcipi-
 tes, et confidite transfris;
 citi solvite vela: ecce
 Deus missus ab alto æ-
 there iterum stimulat me
 festinare fugam, tortosque incidere
 que tortos funes. O sancte
 Deorum, sequimur te, quis-
 quis es, iterumque omni-
 tes paremus tuo imperio.
 O adsis, juvesque nos pla-
 cidus, et feras dextra si-
 dera cælo. Dixit, eri-
 pitque fulmineum ensen
 vaginâ, feritque retina-
 cula stricte ferro. Idem
 ardor simul habet omnes:
 rapiuntque, ruuntque; de-
 seruere litora: æquor la-
 tet sub classibus: illi ad-
 mixti torquent spumas, et
 verrunt cærule maria. Et
 jam Aurora linquens cro-
 ceum cubile Tithoni prima
 spargebat terras novo lu-
 mine: ut primum Regina
 è speculis vidit lucem albescere, et classim procedere æquatis velis, sensitque litora et portus esse
 vacuos sine remige.*

*Jam mare turbari trabibus, sævasque videbis
 Collucere faces; jam fervere litora flammis,
 Si te his attigerit terris Aurora morantem.
 Eia age, rumpe moras: Varium et mutabile semper
 Femina. Sic fatus, nocti se immiscuit atræ. 570*

*Tum verò Æneas, subitis exterritus umbris,
 Corripit è somno corpus, sociosque fatigat:
 Præcipites vigilate viri, et confidite transfris;
 Solvite vela citi: Deus æthere missus ab alto,
 Festinare fugam, tortosque incidere funes 575
 Ecce iterum stimulat. Sequimur te, sancte Deorum,
 Quisquis es, imperioque iterum paremus ovantes.
 Adsis, ô, placidusque juves, et sidera cælo
 Dextra feras. Dixit, vaginâque eripit ensen
 Fulmineum, stricteque ferit retinacula ferro. 580
 Idem omnes simul ardor habet: rapiuntque, ru-
 untque;*

*Litora deseruere; latet sub classibus æquor;
 Admixti torquent spumas, et cærule verrunt.*

*Et jam prima novo spargebat lumine terras
 Tithoni croceum linquens Aurora cubile: 585
 Regina è speculis, ut primum albescere lucem
 Vidit, et æquatis classem procedere velis,
 Litora que, et vacuos sensit sine remige portus;*

Terque

*et classim procedere æquatis velis, sensitque litora et portus esse
 vacuos sine remige.*

NOTES.

572. *Corripit è somno.* This is a Phrase which Virgil seems to have borrowed from Lucætius, who has

Corripere ex somno corpus, mutareque vultum.
 The Word implies great Celerity, Eagerness and Impetuosity.

573. *Confidite transfris.* i. e. Take your Seats at the Oars, for the *transfra* are the Rowers Benches.

575. *Tortosque incidere funes.* Dr. Bentley, in his Note on Hor. Carm. Lib. I. 14. 6.

—*ac sine funibus vix durare carinæ, &c.*
 understands by *funes*, both in that Passage of Horace, and in this of Virgil, the Anchors, and in support of his Opinion quotes two Places from Lucan;

Ut tremulo starent contentæ fune carinæ.

Lib. II. 621.

*Litora curva legit, primusque invenit in undis
 Rupibus exesis bærentem fune carinam.*

Lib. V. 514.

But with Submission to so great a Critic, *funes* here, I think, can signify nothing but Ropes or Cables, as is evident from the Epithet *tortos*, and from the Word *incidere*. Besides, we have it so explained below, when Æneas puts the Orders of the God in Execution, Verse 580.

—*vaginâque eripit ensen*

Fulmineum, stricteque ferit retinacula ferro.

576. *Sanctæ Deorum.* This is after the Manner of the Greeks, Homer in particular,

shall behold the Sea all in Commotion with her Oars, and Torches fiercely blaze, forthwith the Shore lighted up with Flames, if the Morning reach you lingering on these Coasts. Come then, quick, break off Delay: Woman is inconstant, and always given to Change. This said, he mingled with the sable Night.

Then indeed Æneas, in dreadful Consternation with this sudden Apparition, springs from his Bed, and rouses up his Companions: Awake, my Mates, in haste, and plant yourselves on the Benches, quick unfurl the Sails: Lo a God, dispatched from the high Heavens, once more prompts me to hasten my Departure, and cut the twisted Cables. We follow thee, O holy Power, whoever thou art, and once more with Joy obey thy Commands: Ah, be present, lend us thy propitious Aid, and light up friendly Stars in the Heavens. He said, and snatches his keen flashing Sword from the Sheath, and cuts the Haulsers with the drawn Steel. The same Eagerness at once seizes them all; they hale, they hurry away: *And now* they have quitted the Shore; the Sea lies hid under the Fleet; they with exerted Vigour vex the foaming Billows, and sweep the azure Deep.

And now Aurora, leaving Tithonus's Saffron Bed, first sowed the Earth with new-born Light; soon as the Queen from her Watch-towers marked the whitening Dawn, the Trojan Fleet setting forward with balanced Sails, and perceived the Shore and vacant Port without *one* Rower; with repeated Strokes beating her fair

N O T E S.

in whom you will find *dia Deorum*, and such like Expressions. But *Virgil* seems immediately to have imitated *Ennius*, who has *respondit Juno Saturnia sancta Deorum*.

578. *Sidera cælo dextra feras.* i. e. *Feras nobis sidera dextra è cælo.*

580. *Fulmineum.* May either signify *penetrating like Lightning*, or *bright and shining*.

582. *Litora deseruere; latet.* The Reader here will observe a Change of the Sense, which adds to the Description. The *deseruere* marks the Quickness of their Departure, and the *latet æquor sub classibus* shews them already out at Sea, and their Ships ranged together.

585. *Tithoni croceum,* &c. Tithonus was the Son, or, according to others, the Brother of *Laomedon*, King of *Troy*, whom the Poets fabled to have been ravished by *Aurora* on ac-

count of his Beauty, and endued by her with Immortality; but having forgot to ask likewise Perpetuity of Youth and Beauty, he grew so weak and extenuated by Old-age, that Life was a Burden to him, and he would gladly have become again a Mortal. But the Goddess not having it in her Power to divest him of his Immortality, had Pity upon him, and transformed him into the Grasshopper. See *Ovid's Met.*

586. *Albescere luccm vidit.* Observed the Light of Day begin to whiten.

587. *Æquatæ procedere veli.* The Sails were equally distended on either Side of the Sailyard, which denotes that the Wind blew full and fair with equable Motion; as *Æn. V. 844. Æquatæ spirant auræ.*

percuſſa decorum peſtus manu terque quaterque, abſciſſique ſiſcentis comas; ait, Proba Jupiter! ibit hic, et advena illuſerit noſtris regnis? nonne expedient arma, ſequenturque eum ex tota urbe? aliiſque diripient rates navalibus? ite, citi ſerte flammas, date vela, impellite remos. Quid loquor? aut ubi ſum? quæ infania mutat mentem? O infelix Dido! nunc ejus impia ſacta tangunt te: tum decuit, cum dabas ei ſceptra. En dextra fideſque ejus quem aiunt portare patrios Penates ſecum! quem aiunt ſubiſſe humeris conſectum parentem! Non potui diſvellere ejus corpus abreptum, et ſpargere in undis? Non potui abſumere ſocios, non potui abſumere ipſum Aſcanium ferro, apponereque eum epulandum patriis menſis? verum fortuna pugnae fuerat anceps: fuiſſet: quem metui ego moritura? tu liſſim faces in ejus caſtra, impleſſimque foros flammiſ, extinxiſſimque natum, patremque cum genere: ipſa dediſſim me met ſupra. O Sol, qui luſtras opera omnia terrarum tuis flammiſ, tuque Juno interpres, et conſcia harum curarum, Hecateque ululata per urbes, in nocturnis triviis, et vos ultrices Diræ, et Di morientis Eliſæ, accipite hæc, advertiteque meritum numen meiſ malis, et audite noſtras preces: Si neceſſe eſt ejus infandum caput tangere portus, et adnare terris, et ſi fata Jovis ſic poſcunt, ſi hic terminus hæret:

Terque quaterque manu peſtus percuſſa decorum, Flaventesque abſciſſa comas; Pro Jupiter! ibit 590 Hic, ait, et noſtris illuſerit advena regnis? Non arma expedient? totaque ex urbe ſequentur? Diripientque rates alii navalibus? ite, Ferte citi flammas, date vela, impellite remos. Quid loquor? aut ubi ſum? quæ mentem infania mutat? Infelix Dido! num te facta impia tangunt? 596 Tum decuit, cum ſceptra dabas. En dextra fideſque! Quem ſecum patrios aiunt portare Penates! Quem ſubiſſe humeris conſectum ætate parentem! Non potui abreptum diſvellere corpus, et undis 600 Spargere? non ſocios, non ipſum abſumere ferro Aſcanium, patriiſque epulandum apponere menſis? Verum anceps pugnae fuerat fortuna: fuiſſet: Quem metui moritura? faces in caſtra tu liſſim, Impleſſimque foros flammiſ; natumque, patremque Cum genere extinxiſſim: memet ſuper ipſa dediſſim. Sol, qui terrarum flammiſ opera omnia luſtras, Tuque harum interpres curarum et conſcia Juno, Nocturniſque Hecate triviis ululata per urbes, Et Diræ ultrices, et Di morientis Eliſæ, 610 Accipite hæc, meritumque malis advertite numen, Et noſtras audite preces: Si tangere portus Infandum caput, ac terris adnare neceſſe eſt, Et ſic fata Jovis poſcunt, hic terminus hæret:

At

N O T E S.

593. *Diripientque rates navalibus.* Will not others tear and hale my Ships from the Docks, to ſail in Purſuit of him?

596. *Num te facta impia tangunt?* This is the Reading of the Cambridge Edition, founded on the Authority of Probus, and the *Codex Medicus* referred to by Pierius. Thus the Senſe is quite eaſy, whereas one hardly knows what to make of the other Reading, *ſum impia*.

600. *Abreptum diſvellere corpus.* As the Bacchantiſ did Orpheus, according to Virgil's beautiful Deſcription, *Geor. IV.*

—ſpreto Ciconum quo munere matres, Intar ſuera Deum, nocturnique Orgia Bacchi, Diſcerptum latoſ juvenem ſparſere per agros.

602. *Epulandum apponere.* As Progne, to be revenged on Tereus for the barbarous Treatment of her Siſter Philomela, ſerved up his

CIVIL

fair Bosom, and tearing her golden Locks, Oh Jupiter! shall he go, she says? And shall the Stranger *thus* mock my Kingdom? Will they not bring forth Arms, and pursue from all the City? And will not others tear my Ships from the Docks? Run, quick fetch Flames, unfurl the Sails, ply the Oars. What am I saying? Or where am I? What Madness turns my Brain? Unhappy Dido! are you then *at length* stung with the Sense of his soul impious Deeds? Then it had become thee so to act when thou imparted to *him* thy Scepter. Is this the Honour, the Faith! this *the Man* who, they say, carries with him his Country's Gods! who bore on his Shoulders his Father spent with Age! might I not have torn in Pieces his mangled Body, and strowed it on the Waves? Might I not with the Sword have destroyed his Friends, Ascanius himself, and served him up for a Banquet at his Father's Table? But the Fortune of the Fight was dubious. Grant it had been so: *Thus* resolute on Death whom had I to fear? I might have hurled Fire-brands into his Camp, filled the Hatches with Flames, extirpated the Son, the Sire, with the *whole* Race, and hung myself upon the Pile. *Thou* Sun, who with thy flaming Beams surveyest all Works on Earth, and thou Juno, the Interpreter of these my Cares, and conscious to my *Wrongs*; Hecate, with Howlings invoked through the Cities in the Cross-ways by Night, and ye avenging Furies, and Gods of dying Eliza, receive these *my* Words, in Justice to my Wrongs turn to me your divine Regard, and hearken to my Prayers. If it must be, and Jove's Decrees so require, if this be *his fixed* Determination, that yon execrable Traitor reach the Port, and get safe

N O T E S.

own Son *Ilys* to him at a Banquet. See *Öv. Met. Lib. VI.*

608. *Interpres. Witness, Judge, Arbitress,* says *Servius*.

609. *Nocturnis.* Because the Rites of *Hecate* were celebrated by Night in a Place where three Ways met.

609. *Ululata.* When *Pluto* had ravished *Proserpine* (the same with *Hecate*) her Mother *Ceres* traversed the Earth in quest of her, with lighted Torches, stopping at those Places where two or three Ways met, to invoke her Name

with doleful Outcry. Hence it became a Custom in her sacred Rites for the Matrons on certain Days to go about the Streets and Cross-ways, filling the Air with hideous Shrieks and Howlings.

611. *Meritumque malis advertite numen.* By *malis* here Interpreters commonly understand *the Wicked*; but this is a Sense in which *Virgil* seldom uses the Word: It appears much more poetical, and I think more natural to explain it as we have done.

at vexatus bello et armis
audacis populi, extorris
suis finibus, avulsus com-
plexu Iulii, imploret auxi-
lium, videaturque indig-
na funera suorum; nec
fruaturo regno, aut optatâ
luce, cum tradiderit se
sub leges iniquæ pacis,
sed cadat ante iuvum di-
em, sitque inhumatus in
mediâ arenâ. Precor hæc,
fundo hanc vocem exire-
mam cum sanguine. Tum,
O Tyrii, vos odiis exer-
cetis stirpem et omne ejus
futurum genus; mittiteque
hæc munera nostro cineri:
nullus amor, nec fœdera
sunto populis. Aliquis ul-
tor exoriare ex nostris offi-
bus, qui sequere Darda-
nios colonos, face ferro-
que, nunc, olim, quocun-
que tempore vires dabunt
se. Imprecor litora con-
traria litoribus, undas
contrarias fluctibus, ar-
ma contraria armis: pug-
nentque ipsi nepotes. At
hæc, et versabat animum
in omnes partes, quærens
quamprimum abrumpere
invisum lucem. Tum bre-
viter affata est Barcen
nutricem Sichæi, namque
ater cinis habebat suum
in antiquâ patriâ: O ca-
ra nutrix, siste Annam
sororem huc mihi: dic ut
properet spargere corpus
fluviali lymphâ, et ducat
pecudes secum, et monstra-
ta piacula: sic veniat.

Tuque ipsa tege tua tempora piâ vittâ. Animus est mihi perficere ritè incepta sacra quæ paravi
Stygio Jovi, imponereque finem curis;

At bello audacis populi vexatus et armis, 615
Finibus extorris, complexu avulsus Iulii,
Auxilium imploret, videaturque indigna suorum
Funera; nec, cum se sub leges pacis iniquæ
Tradiderit, regno, aut optatâ luce fruatur; 619
Sed cadat ante diem, mediâque inhumatus arenâ.
Hæc precor; hanc vocem extremam cum sangui-
ne fundo.

Tum vos, O Tyrii, stirpem, et genus omne futurum
Exercete odiis; cinerique hæc mittite nostro
Munera: nullus amor populis, nec fœdera sunt.
Exoriare aliquis nostris ex offibus ultor, 625
Qui face Dardanios, ferroque sequare colonos;
Nunc, olim, quocunque dabunt se tempore vires:
Litora litoribus contraria, fluctibus undas
Imprecor, arma armis: pugnent ipsique nepotes.

Hæc ait, et partes animum versabat in omnes;
Invisum quærens quam primùm abrumpere lucem.
Tum breviter Barcen nutricem affata Sichæi:
(Namque suam patriâ antiquâ cinis ater habebat)
Annam, cara, mihi, nutrix, huc siste sororem:
Dic corpus properet fluviali spargere lymphâ, 635
Et pecudes secum, et monstrata piacula ducat:
Sic veniat. Tuque ipsa piâ tege tempora vittâ.
Sacra Jovi Stygio, quæ ritè incepta paravi,
Perficere est animus, finemque imponere curis;
Darda-

N O T E S.

615. *At bello audacis.* It was an Opinion very prevailing among the Ancients, that the Prayers of the Dying were generally heard, and that their last Words were prophetic. Thus *Virgil* makes *Dido* imprecate upon *Æneas* a Series of Misfortunes which actually had their Accomplishment in his own Person, or in his Posterity. 1. He was harraßed with War in *Italy* by *Turnus*. 2. He was necessitated to abandon his Son, and go into *Etruria* to beg for Assistance, *Æn.* VIII. 80. 3. He saw his Friends cruelly slain in Battle, especially *Pallas*, *Æn.* X. 439. 4. He died

before his Time, being slain by *Mexentius*, according to the most authentic Tradition, and was left unburied on the Banks of the *Numicus*, by whose Waters his Body was at length carried off, and never more appeared. 5. The *Romans* and *Carthaginians* were irreconcilable Enemies to one another, and no Leagues, no Ties of Religion, could ever bind the two Nations to Peace. 6. *Annibal* was *Dido's* Avenger, who arose afterwards to be the Scourge of the *Romans*, and carried Fire and Sword into *Italy*.

623. *Cinerique hæc mittite nostro.* In Allusion to

safe to Land: Yet persecuted at least by War, and the Hostilities of an audacious People, expelled his own Territories, torn from the Embraces of Iulus, may he sue to others for Relief, and see the ignominious Deaths of his Friends: And, after he shall have submitted to the Terms of a disadvantageous Peace, let him neither enjoy his Crown nor the wished-for *Light of Life*: But die before his Time, and *lie* unburied in the midst of the sandy Shore. These are my Prayers; these the last Words I pour forth with my Blood. You too, O Tyrians, with irreconcilable Enmity pursue his Offspring and all his future Race, and present those *grateful* Offerings to my Shade: Let no Amity nor Leagues between the two Nations subsist. Arise some Avenger from my Ashes, who may persecute those Trojan Fugitives with Fire and Sword, now, hereafter, at whatever Time Power shall be given. Let them take this Curse from me, that their Shores, their Waves, their Arms and ours may still be opposed to one another: And may their Posterity too *and ours* be still in War engaged.

She said, and every Way turned her shifting Soul; seeking, as soon as possible, to bereave herself of the hated Light. Then briefly thus she bespoke Barce, the Nurse of Sichæus; for the dark Grave lodged her own in her ancient Country: Dear Nurse, call hither to me my Sister Anna: Bid her make haste to sprinkle her Body with running Water, and bring with her the Victims and the Things for Expiation of which I told her: Thus let her come: And you yourself cover your Temples with a holy Fillet. I have a mind to finish the Sacrifice begun with proper Rites, which I have prepared for Jupiter Stygius, to put a Period to my Miseries, and commit

to

N O T E S.

to the Sacrifices that used to be offered to the Dead.

635. *Fluviali spargere lymphâ.* The Custom both of *Greeks* and *Romans* was to wash their Bodies before they performed Sacrifice, as has been observed in the Note, *Æn.* II. 719. But *Servius* observes that they only sprinkled themselves with Water before offering Sacrifice to the infernal Deities. Thus *Æn.* VI. 230. *Æneas*, in performing the Funeral Obsequies to *Misenus*, which were always accompanied with Sacrifices to the infernal Gods, sprinkles his Followers three times with pure Water;

*Idem ter socios pura circumtulit unda
Spargens rore levi, et remo felicitis olivæ,
Lustravitque viros—*

And in the same Book, Verse 635, before he presents his Offering to *Proserpine*, he sprinkles his Body with fresh Water;

*Occupat Æneas aditum, corpusque recenti
Spargit aqua, ramumque adverso in limine
figit.*

638. *Jovi Stygio.* Jupiter Stygius was one of the Names given to *Pluto*, who reigned supreme in the infernal Regions, as *Jupiter* did in Heaven.

*permittereque flammæ ro-
gum Dardanii capitis.
Sic ait. Illa celerabat
gradum anili studio. At
Dido trepida et effera im-
manibus cœptis, volvens
sanguineam aciem, inter-
fusaque trementes genas
maculis, et pallida futu-
râ morte, irrumpit interi-
ora limina domus, et fu-
ribunda conscendit altos
rogos, recluditque Dar-
danium ensẽm, munus non
quæsitum in hos usus.
Hic, postquam conspexit
Iliacas vestes notumque cu-
bile, paulum morata est
lacrymis et mente, incu-
bitque toro, dixitque no-
vissima verba : O dulces
exuvie, dum fata Deus-
que sinebant, accipite hanc
animam, exsolviteque me
his curis. Vixi, et pere-
gi cursum quem fortuna
dederat ; et nunc imago
mei magna ibit sub terras.
Statui præclaram urbem ;
vidi mea mœnia ; ulta vi-
rum, recepi pœnas à ini-
mico fratre : Felix, heu !
nimium felix, si tantum
Dardaniæ carinæ nun-
quam tetigissent nostra li-
tora. Dixit ; et, im-
pressa os toro, ait, mori-
emur inultæ ? sed mori-
amur : sic, sic juvat
me ire sub umbras. Cru-
delis Dardanus hauriat hunc ignem oculis ab alto, et ferat secum omina nostræ mortis. Dixerat :
atque comites aspiciunt illam collapsam ferro inter media talia verba,*

Dardaniique rogi capitismittere flammæ. 640
Sic ait. Illa gradum studio celerabat anili.

At trepida, et cœptis immanibus effera Dido,
Sanguineam volvens aciem, maculisque trementes
Interfusa genas, et pallida morte futurâ,
Interiora domus irrumpit limina, et altos 645
Conscendit furibunda rogos, ensẽmque recludit
Dardanium ; non hos q. æsitum munus in usus.
Hic, postquam Iliacas vestes ; notumque cubile
Conspexit, paulum lacrymis et mente morata,
Incubuitque toro, dixitque novissima verba : 650
Dulces exuvie, dum fata Deusque sinebant,
Accipite hanc animam, meque his exsolvite curis.
Vixi, et, quem dederat cursum fortuna, peregi :
Et nunc magna mei sub terras ibit imago.
Urbem præclaram statui ; mea mœnia vidi ; 655
Ultâ virum, pœnas inimico à fratre recepi :
Felix, heu ! nimium felix, si litora tantum
Nunquam Dardaniæ tetigissent nostra carinæ.
Dixit ; et, os impressa toro, moriemur inultæ ?
Sed moriamur, ait. Sic, sic juvat ire sub umbras. 660
Hauriat hunc oculis ignem crudelis ab alto
Dardanus, et nostræ secum ferat omina mortis.
Dixerat : atque illam media inter talia ferro

Collapsam

N O T E S.

640. *Dardaniique rogi capitis.* Dardani-
um caput here, I think, signifies no more than
merely Dardanii, the Trojan ; for so the Word
caput is used in other Places, as Æn. IV. 37.

Tessor utrumque caput.
And Verse 613.

— *si tangere portus infandum caput.*

647. *Non hos quæsitum munus in usus.*
From this some infer that Æneas had made
Dido a present of that Sword ; in which Sense
Ovid understands it in the Epistle which he
has written for Dido to Æneas. But because
a Sword was a very improper Present from a
Lover to his Mistress, it is more probable that
it was a Present from Dido, or some other, to

Æneas, and that in his Hurry to be gone he
had left it with some other Things in his Bed-
chamber, as is said above, Verse 495.

— *arma viri thalamo quæ fixa reliquit.*
And 507. *Super exuvias, ensẽmque relictum.*

653. *Quem dederat cursum fortuna.* Not
which Nature or Fate, but Fortune had given
her ; i. e. She had lived as long as she was
able to enjoy Life, and be happy.

654. *Magna imago.* The Question here
is, why Dido calls her Ghost or Shade *magna*,
great. Turnebus gives a very odd and far-
etched Account of the Matter ; it is, says
he, because Ghosts make their Appearance in
the Night-time, when to the frightened Imagi-
nation

to the Flames the Pile of the Trojan. She said; the other quickened her Pace with an old Woman's Officioufness.

But Dido, fearfully perplexed, and wildly outrageous, on account of her horrid Purpose, rolling her Blood-red Eye-balls, her throbbing Cheeks streaked with Spots, and all pale with approaching Death, bursts into the Gates of the inner Palace, in frantic Disorder mounts the lofty Pile, and unsheaths the Trojan Sword; a Present not provided for such Purposes as these. Here, after she had viewed the Trojan Vestments and the conscious Bed, having wept and mused a while, she threw her on the Bed, and spoke her last Words: Ye Remains, *so dear to me* while God and Fate permitted, receive this Soul, and set me free from these *my* Cares. I have lived, and finished the Race which Fortune gave *me*. And now my Ghost shall descend illustrious to the Shades below: I have raised a glorious City: Have seen the Walls of my own building: Have avenged my Husband, *and* punished an unnatural Brother: Happy, ah too happy, had but the Trojan Ships never touched my Shores! She said, and pressing her Lips to the Bed, shall I *then* die unrevenged? But let me die, she says. Thus, thus with Pleasure I descend to the Shades below. Let the cruel Trojan from the Sea feed his Eyes with these Flames, and bear with him the ominous Signs of my Death. She said, and while she spoke her Attendants saw her fallen on the Sword, and the Weapon distained with foaming

N O T E S.

nation of the Spectator the Object is magnified. But is it not more natural to say that *Dido* here speaks in the Swellings of her proud, haughty Spirit; she speaks the Language of Majesty, of one conscious of her own Dignity, that had reigned in Glory, had founded a flourishing City and Kingdom, had gained a glorious Revenge over her Brother, and, in short, had been happy in every Circumstance but that which her high Disdain would not suffer her to outlive: In this Situation of Mind what was more natural than for her to conceive her Ghost as of a great and illustrious Rank, that would be distinguished even in the other World from the Herd of vulgar Souls?

656. *Pænas inimico à fratre recepi.* She

had both recovered from *Pygmalion* her own Wealth, and the Treasures for which he had murdered *Sichæus*. Therefore it is with great Propriety she uses the Word *recepi* in speaking of the Revenge she had taken on *Pygmalion*.

660. *Sed moriamur, ait. Sic, sic, &c.* Now she is come to the Execution of her desperate Purpose, and the Poet has artfully found a Way to represent her to us in the Act of stabbing herself, by the very Turns of the Verse; first making a Stop at *ait*, and immediately subjoining *sic, sic*, which sets her in our Eye plunging the Dagger into her Breast, and thrusting it home with a desperate kind of Complacency. *Hoc loco*, says, *Servius*, *intelligimus eam se percussisse, et verba sunt scilicet*

ensemque spumantem, manūque ejus sparsas cruore. Clamor it ad alta atria, fama bacchatur per concussam urbem, tecta fremunt lamenti, gemitūque, et femineo ululatu; æther resonat magnis plangoribus: non aliter quàm si omnis Carthago, aut antiqua Tyros, ruat, hostibus immixtis, furentisque flammæ volvantur perque culmina hominum perque culmina Deorum. Soror audit hac exanimis, exterritaque trepido cursu, scedans ora unguibus et pectora pugnis, ruit per medios, ac clamat morientem nomine: O germana, boene illud fuit? petebas me fraude? an iste rogus isti ignes, et ræque parabant hoc mihi? deserta quid primum querar? morientisne sprevisi sororem comitem? vocasses me ad eadem fata, idem dolor atque eadem hora tulisset ambas ferro. Struxi rogam etiam his manibus, vocavique patrios Deos voce, ut crudelis abissem, te sic posita? O soror, extincti me, teque, populumque, Sidoniosque patres, tuamque urbem. Date, abluam vulnera ejus lymphis, et, si quis extremus halitus super errat, legam eum ore. Sic fata, evaserat altos gradus, amplexuque semianimem germanam sinu, fovebat eam cum gemitu, atque siccabat atros cruores veste. Illa conata attollere graves oculos, rursus deficit: infixum vulnus stridet sub pectore. Ter attollens innixaque cubito levavit sese; ter revoluta est toro; errantibusque oculis quæsit lucem alto cælo, ingemuitque ea repertâ.

Collapsam aspiciunt comites, ensemque cruore 664
Spumantem, sparsasque manus. It clamor ad alta
Atria: concussam bacchatur fama per urbem:
Lamentis, gemituque, et femineo ululatu
Tecta fremunt: resonat magnis plangoribus æther;
Non aliter, quàm si immixtis ruat hostibus omnis
Carthago, aut antiqua Tyros, flammæque furentes
Culmina perque hominum volvantur perque Deorum. 671

Audit exanimis, trepidoque exterrita cursu,
Unguibus ora soror scedans et pectora pugnis,
Per medios ruit, ac morientem nomine clamat:
Hoc illud, germana, fuit; me fraude petebas? 675
Hoc rogus iste mihi, hoc ignes, aræque parabant?
Quid primum deserta querar? comitemne sororem
Sprevisi moriens? eadem me ad fata vocasses;
Idem ambas ferro dolor atque eadem hora tulisset.
His etiam struxi manibus, patriosque vocavi 680
Voce Deos, sic te ut positâ crudelis abissem?
Extincti me teque, soror, populumque patresque
Sidonios, urbemque tuam. Date, vulnera lymphis
Abluam; et, extremus si quis super halitus errat,
Ore legam. Sic fata gradus evaserat altos,
Semianimemque sinu germanam amplexa fovebat
Cum gemitu, atque atros siccabat veste cruores.
Illa graves oculos conata attollere, rursus
Deficit: infixum stridet sub pectore vulnus.
Ter sese attollens, cubitoque adnixa, levavit; 690
Ter revoluta toro est; oculisque errantibus, alto
Quælivit cælo lucem, ingemuitque repertâ.

Tum

N O T E S.

681. Sic te ut posita. See the Note on Æn. II. 644. Sic o, sic positum, &c.

682. Extincti. Most of the ancient Copies read extincti in the first Person, whereby Anna turns the Reproach from Dido upon her-

self. But Probos, Servius, Donatus, &c. approve of the other.

683. Date vulnera lymphis abluam. This was a Rite performed towards the Bodies of the Dead by the nearest Relations. Hence the

ing Gore, and her Hands *therewith* besmeared. The Outcry is darted to the lofty Palace: Fame wildly flies through the alarmed City. The Houses ring with Lamentations, Groans, and Female Yelling; and the Sky resounds with loud Shrieks: Just as if all Carthage, or ancient Tyre, in the Hands of the invading Enemy, were tumbling to the Ground, and the furious Flames were rolling over the Tops of Houses and Temples.

Her Sister was struck to the Heart at the News, and with trembling haste, all aghast, tearing her Face with her Nails, and *beating* her Bosom with her Fists, rushes through the midst of *the Crowd*, and calls her dying *Sister* by Name: O Sister, was this *then* your Meaning? Did you practise *thus* to deceive me? Was this what I had to look for from that Pile, those Fires and Altars? Abandoned! where shall I begin to complain? Did you disdain a Sister for your Companion in Death? Had you invited me to *share* the same Fate, one Distress and one Hour had snatched us both away by the *same* Sword. *Was it for this* I raised *that Pile* with these very Hands, and, with my Voice, invoked our Country's Gods, that I should cruelly absent myself from you thus stretched *on the Funeral-pile*? Ah Sister, you have involved yourself and me, your People, our Tyrian Princes, and your City, in one common Ruin. Let me bathe her Wounds with Water, and catch with my Mouth if there be yet any straggling Remains of Breath about her Lips. This said, she mounted the high Steps, and in her Bosom embracing cherished her expiring Sister with *deep* Sighs, and dried up the black Blood with her Robe. She, essaying to lift her Eyes, again sinks down. The Wound deep fixed in her Breast hisses. Thrice leaning on her Elbow she made an Effort to raise herself up: Thrice she fell back on the Bed, and with swimming Eyes sought the Light of Heaven, and having found it, heaved a deepening Groan.

Then

NOTES.

the Mother of *Euryalus* regrets that she had not shut his Eyes, nor washed his Wounds, Æn. IX. 485.

*nec te tua funera mater
Produxit, pressitve oculos, aut vulnera lavi,
Veste tegens.*

684. *Si quis balitus errat ore legam.* Virgil here is thought to be alluding to a Ceremony observed by the *Greeks* and *Romans*; when the Person was just expiring, the nearest Relation applied his Mouth to his, and received his last Breath.

M m

696. *Quis*

Tum omnipotens Juno, miserata ejus longum dolorem, difficileque obitus, demisit Irim Olympo, quæ resolveret luctantem animam artusque nexos. Nam Proserpina nondum abstulerat illi flavum crinem vertice, damnaveratque caput Stygio Orco, quia nec peribat fato, nec merita morte, sed misera peribat ante diem, accensaque subito furore. Ergo roscida Iris devolat per cælum roscidis pennis, trahens mille varios colores ex adverso sole, et astitit supra ejus caput: Ego jussa fero hunc crinem sacrum Diti, solvoque te isto corpore. At sic, et fecit crinem dextra: et una omnis calor est dilapsus, atque vita recessit in ventos.

Tum Juno omnipotens, longum miserata dolorem,

Difficileque obitus, Irim demisit Olympo,
Quæ luctantem animam, nexosque resolveret artus.
Nam, quia nec fato, meritâ nec morte peribat, 696
Sed misera ante diem, subitoque accensa furore,
Nondum illi flavum Proserpina vertice crinem
Abstulerat, Stygioque caput damnaverat Orco.
Ergo Iris croceis per cælum roscida pennis, 700
Mille trahens varios adverso Sole colores,
Devolat, et supra caput astitit: Hunc ego Diti
Sacrum jussa fero; teque isto corpore solvo.
Sic ait, et dextrâ crinem fecat: omnis et unâ
Dilapsus calor, atque in ventos vita recessit. 705

NOTES.

696. *Quia nec fato, meritâ nec morte, sed ante diem.* Servius, in his Note on this Passage, has a long Dissertation on absolute and conditional Decrees, in order to reconcile what Virgil says here with that Assertion, *Æn.* X. 467.

Stat sua cuique dies, breve et irreparabile tempus Omnibus est vitæ, &c.

But, without having Recourse to such confounding Distinctions, what Virgil calls *sua cuique dies*, is the general Period of human Life, which,

P. VIRGILII MARONIS ÆNEIDOS LIBER QUINTUS.

ORDO.

Interea Æneas certus jam tenebat medium iter classe, secabatque fluctus atros Aquilone; respiciens moenia, quæ jam collucent flammis infelicitis Elifæ: causa quæ accenderit tantum ignem latet:

Interea medium Æneas jam classe tenebat
Certus iter, fluctusque atros Aquilone secabat;
Moenia respiciens, quæ jam infelicitis Elifæ
Collucent flammis. Quæ tantum accenderit ignem
Causa

NOTES.

In this Book the Action of the Poem, which had been retarded for some Time by Æneas's Stay at Carthage, begins again to move forward. The Heroe recovers his Li-

berty, shakes off the Chains of Love, and extricates himself from the Snare which Juno had laid for him. He abandons Carthage, and, in Obedience to the Mandate of Jove, sets sail for

Then all powerful Juno, in pity to her lingering Pain, and uneasy Death, sent down Iris from Heaven, to separate her struggling Soul and united Limbs. For, since she neither fell by Fate, nor by a deserved Death, but unhappily *died* before her Time, and stung with sudden Rage, *Proserpina* had not yet cropped the yellow Hair from the Crown of her Head, and condemned her to Stygian Pluto. Therefore dewy Iris drawing a thousand various Colours from the opposite Sun, shoots downward through the Sky on Saffron Wings, and alighted on her Head: I by Command bear *away* this *Hair*, sacred to Pluto, and disengage you from that Body. She said, and cut the Lock with her Right-hand: At once all the *vital* Heat was extinguished, and Life vanished into Air.

N O T E S.

which, at its utmost Length, is but short, and so fixed by the Laws of Nature, that no Man can exceed, or go beyond it. But those who fall short of it by violent Deaths, or by Suicide, are said, in his Style, to die before their Time, *i. e.* an untimely Death, *cadunt ante diem, non fato, sed immatura morie.*

698. *Nondum flavum Proserpina crinem absculerat.* The Ancients had a Notion that none could die until *Proserpina*, either in Per-

son, or by the Ministration of *Atropos*, had cut one of the Hairs of their Head. Hence says *Horace*, *Carm. I. Lib. XXVIII. 19. 20.*

—*nullum*

Sæva caput Proserpina fudit.

This Hair was considered as a kind of First-fruits of Consecration to *Pluto*; much in the same Way as the Hair which they used to crop from the Head of the Victim before Sacrifice was reckoned the first Offering to the God.

T H E
F I F T H B O O K
O F T H E

Æ N E I D.

Mean while Æneas, unalterably resolved, was now got into full Sea, and cut the blackening Billows before the Wind, looking back to the Walls which now glare with the Flames of unfortunate Eliza. What Cause may have kindled such

N O T E S.

for *Italy*. But a Storm obliges him to put in to *Drepanum*, a Port in *Sicily*, where King *Acestes* receives him as his Friend and Ally. There he offers Sacrifice at his Father's Tomb,

and celebrates the Anniversary of his Death, exhibiting several Games in Honour of his Manes. 1. The naval Combat. 2. The Race. 3. The Gauntlet-fight. 4. Shooting the

sed duri dolores ex magni
amore polluto noti, quid-
que furens femina possit
notum, ducunt pectora
Teucrorum per triste au-
gurium. Ut rates tenu-
ere pelagus, nec ulla ter-
ra jam amplius occurrit,
sed undique cœlum, et un-
dique pontus; cœruleus
imber astitit olli supra ca-
put, ferens noctem hye-
mæque, et unda inbor-
ruit tenebris. Ipse gu-
bernator Palinurus exclam-
mat ab altâ puppi t heu!
quianam tanti nimbi cinx-
erunt æthera? quidve
paras, O pater Neptu-
ne? deinde locutus sic ju-
bet socios colligere arma,
incumbereque validis re-
mis; obliquatque sinus in
ventum, ac satur talia:
O magnanime Ænea, non
sperem contingere Italiam
hoc cœlo, si Jupiter au-
ctor spondeat mihi. Ven-
ti mutati fremunt trans-
versa, et confurgunt ab atro vespere, atque aër cogitur in nubem.

Causa latet: duri magno sed amore dolores 5
Polluto, notumque furens quid femina possit,
Triste per augurium Teucrorum pectora ducunt.
Ut pelagus tenere rates, nec jam amplius ulla
Occurrit tellus; maria undique, et undique cœlum:
Olli cœruleus supra caput astitit imber, 10
Noctem hiememque ferens; et inhorruit unda
tenebris.
Ipse gubernator puppi Palinurus ab altâ,
Heu! quianam tanti cinxerunt æthera nimbi?
Quidve, pater Neptune, paras? sic deinde locutus,
Colligere arma jubet, validisque incumbere remis;
Obliquatque sinus in ventum, ac talia fatur: 16
Magnanime Ænea, non, si mihi Jupiter auctor
Spondeat, hoc sperem Italiam contingere cœlo.
Mutati transversa fremunt, et vespere ab atro
Confurgunt venti; atque in nubem cogitur aër. 20
Nec

N O T E S.

the Bow. 5. Lastly, the Iulus Troicus, a sort of Cavalcade, wherein *Ascanius*, with all the Flower of the Trojan Youth, celebrates at his Grandfather's Tomb a kind of Mock-fight on Horseback. In the mean time the Trojan Women, tired with the Fatigues of a long Voyage, set Fire to *Æneas's* Fleet, at the Instigation of *Iris*, commissioned by *Juno*. Four Ships are burnt, and the rest saved by *Jupiter*, who sends down a Deluge of Rain to extinguish the Fire. The Night following *Anchises* appears to his Son, and orders him from *Jupiter* to leave in *Sicily* the Women and old Men, and lead with him into *Italy* only the Flower of his Youth. He further directs him to visit the Sibyl of *Cumeæ*, and beg her to conduct him to the infernal Regions and Elysian Fields, where he resided with the Souls of the Blessed; and was ready to give him a View of all his Descendants, and to instruct him in the Wars he had to undergo in *Italy*. *Æneas* obeys, founds a City in *Sicily*, to which he gives the Name of *Agestes*; there he settles all those who were unfit for the Execution of his Enterprize. *Neptune*, at the Request of *Venus*, favours *Æneas's* Navigation; *Palinurus*,

during the Calm, gives Way to Sleep, and is precipitated into the Sea by the God *Morpheus*. *Æneas*, after the Loss of his Pilote, takes upon himself the conducting of the Ship. The Subject of this Book is chiefly gay and diverting, as that of the former is deeply tragical, and adapted to move the Passions. The Games are mainly imitated from *Homer*, who, in the twenty third Book of the *Iliad*, introduces *Achilles* in like Manner celebrating various Games in Honour of *Patroclus's* Ghost. These Diversions the Poet has, with his usual Judgment, inserted in the most proper Situation, between the fourth and sixth Books, the Subjects of both which are of so grave and serious a Nature; particularly by coming immediately after the tragical Narration of *Dido's* Death and amorous Despair, they seasonably relieve and unbend the Mind of the Reader.

1. *Medium iter*. *Æneas* had not yet advanced far from the Port of *Carthage*, otherwise he could not have seen the Flames of *Dido's* Funeral-pile so distinctly; therefore *medium* is not to be taken strictly, but in the same Sense as it is used in the third Book, Verse 665, where he says of *Polyphemus*, —gradi-

such a Blaze is unknown; but the Thought of those cruel Agonies that arise from violent Love when injured, and the Knowledge of what frantic outrageous Woman can do, lead the Minds of the Trojans into dismal Conjectures. So soon as their Ships were got into the main Sea, and no more Land appears, Sky and Ocean all around; a dark leaden-coloured watery Cloud stood over his Head, bringing on Night and Storm; and the Waves were begrimed with horrid Darkness. The Pilote Palinurus himself from the lofty Stern *exclaims*; Ah! why have such threatening Clouds invested the Sky! or what, O Father Neptune, hast thou in View? Thus having spoke, he next commands to furl the Sails, and ply the sturdy Oars; the bellying Canvass he turns askance to the Wind, and thus addresseth *Æneas*: Magnanimous *Æneas*, should Jupiter on his Authority assure me, I could not hope to reach Italy in this Weather. The Winds changed roar in our Back-sail, and rise from the louring West, and the *whole* Air is condensed into Cloud.

N O T E S.

graditurque per æquor
Jam medium, necdum fluctus latera ardua
tinxit.

where *medium æquor* signifies deep Water, such as it is in the full Sea or main Ocean.

2. *Atros Aquilone*. Aquilo here seems to be taken for the Wind in general, as *Æn.* VII. 361. *Quam primo Aquilone relinquit*. *Servius* however thinks it refers to the stormy North-winds mentioned before,

Et mediis properas Aquilonibus ire per altum, the Effects of which upon the Sea were not yet quite defaced, the Waves still appearing black and grim with the Sand that had been tossed up, and was not yet settled to the Bottom.

7. *Triste per augurium*. Into dismal Pre-
fages or Conjectures. The Word *augurium* occurs in the same Sense in *Cicero* *Tuf. Qu. I.*

15. *Nescio quomodo inhæret in mentibus quasi*
seculorum quoddam augurium futurorum, &c.

8. *Nec jam amplius ulla occurrit tellus*. The preliminary Circumstances here mentioned, *viz.* the Darkness of the Night, the Downfall of Rain, with which the Trojans are overtaken in the midst of the Ocean, where they are out of Sight of Land, and encompassed all around with gloomy Sky and raging Billows,

wonderfully dispose the Reader for the following Description of the Storm, and add to its Terrors.

10. *Caruleus imber*. See the Note on *Æn.* III. 194.

13. *Quianam tanti*. *Quianam* is a Word used by *Ennius*, whom *Virgil* had sometimes imitated, as *Quintilian* observes, to give an Air of greater Antiquity to his Works.

14. *Quidæ, pater Neptune, paræ?* This abrupt Apostrophe to *Neptune* gives us a very lively Idea of the Pilote's Astonishment and Wonder.

15. *Colligere arma jubet*. *Ruæus* translates this *jubet eos sumere arma nautica*, because *arma* signifies all Sorts of Instruments; but the Word *colligere* seems to restrict *arma* here to the Sails, which Sense of the Word also agrees best with what follows, *validisque incumbere remis*, and *obliquatque sinus in ventum*: The Wind being cross to them, it was not proper they should spread their Sails full, but contract them, sail with a Side-wind, and at the same time ply their Oars vigorously.

21. *Tendere tantum*. i. e. *Quantum adversa tempestas valet*; *We gain no Ground against the Storm.*

Nos nec sufficimus obniti contra, nec tantum tendere. Quoniam fortuna superat, nos sequamur; vertamusque iter quo illa vocat: nec reor fida fraterna litora Erycis, Sicanosque portus esse longè; si modo ego memor ritè remetior astra servata. Tum pius Æneas respondit: Ego equidem cerno ventos poscere sic jamdudum, et te frustra tendere contra. Fleste viam velis, an ulla tellus sit gravior mihi, quoque magis optem demittere fessas naves, quam quæ servat mihi Dardanium Acesten, et gremio complectitur ossa patris Anchisæ? Ubi hæc sunt dicta, petunt portus, et secundi Zephyri intendunt vela. Classis cita fertur gurgite: et tandem læti advertuntur notæ arenæ. At Acestes ex excelso vertice montis procul miratus adventum, sociasque rates, occurrit nobis, horridus in jaculis, et pelle Libystidis ursæ: quem Troia mater genuit conceptum Criniso flumine. Ille non immemor veterum parentum gratatur nos reduces, et lætus excipit nos agresti gazæ, ac solatur nos fessos amicis opibus.

Nec nos obniti contra, nec tendere tantum Sufficimus. Superat quoniam Fortuna, sequamur; Quoque vocat, vertamus iter: nec litora longè Fida reor fraterna Erycis, portusque Sicanos; Si modo ritè memor servata remetior astra. 25
Tum pius Æneas: Equidem sic poscere ventos Jamdudum, et frustra cerno te tendere contra. Fleste viam velis. An sit mihi gravior ulla, Quoque magis fessas optem demittere naves, Quàm quæ Dardanium tellus mihi servat Acesten, Et patris Anchisæ gremio complectitur ossa? Hæc ubi dicta, petunt portus; et vela secundi Intendunt Zephyri. Fertur cita gurgite classis: Et tandem læti notæ advertuntur arenæ. At procul excelso miratus vertice montis 35
Adventum, sociasque rates, occurrit Acestes, Horridus in jaculis, et pelle Libystidis ursæ: Troia Criniso conceptum flumine mater Quem genuit. Veterum non immemor ille parentum, Gratatur reduces, et gazâ lætus agresti 40
Excipit, ac fessos opibus solatur amicis. Postera

N O T E S.

24. *Fraterna Erycis.* Eryx is said to have been the Son of Butes and Venus, i. e. as some explain it, his Mother *Lycaste*, a Sicilian Courtesan, had the Name of *Venus* given her upon account of her extraordinary Beauty. *Virgil* therefore following common Tradition, calls him *Æneas's* Brother, they being reported to have had both the same Mother.

25. *Remetior.* Measure them over again. A Term proper to Astronomy, which employs Instruments in measuring the Distances, Heights and Magnitudes of the Stars.

30. *Dardanium Acesten.* The Accounts given of *Acestes's* Birth and Genealogy are so various, that I shall not trouble the Reader with them. The most probable Account is that given by *Dionysius Halicarnassus*; "That *Laomedon* being highly incensed against a noble Trojan, whose Name was *Hippotas*, put both

him and his Sons to Death, and sold his Daughters to some Merchants, on condition that they would transport them into foreign Countries. A Person of Quality, whose Name was *Criniso*, being in the Ship that carried them, fell in love with one of them, paid her Ransom, and conveyed her into *Sicily*, where he married her. Her Name was *Egesta*. Some time after she bore *Acestes*, who, upon the Death of *Laomedon*, obtained *Priam's* Permission to return to *Troy*, where he was during the War, contracted intimate Friendship with *Æneas*, and returned to *Sicily* after the Destruction of *Troy*. The River *Criniso* being afterwards called by the Name of the King, gave Rise to the fabulous Story of *Acestes's* Birth. See *Banier's Mythology*, Vol. IV. B. VII. C. 9. of the Translation.

34. *Et tandem.* Servius will have it that *tandem*

Cloud. We are neither able to struggle against *the Storm*, nor make any Progress: Since Fortune overpowers us, let us follow her, and turn our Course where she invites us: The trusty Shores of your Brother Eryx, and the Sicilian Ports, I deem not far off; if I but rightly remembering review the Stars I observed before. Then the pious Heroe: I indeed have observed long ago that the Winds urge us to this, and that your contrary Efforts are in vain. Shift your Course by *turning* the Sails: Can any Land be more welcome to me, or where I would sooner choose to put in my weather-beaten Ships, than that which preserves for me Trojan Aëstes, and in its Womb contains the Bones of my Father Anchises? 'This said, they make towards the Port, and the prosperous Zephyrs stretch the Sails. The Fleet swiftly rides on the Flood; and at length the joyous Crew are waded to the well-known Strand. But Aëstes from a Mountain's lofty Summit struck with the distant Prospect of our Arrival, and *knowing* our friendly Ships, comes up to us, roughly arrayed with Javelins, and the Hide of an African-bear; whom, begotten by the River Crinifus, a Trojan Mother bore. He, not unmindful of his Original, congratulates with us on our safe Arrival, and cheerfully entertains us with rude Magnificence, and refreshes us after our Fatigue with friendly *hospitable* Cheer.

When

N O T E S.

tandem here is redundant; otherwise it would imply that they had a hard Struggle to make the Coast of *Sicily*, whereas it is said immediately before,

Intendant Zephyri; fertur cita gurgite classis.

But had he forgot that *Sicily* was not the Port for which they were bound at first, that they were long tossed upon the boisterous Main by cross Winds, had suffered not a little from the Storm above described, and were forced at length to put into *Sicily*, because they could not bear up any longer against the violent Opposition of the Winds and Waves?

37. *Horridus in jaculis, &c.* The Word *horridus* is very applicable to the Dress and Equipage in which *Aëstes* is represented, namely, that of a Hunter bearing his Darts and Javelins in his Hand, and habited in a proper Manner against the Savages of the

Mountains, whereof he was in pursuit. So that however simple and unpolished the Manners were of ancient Times, we need not look upon this as King *Aëstes*'s ordinary Garb, but only what he had put on for that particular Occasion.

37. *Libydidis ursæ. i. e. Libycæ ursæ, of a Libyan or African Bear.* Pliny contends that no Bears are to be found in *Africa*, by reason that the Climate is too hot for them; but there are Numbers of Authorities against him, particularly that of *Herodotus*, who says of *Libya*, *καὶ οἱ λέοντες κατὰ τέρας εἰσι, καὶ οἱ ἐλεφαντὲς τε, καὶ ἀρτοι.* They have also Lions among them, and Elephants, and Bears. And *Solinus* observes that the *Numidian* Bears excel others in Beauty. *Numidici ursi forma cæteris præstant*; which seems to be the Reason why *Virgil* dresses *Aëstes* in the Fur of a *Libyan* Bear.

Cum postera clara dies fugaret stellas primo oriente, Æneas advocat socios in cœtum ab omni litore, fatigque ex aggeris tumuli: magni Dardanide, quorum genus est à alto sanguine Divum, annuus orbis compleitur exactis mensibus, ex quo tempore condidimus terra reliquias ossique divini parentis, sacra vimque mœstas aras. Jamque dies adest, ni fallor, quem ego semper habebam acerbum, semper honoratum; O Di, vos sic voluistis. Si ego exsul agerem hunc diem in Gætulis Syrtibus, deprensusve in Argolico mari, et urbe Mycenæ; tamen exsequeretur annua vota, solennesque pompas ordine, strueremque altaria suis donis. Nunc ultro adsumus ad cineres et ossa ipsius parentis, equidem reor, haud sine mente, haud sine numine Divum, et delati intramus amicos portus. Ergo agite, et cuncti celebremus lætum honorem: poscimus ventos ab eo, atque ut velit, in urbe positâ, quotannis ferre hæc sacra in templis dicatis sibi. Acestes generatus Troja dat vobis in naves bina capita boum numero: adhibete Penates

Postera cum primo stellas oriente fugarat Clara dies, socios in cœtum litore ab omni Advocat Æneas, tumulique ex aggere fatur: Dardanidæ magni, genus alto à sanguine Divum, 45 Annuus exactis compleitur mensibus orbis, Ex quo relliquias, divinique ossa parentis Condidimus terrâ, mœstasque sacravimus aras. Jamque dies, ni fallor, adest, quem semper acerbum, Semper honoratum (sic Dî voluistis) habebam. 50 Hunc ego, Gætulis agerem si Syrtibus exsul, Argolicove mari deprensus, et urbe Mycenæ; Annua vota tamen, solennesque ordine pompas Exsequeretur, strueremque suis altaria donis. Nunc ultro ad cineres ipsius et ossa parentis, 55 Haud equidem sine mente, reor, sine numine Divum, Adsumus; et portus delati intramus amicos. Ergo agite, et cuncti lætum celebremus honorem: Poscimus ventos, atque hæc me sacra quotannis Urbe velit positâ templis sibi ferre dicatis. 60 Bina boum vobis Trojâ generatus Acestes Dat numero capita in naves: adhibete Penates

Et

N O T E S.

42. *Postera cum primo stellas oriente fugaret clara dies.* I shall here set before the Reader, at one View, the several Passages I can recollect, that lie scattered up and down in Virgil's Works, wherein he has described the Morning; to shew the Richness of his Imagination, and with what Variety of beautiful Images he embellishes his Stile. In the first Georgic both Morning and Evening are thus described, Verse 250.

Nosque ubi primus equis oriens afflavit anhelis, Illic sera rubens accendit lumina vespæ.

The same Thought is thus diversified, V. 446.

ubi pallida surget

Titboni creceum linquens Aurora cubile.

Again, Geor. IV. 544.

ubi nona suos Aurora ostenderit ortus.

ÆN. III. 521.

Jamque rubescebat stellis Aurora fugatis.

Verse 583.

Postera jamque dies primo surgebat Eo, Humentemque Aurora polo dimoverat umbram. So ÆN. IV. 6.

Postera Phœbea lustrabat lampade terra, Humentemque Aurora polo dimoverat umbram. And Verse 129.

Oceanum interea surgens Aurora reliquit.

Again, Verse 534.

Et jam prima novo spargebat lumine terras Titboni creceum linquens Aurora cubile.

ÆN. V. 65.

—si nona diem mortalibus alnum Aurora extulerit, radiisque retexerit orbem.

VII. 25.

Jamque rubescebat radiis mare, et æthere ab alto

Aurora in roseis fulgebat lutea bigis.

When with the early Dawn the ensuing Day *up-rising* bright had chased away the Stars, Æneas summons to Council his Followers from all the Shore, and from the Summit of a rising Ground *thus* addresses them: Illustrious Trojans, *whose* Descent is from the Blood of the Gods, the annual Circle is completed by a full Revolution of Months, since we lodged in the Earth the Relicks and Bones of my God-like Sire, and consecrated to him the Altars of Mourning. And now the Day, if I mistake not, is at hand, which I shall always account a Day of Sorrow, always a Day to be honoured: Such, ye Gods, has been your Pleasure. Were I to pass this Day in Exile among the Quick sands of Getulia, or caught on the Grecian Sea, and in the City of Mycene, yet would I regularly perform my annual Vows, and the solemn Funeral Processions, and heap the Altars with their proper Offerings. Now, without premeditated Design, tho' not, I judge, without the Direction, *not* without the Influence of the Gods, we are come to the Ashes and Bones of my own dear Father, and are waded to *this* friendly Port we are now entering. Come then, and let us all celebrate the joyous Rites. Let us pray to him for *prosperous* Winds, and that, when our City is built, he will permit me to offer to him these Rites annually in Temples consecrated to his Honour. Achilles, a Son of Troy, gives you two Oxen for each Ship: Invite to the Feast

NOTES.

XI. 182.

*Aurora interea miseris mortalibus animam
Extulerat lucem, referens opera sequi laboris.*

XII. 76.

*cum primum cressina celo
Puniceis involta rotis Aurora revolvit.*

Lastly, different from all the rest i that in the 113th Verse of the same twelfth Book,

*Postera vix summos spargebat lumine montes
Orta dios, cum primum alto se gurgite tollunt
Solis equi, lucemque e latissimis naribus efflunt.*

52. *Argelicæ mari depressus.* Depressus is a Term applied to Seamen exposed to the Dangers of the Main, as Geor. IV. 421.

Depressus olim statio tutissima nautis.

In the same Sense Horace uses the simple Word *prensus*, Carm. II. Ode XVI. 1.

Olium Divos rogat in patenti

Prepsus Ægæo.

So Ovid, Epist. Did. Æn. 65.

*Finge, age, te rapido (nullum fit in onine
pondus)*

Turbine deprendi, quid tibi mentis erit?

52. *Et arbo Mycenæ.* Some good Manuscripts read, *Et urbe Mycenis.*

53. *Solemnijus pompas exequeret.* These are Terms of exact Propriety in this Place. For *pompæ* signifies properly a Funeral Procession, and *exsequeret* signifies, *I would perform the exequiæ or Funeral Obsequies*; the chief whereof was that of *following* the Corps to the Grave or Funeral-pile. As in Terence, *Vnus interim precedit: sequimur; ad sepulchrum venimus; in imo postea est; fletur.* Hence the Word *exequiæ*, which primarily signifies only the Funeral Procession, from *sequor*, is taken for the whole Funeral Rites.

58. *Lærum honorum.* These Honours that were to be paid to *Æneïda* are called *hæc*, because thereby he was to be deified. Therefore Æneas addresses him afterwards, *Sancie pater.*

62. *Adhibete Penates.* As Virgil all along has a View to the Customs of his Country, Servius is of opinion that he is here alluding to the

et patrios epulis, et Deos
quos hospes Acestes colit.
Præterea, si nona Auro-
ra extulerit alnum diem
mortalibus, retexeritque or-
bem radiis, ponam Teu-
cris prima certamina ci-
tæ classis. Quique valet
cursu pedum, et qui ince-
dit auctax viribus, aut me-
lior jaculo, levibusque sa-
gittis; seu fedit commit-
tere pugnam crudo castu;
cuncti adfint, meritaque exspectent præmia palmæ:
Ore favete omnes, et cingite tempora ramis.
Sic fatus, velat maternâ tempora myrto.
Hoc Elymus facit, hoc ævi maturus Acestes,
Hoc puer Ascanius: sequitur quos cætera pubes.
Ille è concilio multis cum millibus ibat
Ad tumulum, magnâ medius comitante catervâ.
Hic duo ritè mero libans carchesia Baccho,
Fundit humi, duo lacte novo, duo sanguine sacro,
Purpureosque jacet flores, ac talia fatur:
Salve, sancte parens. Iterum salvete, recepti
Nequicquam cineres, animæque umbræque paternæ.
Non licuit fines Italos, fataliaque arva,
Nec tecum Aufonium, quicumque est, quærere
Tybrim.
Dixerat hæc: adytis cum lubricus anguis ab imis
Septem ingens gyros, septena volumina traxit;
Amplexus placidè tumulum, lapsusque per aras:
Cæruleæ

Et patrios epulis, et quos colit hospes Acestes.
Præterea, si nona diem mortalibus alnum
Aurora extulerit, radiisque retexerit orbem; 65
Prima citæ Teucris ponam certamina classis.
Quique pedum cursu valet, et qui viribus audax,
Aut jaculo incedit melior, levibusque sagittis,
Seu crudo fedit pugnam committere castu; 69
Cuncti adfint, meritaque exspectent præmia palmæ:
Ore favete omnes, et cingite tempora ramis.
Sic fatus, velat maternâ tempora myrto.
Hoc Elymus facit, hoc ævi maturus Acestes,
Hoc puer Ascanius: sequitur quos cætera pubes.
Ille è concilio multis cum millibus ibat 75
Ad tumulum, magnâ medius comitante catervâ.
Hic duo ritè mero libans carchesia Baccho,
Fundit humi, duo lacte novo, duo sanguine sacro,
Purpureosque jacet flores, ac talia fatur:
Salve, sancte parens. Iterum salvete, recepti 80
Nequicquam cineres, animæque umbræque paternæ.
Non licuit fines Italos, fataliaque arva,
Nec tecum Aufonium, quicumque est, quærere
Tybrim.
Dixerat hæc: adytis cum lubricus anguis ab imis
Septem ingens gyros, septena volumina traxit; 85
Amplexus placidè tumulum, lapsusque per aras:
Cæruleæ

cum serpens lubricus, ingens, quoad septem gyros, traxit septena volumina ab imis adytis; placidè amplexus tumulum, lapsusque per aras:

N O T E S.

the Roman Ceremony called *Lectisternia*, or sacred Binquets prepared at the solemn Games for the Gods, whose Images were placed on Couches, and sit down at the most honourable Part of the Table as the principal Guests.

68. *Aut jaculo incedit melior.* Incedit here is used in the same Sense with *est*, only more poetical, and serve to explain other Places where it is applied the same Way, particularly *Æn.* I. 50.

Divium incedo Regina.

71. *Ore favete omnes.* Favete ore, or favete linguis, was the Phrase used by the public

Crier before the celebration of solemn Games or Sacrifices: And the Import of it is, Favour us with a religious Attention, be watchful over your Lips that you pronounce no Words of bad Omen, or whereby you may marr and profane the sacred Ceremonies; let us have the Concurrence of your Prayers to render the Gods favourable and propitious to us: Or lastly, Aid us by joining your Applauses and joyful Acclamations.

72. *Velat maternâ myrto.* This is also according to the Practice of the Romans, among whom Persons of every Age and Denomina-
tion

Feast your Household and Country's Gods, and those whom our Host Acastes worships. Further, if the ninth Morning shall bring forth the Day fair and serene to Mortals, and brighten up the World with its Beams; I will propose to the Trojans the first Trial of Skill to be with the swiftest of their Ships. And whoever excels in running, in Strength who boldly dares, or is superior in darting the Javelin, and shooting the nimble Arrow, or who has Courage to encounter with the bloody Gantlet; let all *such* be ready at hand, and expect Prizes of Victory suitable to their Merit. Join your auspicious Voices all, and encircle your Temples with Boughs.

This said, he crowns his Temples with his Mother's Myrtle. The same does Helymus, the same Acastes ripened in Years; the same the Boy Ascanius: Whose Example the other Youths follow. He went from the Assembly to the Tomb with many thousands, in the Center of a numerous Retinue attending. Here in due Form, by way of Libation, he pours on the Ground to Bacchus two Bowls of Wine, two of new Milk, two of sacred Blood, then scatters purple Flowers, and thus speaks: Hail, holy Sire: Once more hail ye Ashes revisited in vain: Ye Ghosts and Shades of my Father *hail*. Heaven would not allow us to go together in quest of Italy, and the Lands allotted to me by Fate, nor the Ausonian Tyber, whatever *River* that is. He said: When from the Bottom of the Shrine a slippery Snake, his huge Bulk *collected* in seven circling Spires, trailed along his seven-fold Volumes, gently twining round the Tomb, and gliding over the Altars: Whose Back, azure Streaks,

N O T E S.

tion (here figured by *Æneas*, *Helymus*, *Acastes*, and the Boy *Ascanius*) who appeared at their solemn Games, wore Garlands on their Heads.

80. *Recepti cineres*. Servius makes *cineres* here to signify the same with *Anchises* himself: So *nequicquam recepti*, according to him, means whom I in vain saved from the Dangers of *Troy*. Others refer it to the History whereof we have taken notice above, that *Diomedes* had carried away *Anchises's* Ashes, and delivered them again with the *Palladium* to *Æneas*. But we have followed that Sense which seems to be the easiest.

81. *Animæque umbræque paternæ*. Servius explains this from *Plato* and *Aristotle*, who

gave to Man a four-fold Soul. 1. The *intellectual*, whereby he thinks and reasons. 2. The *sensual*, which he has in common with the Brute-creation. 3. The *vital*, or the Principle of Self-motion, which is to be found even in the Worms and meanest Reptiles. 4. A *vegetative* Soul, like what subsists in Plants and Trees. To each of these Souls is assigned a Shade or Image. Others construe these Words in the Genitive Case, and join them with *cineres*; Ye Ashes of my Father's Ghost, &c.

85. *Septem ingens gyros*. The seven Folds of the Serpent prognosticated, says *Servius*, that *Æneas's* Wanderings were to last for seven Years.

cui terga cœruleæ notæ
 incendebant, et cui squam-
 mam fulgor maculosus au-
 ro incendebat : ceu arcus
 in nubibus trahit mille va-
 rios colores ex adverso So-
 le. *Æneas oblituit cū-
 su.* Tandem ille suspens
 longo agmine inter pateras
 et lœvia pocula, libavit-
 que dapēs, rursusque in-
 noxiis successit ius tumu-
 lo, et liquit altaria de-
 pissa. *Ægis hæc in-
 staurat Genitori inceptos
 honores, incertus parente
 esset Genium loci, famu-
 lumne parentis. Cælit
 quinas bidentes de mœ-
 ris, totque suas, totidem ju-
 vences nigrantes terga,
 fundebatque vincta de pater-
 is, vocabatque animam
 magni Anchisæ, Manes-
 que remissa Acheronte.*
*Nec non et socii ejus læti
 ferunt dona, quæ copia
 est cuique; ceterantque a-
 ras, mactantque juvencos.*
*Alii locant abena vasa or-
 dine, fusique per herbam
 subjiciunt prunas veru-
 bus, et torrent viscera.*
*Dies expectata aderat,
 equique Phaetontis jam
 vehebant nonam auroram
 serenâ luce; fama-
 que et nomen clari Aestæe
 excierat finitimos.*
*Comple-
 rant litora læto cœtu, pars
 visuri Æneadas, pars et
 parati certare. Principio
 munera locantur ante ocu-
 los, inque medio circo, sa-
 cri tripodes, viridesque
 coronæ, et palmæ, pretium destinatum victoribus; armaque,
 et vestes persusæ ostro, talenta au-
 renti aurique: et tuba canit ludos commissos de medio aggere.*

Cæruleæ cui terga notæ, maculosus et auro
 Squammam incendebat fulgor : ceu nubibus arcus
 Mille trahit varios adverso Sole colores.
 Oblituit visu Æneas. Ille agmine longo 90
 Tandem inter pateras, et lœvia pocula serpens,
 Libavitque dapes, rursusque innoxius imo
 Successit tumulo, et depassa altaria liquit.
 Hoc magis inceptos genitori instaurat honores,
 Incertus, Geniumne loci, famulumne parentis 95
 Esse putet. Cædit quinas de more bidentes,
 Totque suos, totidem nigrantes terga juvencos :
 Vinaque fundebat pateris, animamque vocabat
 Anchisæ magni, Manesque Acheronte remissos.
 Nec non et socii, quæ cuique est copia, læti 100
 Dona ferunt; onerantque aras, mactantque juvencos.
 Ordine athena locant alii, fusique per herbam
 Subjiciunt verubus prunas, et viscera torrent.

Expectata dies aderat, nonamque serenâ
 Auroram Phaetontis equi jam luce vehebant; 105
 Famaque finitimos, et clari nomen Aestæ
 Excierat. Læto complerant litora cœtu,
 Visuri Æneadas : pars et certare parati.
 Munera principio ante oculos, circoque locantur
 In medio, sacri tripodes, viridesque coronæ, 110
 Et palmæ, precium victoribus; armaque, et ostro
 Persusæ vestes, argenti aurique talenta :
 Et tuba commissos medio canit aggere ludos.

Prima

92. *Libavitque dapes.* I take *libavit* here to signify the same as *leviter attigit*, or *deguſtavit*, as the Word is used elsewhere, *Æn. I. 260.* *Oscula libavit natæ.* And *Geor. IV. 54.*

Purpureosque metunt flores, et flumina libant Summa leves.

95. *Geniumne loci.* The Ancients had a Notion that there were *Genii* appointed, some the Protectors of Cities and Countries, and others the Guardians of particular Persons, who never quitted them, not even after

Death, but attended upon them in the other World.

98. *Animamque vocabat.* Not merely called upon his Ghost to partake of the Repast he had prepared for him; but invoked him as a Deity to be propitious to him.

103. *Viscera.* Signifies the Joints of Meat in general; as *Æn. VI. 253. VIII. 180, &c.*

105. *Phaetontis equi.* Phaeton here is put for the Sun, in Imitation of *Homer*, who calls that

N O T E S.

Streaks, and *whose* Scales Drops of burnished Gold brightened up : As the Bow in the Clouds draws a thousand various Colours from the opposite Sun. Æneas stood amazed at the Sight. At length the Reptile shooting forward with a long Train of moving Fields between the Bowls and smooth polished Goblets, gently tasted the Banquet, re-entered into the Bottom of the Tomb, and left the Altars on which he had fed. Æneas with the more Zeal pursues the Sacrifice begun in honour of his Father, in doubt whether to think it the Genius of the Place, or the Attendant of his Father. He sacrifices five Ewes of two Years old according to Custom, as many Sows, as many Bulls with fable Backs : The Wine he poured from the Goblets, and invoked the Soul of great Anchises, and his Ghost from Acheron released. In like Manner his Mates offer Gifts with Joy, each according to his Ability ; they load the Altars, and sacrifice Bulls. Others in order place the brazen Caldrons, and, stretched along the Grass, apply burning Coals under the Spits, and roast the Joints.

Now the wished-for Day approached, and the Steeds of the Sun ushered in the ninth Morning bright and serene ; Fame and the Renown of illustrious Acestes had drawn together the Neighbourhood. They filled the Shores with jovial Crouds, *some* to see the Trojans, *some* too prepared to try their Skill. The Prizes first are set before their Eyes in the midst of the Circus, sacred Tripods, green Garlands, and Palms, the Reward of the Conquerors ; Arms and Vestments of purple Dye, Talents of Gold and Silver : And *now* the Trumpet from the midst of the rising Ground gives the Signal that the Games are begun.

Four

N O T E S.

that Luminary *Ἥλιος φαεινός*, *the resplendent Sun*.

110. *Sacri tripodes*. The Tripod was properly a kind of three-footed Stool or Table, on which were placed the sacred Bowls and other Vases for the Libations. It is called *sacred* on account of its various Uses in the Ceremonies of Religion. We learn, from several Passages in *Homer*, that the *Greeks* used to make Presents of Tripods to their Heroes and great Men. Of which *Horace* takes no-

tice, *Carm. Lib. IV. Ode VIII. 1.*

Dsnarem tripodas, præmia fortium Graiorum.

111. *Et palmæ pretium victoribus*. The Palm was the ordinary Prize of every Conqueror at the Games ; whereof *Plutarch* assigns this for the Reason, that the Palm is a fit Emblem of Fortitude, because it is not crushed nor born down by any Weight but still maintains its Growth, and rises superior to the Opposition.

117. *Max*

Quatuor carinæ delectæ ex omni classe, pares gravibus remis, inquit prima certamina. Mnestheus agit velocem Pristin acri remige, Mnestheus mox futurus Italus, à quo nomine est genus Memmi: Gyasque agit ingentem Chimæram, ingenti mole, opus urbis: quam Dardana pubes impellunt triplici versu; remi consurgunt terno ordine. Sergestusque, à quo Sergia domus tenet nomen, invehitur magno Centauro: Cloanthusque cæruleâ Scyllâ, unde genus est tibi, O Romane Cluenti. Procul in pelago, contra sonantia litora, est saxum, quod submersum olim tunditur tumidis fluctibus, ubi hiberni Cori condunt sidera: silet in tranquillo mari, exque undâ innota attollitur campus, et statio gratissima apricis mergis. Hic pater Æneas constituit viridem metam ex frondenti ilice, quæ esset signum nautis, unde scirent reverti, et ubi circumflectere longos cursus. Tum legunt loca forte, ipsique ductores longè effulgent in puppibus, decori auro ostroque. Cætera juvenis volatur populæa fronde, persusaque nudatos humeros oleo nitefcit. Confidunt transfris, brachia sunt intentæ remis: illi intenti expectant signum; parvorumque pulsans, arreclæque cupido laudum haurit eorum exultantia corda.

Prima pares ineunt gravibus certamina remis
Quatuor, ex omni delectæ classe, carinæ. 115
Velocem Mnestheus agit acri remige Pristin,
Mox Italus Mnestheus, genus à quo nomine
Memmi:
Ingentemque Gyas ingenti mole Chimæram,
Urbis opus: triplici pubes quam Dardana versu
Impellunt; terno consurgunt ordine remi. 120
Sergestusque, domus tenet à quo Sergia nomen,
Centauro invehitur magnâ; Scyllâque Cloanthus
Cæruleâ, genus unde tibi, Romane Cluenti.
Est procul in pelago saxum, spumantia contra
Litora, quod tumidis submersum tunditur olim 125
Fluctibus, hiberni condunt ubi sidera Cori:
Tranquillo silet, immotæque attollitur undâ
Campus, et apricis statio gratissima mergis.
Hic viridem Æneas frondenti ex ilice metam
Constituit, signum nautis, pater: unde reverti 130
Scirent, et longos ubi circumflectere cursus.
Tum loca forte legunt; ipsique in puppibus auro
Ductores longè effulgent ostroque decori.
Cætera populæa velatur fronde juvenis,
Nudatosque humeros oleo persusâ nitefcit. 135
Confidunt transfris, intentæque brachia remis:
Intenti expectant signum; exultantiaque haurit
Corda pavor pulsans, laudumque arreclæ cupido.

Inde,

NOTES.

117. *Mox Italus Mnestheus.* Virgil, to make his Court to the noble Families of the Romans, derives their Original from Trojans of some Distinction.

119. *Triplici versu.* i. e. A Galley consisting of three Series of Rowers. *Livy* uses the Word *versus* in the same Sense, Lib. V. Dec. 5. *Regia navæ ingentis magnitudinis, quam sedecim versus remorum agebant.* This kind of Galley however was not known till long after Æneas's Time; but it was not necessary that

Virgil, as a Poet, should confine himself strictly to the Chronology of Facts, especially those of ancient Date.

120. *Terno ordine.* This is a Triremis, or one of those Gallies that had three Banks of Oars, which Banks were raised slopingly one above another; so that those in the second Bench rested their Feet where those of the first were seated. By *terno consurgunt ordine remi*, understand the three Banks of Oars all rising together to strike the Waves, which presents us with

Four Ships, selected from all the Fleet, equally matched with ponderous Oars, first enter the Lists. Mnestheus manages the swift sailing Pristis with stout Rowers, soon to be the Italian Mnestheus, from which Name the Family of Memmius is derived. Gyas commands the huge Chimera of stupenduous Bulk, a Work like a City, which with a triple Tire the Trojan Youth impel; the Oars rise together in a triple Row. Sergeffus, from whom the Sergeant Family has its Name, rides in the bulky Centaur; and Cloanthus in the Sea-green Scylla, from whom Cluentius, illustrious Roman, is thy Descent. Far in the Sea there lies a Rock opposite to the foaming Shore, which sometimes overwhelmed is buffeted by the swelling Surges, when the wintery North-west-winds overcloud the Stars: In a calm Sea it lies hushed, and rises above the still Wave as a Plain, and affords a delightful Station for the Cormorants basking in the Sun. Here Father Æneas erected a verdant Goal of branching Oak for a Signal to the Mariners; whence they might know to turn back, and whence to wind about the long Circuits. Then they choose their Places by Lot, and in the lofty Decks the Leaders adorned with Gold and Purple, shine with distinguished Lustre from afar. The rest of the Youth are crowned with Poplar Wreaths, and glitter, having their naked Shoulders besmeared with Oil. They take their Seats on the Benches, and stretch their Arms to the Oars: With eager Attention they wait the Signal, and their throbbing Hearts beat high with the Impulse of Fear, and the generous Thirst of

N O T E S.

with a lively Image. Ruæus, in his Note on this Passage, thus distinguishes *versus* and *ordo* from one another: The first, according to him, signifies the Series of Rowers as they rose slopingly above one another from the lowest Bench to the highest; the *ordines* again he makes to be the same Rowers reckoned by their Ranks as they sat on a level one behind the other.

134. *Populæa velatur fronde*. The Reason, says Servius, why they wore Garlands of the Poplar-tree, was that they were Funeral Games which they celebrated, and Hercules is said to have brought that Tree from the infernal Regions.

136. *Intentaque brachia remis*: Others point

it thus, *Intentaque brachia remis intenti expectant signum*. i. e. *Intenti* quoad *brachia intenta remis expectant signum*. But I choose rather to follow the Pointing of Heinsius's Edition, which has a Colon at *remis*, both because it makes the Sense quite easy, and avoids the seeming Affectation of playing upon the Words *intenti* and *intenta*. Besides, it gives a greater Solemnity to the Description, by making it proceed more leisurely, and allowing the Reader Time to view the several Motions of the Combatants one after another.

137. *Haurit corda pavor*. Raises such Palpitation in their Breasts, as if it would draw their Hearts out of their Bodies.

*Inde, ubi clara tuba dedit
sonitum, omnes profluere
suis sinibus, haud est ma-
ra: nauticus clamor fe-
rit ætheri; freta versa
adductis lacertis spumant.
Pariter insidunt sulcos:
totumque æquor convul-
sum remis tridentibusque
rostris dehiscit. Curvus
non tam præcípites cerri-
puere campum in bijugo
certamine, ruuntque effu-
si carcere; nec aurigæ
sæc concussere undantia lo-
ra immisissis jugis, pen-
dentque proni in verbera.
Tum omne nemus consonat
plausu frontitumque virum,
studiiisque faventum; li-
torumque inclusu volutant
vocem: pulsati colles re-
sultant clamore. Gyas ef-
fugit ante alios, primusque
elabatur undis, inter
turbam fremitumque: quem
Cleantus, melior remis,
deinde consequitur; sed
tarda pinus tenet cum
pondere. Post hos Pri-
stis Centaurusque tendunt
superare priorem locum, æ-
quo discrimine. Et nunc
Pristis abie, nunc ingens
Centaurus præterit cam-
pam victam; nuncque ambæ
feruntur unâ junctis fren-
tibus, et sulcant salsa va-
da longâ carinâ. Jam-
que propinquabant scopu-
lo, tenebantque metum,
cum Gyas princeps, vi-
ctorque in medio gurgite
compellat voce Menæten
rectorem navis: quod tan-
tùm abis mihi dexter? dirige cursum huc; ama litus, et sine ut palmula stringat lævas cautes;*

*Inde, ubi clara dedit sonitum tuba, finibus omnes,
Haud mora, profluere suis: ferit æthera clamor 140
Nauticus; adductis spumant freta versa lacertis.
Insidunt pariter sulcos: totumque dehiscit
Convulsum remis rostrisque tridentibus æquor.
Non tam præcípites bijugo certamine campum
Corripuere, ruuntque effusi carcere currus: 145
Nec sic immisissis aurigæ undantia lora
Concussere jugis, pronique in verbera pendent.
Tum plausu, fremituque virum, studiisque faventum
Consonat omne nemus; vocemque inclusu volutant
Litora: pulsati colles clamore resultant. 150
Effugit ante alios, primusque elabatur undis,
Turbam inter fremitumque, Gyas: quem dein-
de Cleanthus
Consequitur, melior remis; sed pondere pinus
Tarda tenet. Post hos, æquo discrimine, Pristis
Centaurusque locum tendunt superare priorem. 155
Et nunc Pristis habet; nunc victam præterit ingens
Centaurus; nunc unâ ambæ junctisque feruntur
Frontibus, et longâ sulcant vada salsa carinâ.
Jamque propinquabant scopulo, metamque tene-
bant,
Cum princeps, medioque Gyas in gurgite victor,
Rectorem navis compellat voce Menæten: 161
Quò tantum mihi dexter abis? huc dirige cursum;
Litus ama, et lævas stringat, sine, palmula cautes:
Altum*

N O T E S.

141. *Adductis lacertis.* Dr. Trapp has a very just Remark on this Phrase, and understands by it that Motion of the Rowers when in tugging at the Oar they draw their Arms close up to the Body.

142. *Insidunt sulcos.* Cleave Furrows in the Ocean.

143. *Rostrisque tridentibus.* Some Editors of Virgil, not understanding the Meaning of rostris tridentibus, substituted *stridentibus* for tridentibus, not considering that they made Vir-

gil write false Quantity, the first Syllable in *stridentibus* being always long. But ancient Medals explain the Thing, in some of which is plainly to be seen a Rostrum or Beak of a Ship with three Teeth to it. *Valerius Flaccus* mentions a Rostrum of the same Make,

—*Volat immisissis cava pinus habenis
Insiduntque salum, et spumans vomit ære tridenti.*
Argon. Lib. I. See also Æn. VIII. 690.

144. *Non tam præcípites.* This is one of those Passages wherein *Macrobius* himself owns
Virgil

of Praise. Then, so soon as the loud Trumpet gave the Signal, in a Trice all started from their Barrier: The Seamen's Clamour beats the Skies: And the Seas, upturned by the Force of their in-bent Arms, foam. At once they plough the watery Ways, and the whole Deep convulsed with Oars and Trident-beaks. Not with such violent Speed the Coursers in the two-yoked Chariot-race spring to the Field, and start with full Career from the Goal: Nor with such Ardour do the Charioteers shake the waving Reins over the flying Steeds, and, bending forward, hang to give the Lash. Then, with the Applause and Uproar of the Seamen, and the eager Acclamations of the favouring Croud, every neighbouring Grove resounds: The bounded Shores roll the floating Voices; the lashed Hills echo back the Sound. Amidst the Bustle and Uproar Gyas flies out before the rest, and scuds away the foremost on the Waves: Whom next Cloanthus follows, a more skilful Rower; but the Vessel, incumbered by its Bulk, retards him. After these, at equal Distance, the Pristis and Centaur strive to gain the foremost Place. And now the Pristis has it, now the huge Centaur gets before her vanquished *Antagonist*: Anon both advance together with united Fronts, and with their long Keels plough the briny Waves. And now they approached the Rock, and had reached the Goal, when Gyas, the foremost, and *hitherto* victorious, *thus* in Mid-sea accosts Menœtes, Pilot of his Ship: Whither away so far to the Right? This Way steer your Course. Keep to the Shore, and let the Oar graze upon the Rocks to the Left; let others stand out to Sea. He said: But Menœtes,

N O T E S.

Virgil to have excelled *Homer*, his great Example. And indeed nothing can be more finely imagined, nor represented more to the Life.

146. *Immissis jugis*. The Yokes here are put for the Horses yoked in the Chariot.

151. *Primis undis*. On the nearest or hithermost Waves, as opposed to *ultima æquora*, Verse 218.

157. *Junctisque frontibus*. i. e. They moved on together, neither gaining Way of the other. It is of the same Import with *æquatis rostris*, an Expression he uses afterwards.

163. *Litus ama*. i. e. Keep near the Shore. *Horace* uses the Word in the same Sense, Lib. I. Ode XXV. 3.

Amatque jamua limen.

See also the Note on *Æn.* III. 134.

163. *Palmula*. Is properly the broad Part at the Extremity of the Oar, that has some Resemblance to the Palm of a Man's Hand when extended.

163. *Lævas stringat cautes*. Both in the naval and Chariot-race the great Art lay in turning as near the Goal as possible; for the Goal being the Center, the nearer they kept to it, the shorter Circumference they had to make: But as this was an Enterprize of Dexterity and Danger, the accomplishing it was proportionably honourable, *Hor. Od. Lib. I. 1.*

metaque servatis

*Evitata rotis, palmaque nobilis
Terrarum Dominos evexit ad Deos.*

O o

170. *Inte-*

alii teneant altum. Dixit: sed Menœtes timens cæca saxa, detorquet proram ad undas pelagi: quò abis diversus? Gyas iterum revocabat eum cum clamore, O Menœte, prœterite saxa: et ecce respicit Cloanthum instantem ejus tergo, et tenentem propiora. Ille interior radit lævum iter inter navemque Gyæ sonantesque scopulos, subitusque prœterit priorem, ei tenet æquora tuta, metis relictis. Tum vero ingens dolor exarsit offibus juveni, nec genæ ejus caruere lacrymis: oblitusque sui decoris, subitque socium deturbat segnon Menœtem ab altâ puppi præcipitem in mare. Ipse subit gubernaculo raptor, ipse magister navis, hortaturque viros, torquetque clavum ad litora. At ut Menœtes gratis undis tandem vix rediit imo fundo, jam senior, fluensque in madidâ veste, petit summam scopuli, reseditque in sicca rupe. Teucri visere illum et labentem, et natantem; et rident eum revomentem salso fluctus è pectore. Hic læta spes accensa est duobus extremis, nempe Sergesto Mnestheique superare Gyan morantem. Sergestus capit locum ante, propinquatque scopulo; nec tamen est ille prior totâ carinâ præeunte: alia parte est prior, æmula Pristis premit aliam partem rostri. At Mnestheus incedens per ipsos socios in mediâ nave hortatur eos: Hectori socii, quos delegi comites in supremâ sorte Trojæ, nunc, nunc insurgite vanis; nunc promite illas vires, nunc illos animos quibus usi estis in Græculis Syrtibus, marique Ionio, undisque sequacibus Maleæ. Ego Mnestheus jam non peto prima, neque certo vincere:

Altum alii teneant. Dixit: sed cæca Menœtes Saxa timens, proram pelagi detorquet ad undas. 165 Quò diversus abis? iterum, pete saxa, Menœte, Cum clamore Gyas revocabat: et ecce Cloanthum Respicit instantem tergo, et propiora tenentem. Ille inter navemque Gyæ scopulosque sonantes Radit iter lævum interior, subitusque priorem 170 Præterit; et metis tenet æquora tuta relictis. Tum verò exarsit juveni dolor offibus ingens: Nec lacrymis caruere genæ; segnemque Menœtem, Oblitus decorisque sui sociumque salutis, In mare præcipitem puppi deturbat ab altâ. 175 Ipse gubernaculo rector subit, ipse magister, Hortaturque viros, clavumque ad litora torquet. At gravis ut fundo vix tandem redditus imo est Jam senior, madidâque fluens in veste Menœtes; Summa petit scopuli, siccâque in rupe resedit. 180 Illum et labentem Teucri, et risere natantem; Et salso rident revomentem pectore fluctus. Hic læta extremis spes est accensa duobus, Sergesto, Mnestheique, Gyan superare morantem. Sergestus capit ante locum, scopuloque propinquat; Nec totâ tamen ille prior præeunte carinâ: 186 Parte prior; partem rostro premit æmula Pristis. At mediâ socios incedens nave per ipsos Hortatur Mnestheus: Nunc, nunc insurgite remis, Hectori focii, Trojæ quos sorte supremâ 190 Delegi comites; nunc illas promite vires, Nunc animos, quibus in Græculis Syrtibus usi, Ionioque mari, Maleæque sequacibus undis. Non jam prima peto Mnestheus, neque vincere certo:

Quan-

NOTES.

170. Interior. In the Inside, i. e. between Gyas's Ship and the Goal, which was on the Left-hand of him who steered the Vessel.

184. Mnestheique. The Greek Dative, as Orpheus, Geor. IV. 545.

190. Hectori socii. In order to animate them, and gain their Good-will, he calls them Hectori,

Mencætes, dreading the latent Rocks, turns out his Prow towards the Waves. Gyas with raised Voice called to him again, Mencætes, whither are you steering *so* opposite? Once more, *I say*, keep to the Rocks; and lo he spies Cloanthus pressing on his Rear, and fetching a nearer Compass. He, between Gyas's Ship and the roaring Rocks, brushes along the Left-hand Path on the Inside, and on a sudden gets a head of him who was before, and leaving the Goal gains the safe Seas. Then indeed the Soul of the Youth was enflamed with vast Anguish: Nor were his Cheeks not wet with Tears; and, regardless both of his own Dignity, and the Safety of his Friends, he tumbles dastardly Mencætes headlong from the lofty Stern into the Sea. Himself succeeds to the Helm both Pilot and Commander: Encourages his Men, and turns the Rudder to the Shore. But when incumbered Mencætes with Difficulty at length had got up from the deep Bottom, *as being* now in Years, and languid by reason of his wet Garments, he crawls up to the Summit of the Rock, and sat down on the dry Cliff. The Trojans laughed both to see him fall, and to see him swimming; and they renew their Laughter, when from his Breast he vomits up the briny Wave. Here Sergestus and Mnestheus, the two last, were fired with joyous Hope to outstrip Gyas lagging behind. Sergestus gets the Start, and makes up to the Rock; nor yet had he the Advantage by the whole Length of the Ship, only by a Part: The Rival Priests partly presses him with her Beak. But Mnestheus in the Mid-deck walking among his Crew animates them: My Hæclorean Bands, whom I chose Associates in Troy's last fatal Hour, now, now with Keenneſs ply your Oars: Now exert that Vigour, now that Greatneſs of Soul which you were Maſters of in the Quickſands of Getulia, in the Ionian Sea, and Malea's Coaſt, where Waves ſucceeding Waves purſued us. Your Mneſtheus aſpires not now to the foremoſt Place, nor contends for the Victory: Tho' would to Heaven! but may thoſe conquer

N O T E S.

Hæclorei, my Mates, who are every one of you as valiant as *Hæctor*.

193. *Malæque ſequacibus undis*. Malea is a Promontory of *Laconia*, that runs out into the Sea about five Miles; near which ſailing was ſo very dangerous, that it became a Proverb,

Malæam legens, obliuiſcere quæ ſunt domi.

This Epithet *ſequaces*, given to the Waves of that Coaſt, paints them as ſo many fierce devouring Monſters that purſued Ships in order to overwhelm them.

Q o 2

195. *Quantum*

Quaquam ô utinam possem! sed hi superent, O Neptune, quibus dedisti hoc: pudeat nos rediisse extremos. Cives, vincite et prohibete hoc nefas. Olli procumbunt summo certamine: ærea puppis tremat cassis ictibus, solumque subtrahitur. Tum creber anhelitus quatit artus aridaque ora: sudor fluit undique rivis. Ipse casus attulit viris optatum honorem. Namque dum Sergestus furens animi suburget prorâ ad saxa, interior, subitque iniquo spatio, infelix hæsit in procurrentibus faxis. Cautes concussæ sunt, et remi obnixi crepuere in acuto murice, proræque illis pependit. Nautæ consurgunt, et morantur magno clamore, expediuntque serratas judes et contos acutâ cuspidæ, leguntque fractos remos in gurgite. At Mnesticus lætus, acriorque ipso successu, petit prona maria, celeri agmine remorum, ventisque vocatis, et decurrit aperto pelago. Talis qualis columba, cui domus et dulces nidi sunt in latebroso pumice, subito commota è speluncâ, volans fertur in arva, exterritaque dat pennis ingentem plausum tecto; mox lapsa quieto aëre radit liquidum iter, neque commovet celeres alas: sic Mnesticus, sic ipsa Pristis fugâ fecat ultima æquora; sic ipse impetus fert illam volantem. Et primum deserit Sergestum luctantem in alto scopulo, fractis remis.

Quaquam ô! sed superent, quibus hoc, Neptune, dedisti.

Extremos pudeat rediisse. Hoc vincite, cives, 196 Et prohibete nefas. Olli certamine summo

Procumbunt: vastis tremat ictibus ærea puppis, Subtrahiturque solum. Tum creber anhelitus artus, Aridaque ora quatit: sudor fluit undique rivis. 200 Attulit ipse viris optatum casus honorem. Namque furens animi, dum prorâ ad saxa suburget Interior, spatioque subit Sergestus iniquo, Infelix faxis in procurrentibus hæsit.

Concussæ cautes, et acuto in murice remi 205 Obnixi crepuere, illisæque prora pependit.

Consurgunt nautæ, et magno clamore morantur, Ferratisque fudes, et acutâ cuspidæ contos Expediunt, fractosque legunt in gurgite remos.

At lætus Mnesticus, successuque acrior ipso, 210 Agmine remorum celeri, ventisque vocatis, Prona petit maria, et pelago decurrit aperto.

Qualis speluncâ subito commota columba, Cui domus, et dulces latebroso in pumice nidi, Fertur in arva volans, plausumque exterrita pennis Dat tecto ingentem; mox aëre lapsa quieto 216 Radit iter liquidum, celeres neque commovet alas: Sic Mnesticus, sic ipsa fugâ fecat ultima Pristis Æquora; sic illam fert impetus ipse volantem.

Et primum in scopulo luctantem deserit alto 220 Sergestum, brevibusque vadis, frustra que vocantem Auxilia, et fractis discentem currere remis.

Inde

vadisque brevibus, frustra que vocantem auxilia, et discentem currere

N O T E S.

195. *Quaquam ô!* This is an Example where *Virgil* is even eloquent in his Silence; for the abrupt Exclamation is more expressive of *Mnesticus's* Mind than any Words he could have put in his Mouth; especially it must have been so to those who saw the Looks and Gestures that would accompany his Voice.

199. *Solum.* Whatever is spread under-

neath a Thing as its Support or Foundation to bear it up, is called in *Latin*, *solum*; as the Sea is to a Ship, the Air to a Bird on the Wing.

202. *Suburget interior.* i. e. Between *Mnesticus* and the Goal, fetching a nearer Compass to the Left. See Verse 170.

203. *Spatio iniquo.* He had not left him- self

conquer to whom thou, O Neptune, hast given that *Honour*. Let us be ashamed to come in the last. Surmount, my Countrymen, and repel that criminal Disgrace. They bend to the Oar with the greatest Ardour: The brazen-beaked Galley trembles with the vast Strokes, and the *watery* Surface from underneath them flies. Then thick panting shakes their Limbs and parched Jaws: Sweat flows from every Pore in Rivulets. Mere Chance procured them the wished-for Honour: For while Sergestus between Mnestheus and the Goal in his furious Career is pressing up the Head of the Ship to the Rocks, and steers in a disadvantageous Place, he unluckily stuck among the jutting Rocks. The Cliffs receive a *violent* Shock, and among the sharp craggy Points the labouring Oars with a Crack were shivered, and the Prow dashed against *the Rocks* stood suspended. The Mariners arise together, and with great Clamour desist, and apply Booms shod with Iron, and Poles with sharpened Points, and gather up their shattered Oars on the Stream. Mean while Mnestheus, flushed with Joy, and more animated by this same Success, with the nimble Impulse of the Oars, and Winds called to his Aid, cuts the easy Waves, and scuds away on the open Sea. As a Pigeon, whose Nest and darling Young are in some harbouring Rock, suddenly roused from her Covert flies away into the Fields, and starting in a Fright gives a loud Clap with her Wings against the Nest; then shooting through the calm still Air skims along the liquid Way, nor once moves her nimble Pinions. Thus Mnestheus, thus the Prillis self in her Career cuts the utmost Boundary of the watery Plain: Thus the mere Vehemence of her Motion carries her forward in her flying Course. And first she leaves behind her Sergestus struggling against the high Rock and Shallows, in vain imploring Aid, and practising to row with shattered Oars. Then he overtakes

N O T E S.

self Room enough to steer between *Mnestheus* and the Goal, and was therefore forced to run his Vessel upon that Part of the Rock which jutted out farther than the rest.

205. *Concussæ cautes*. This is only saying in other Words, that the Galley received a violent Shock, since Action is equal to Reaction.

205. *Acuto in murice*. Murex properly signifies the Shell-fish of the Liquor whereof purple Colour is made; and hence it is taken for the Prominence of a Rock, which tapers into

a sharp Point like the Shell of that Fish. 207. *Consurgent nautæ, et morantur*. The Rowers, perceiving their Error, rise at once, and give over rowing.

212. *Prona maria*. Signifies Sea where he can steer easily, without any Molestation or Interruption. This is explained by the next Words, *pelago decurrit aperto*, he scuds away on the open Sea with the same easy Motion as if he was sailing down a River along with the Stream.

214. *Dulces nidi*. The Nest here is put for

Inde consequitur Gyan, ipsamque Chimæram ingenti mole. Illa cedit, quoniam est spoliata magistro. Jamque Cloanthus solus superest in ipso fine: quem petit, et adnixus urget summis viribus. Tum verò clamor ingeminat, cunctique studiis instigant eum sequentem: ætherque resonat fragoribus. Hi indignantur ni teneant proprium decus et honorem partum, voluntque pacisci vitam pro laude. Successus alit hos: possunt, quia videntur posse. Et fors cepissent præmia æquatis rostris, ni Cloanthus, tendens utrasque palmas ponto, fudissetque preces, vocassetque Divos in vota: Di, quibus est imperium pelagi, quorum æquora curro, ego lætus constituam vobis ante aras candentem taurum: in hoc litore, reus voti, porriciamque exta in salso fluctus, et fundam liquentia vina. Dixit: omnisque chorus Nereidum Phorciæque, Panopeæque virgo, audit eum sub imis fluctibus; et ipse pater Portunus magnâ manu impulit navem euntem. Illa fugit ad terram citius noto volucrique sagittâ, et condidit se in alto portu. Tum satus Anchisæ, cunctis vocatis ex more, declarat Cloanthum victorem magnâ voce Præconis, advelatque tempora viridi lauro;

Inde Gyan, ipsamque ingenti mole Chimæram Consequitur. Cedit, quoniam spoliata magistro est. Solus jamque ipso superest in fine Cloanthus: 225 Quem petit, et summis adnixus viribus urget. Tum verò ingeminat clamor, cunctique sequentem Instigant studiis: resonatque fragoribus æther. Hi proprium decus, et partum indignantur honorem, Ni teneant: vitamque volunt pro laude pacisci. 230 Hos successus alit: possunt, quia posse videntur. Et fors æquatis cepissent præmia rostris; Ni, palmas ponto tendens utrasque, Cloanthus Fudissetque preces, Divosque in vota vocasset: Di, quibus imperium est pelagi, quorum æquora curro, 235 Vobis lætus ego hoc candentem in litore taurum Constituam ante aras, voti reus, extaque salso Porriciam in fluctus, et vina liquentia fundam. Dixit: eumque imis sub fluctibus audiit omnis Nereidum Phorciæque chorus, Panopeæque virgo; Et pater ipse manu magnâ Portunus euntem 241 Impulit. Illa Noto citius volucrique sagittâ Ad terram fugit, et portu se condidit alto. Tum satus Anchisæ, cunctis ex more vocatis, Victorem magnâ præconis voce Cloanthum 245 Declarat, viridique advelat tempora lauro; Munera-

N O T E S.

for the Young in the Nest, as *Geor. IV. 17.*
Dulcem nidis immitibus escam.

225. *Superest in fine.* i. e. Near the End of the Course, having passed the Goal, and returning to the Port whence they set out: For the Prize was to be given not to him who first reached the Goal, but who first reached the Port after having turned the Goal, as appears from Verse 130.

Constituit, signum nautis pater; unde reverti Scirent, et longos ubi circumflectere cursus.

Superest here I take to signify the same as *superat*, which is sometimes the Sense of it. Thus Cicero says, *Majoribus doctrina superfuit.*

228. *Resonatque fragoribus æther.* This is certainly the true Reading, and not *clamoribus*, as in the *Codex Medicus*; for we have *ingeminat clamor* immediately before, and *resonatque clamoribus* makes false Quantity.

232. *Et fors æquatis.* Perhaps they had both gained Prizes by equalling their Beaks or Prows; i. e. by coming both in together, so as it could not be distinguished which was first.

237. *Voti reus.* He is said to be *reus voti*, who has undertaken a Vow on a certain Condition; and when that Condition is fulfilled, then he is *damnatus voti*, or *votis*, i. e. *The Gods condemn and sentence him to pay his Vow.*

Thus

overtakes Gyas, and bulky Chimæra's self: She yields, because she wants her Pilot. And now, in the very End of the Course, Cloanthus alone is before him: Whom he makes up to, and, straining with the utmost Vigour, pursues. Then indeed the Shouts redouble, and all the *Spectators* with hearty Applauses stimulate him in the Pursuit, and the Sky resounds with roaring Acclamations. These Indignation fires, lest they should not maintain their Possession of Glory, and the Honour they have won, and they are willing to barter Life for Praise. Those Success animates; they are enabled to exert themselves, because they are confident of their own Power: And perhaps they had both been equally intitled to the Prize, had not Cloanthus, stretching out his Hands to the Sea, poured forth Prayers, and invoked the Gods in form of a Vow: Ye Gods, to whom belongs the Empire of the Main, whose Seas I sail, I, bound by Vow, will cheerfully present before your Altars a Snow-white Bull on this Shore, and present the Entrails on the briny Waves as an Offering to you, and pour out pure Wine by way of Libation. He said; and the whole Quire of Nereids and Phorcus's Train, and the Virgin Panopea heard him from the Bottom of the Waves, and Father Portunus himself with his ample Hand pushed on the Galley in her Course: She flies to Land swifter than the Wind or winged Arrow, and lodged herself in the Harbour's deep recess. Then Anchises's Son, having assembled all in form, proclaims Cloanthus Conqueror by the loud Voice of the Herald, and crowns his Temples with verdant Laurel; gives him

N O T E S.

Thus in the fifth Eclogue, Verse 80. when Virgil says, *dannabis tu quoque votis*, the Meaning is, *You shall bear our Prayers, and so oblige us to the Performance of our Vows.*

240. *Nereidum*. The Nereids were Sea-nymphs, the Daughters of Nereus and Doris.

240. *Phorcique chorus*. Phorcus, or Phorcyas, was a Sea-god, the Son of Neptune, and Father of the Gorgons.

240. *Panopeaque virgo*. She was one of the Nereids. Servius says she is mentioned by herself, as being the only Virgin among them.

241. *Portunus*. One of the Sea-gods, a Name derived from *Portus*, because he presided over Ports and Harbours.

241. *Ipse Portunus impulit*. We may observe that Virgil neglects no Opportunity to instruct as well as please his Reader. Here he

keeps to strict moral Decorum in the Conduct of this first Game, giving the Victory to him who had invoked the Gods. Then he shews us the Rashness of Youth punished by Disappointment, in the Character of Gyas; whose Temerity and Fool-hardiness make him lose the Victory, of which he had the fairest Prospect at first. Lastly, he sets forth *Æneas* as a Pattern of Equity and Liberality, by making him reward *Sergeffus* for having saved the Galley, since he could not give him a Prize as one of the Conquerors.

245. *Victorem præconis voce declarat*. Alludes to the ancient Custom of proclaiming the Conqueror at the Olympic Games through all Greece; of which Nepos says, *Magnis in laudibus fuisse tota Græcia victorem Olympic citari*.

251. *Mean-*

darque ei optare ternos juven-
cos, vinaque, et fer-
re magnum talentum ar-
genti, quæ erant numera
in navis. *Aldie præci-*
puos honores ipsi ductori-
bis; victori auratam
chlamydem, circum quam
plurima Melibœa purpu-
ra cucurrit duplici Mæ-
andro; regiusque puer Ga-
nymedes intextus in eo, ju-
culo cursuque fatigat ve-
locos cervos in frondosa
Idæ, acer, similis anhel-
lanti; quem præpes ar-
miger Jovis uncis pedi-
bis rapuit sublimem ab
Idæ: longævi custodes ne-
quicquam tendunt pal-
mas ad sidera, latratuf-
que canum sævit in au-
ras. At donat huic viro,
qui deinde tenuit secundum
locum virtute, habere lo-
ricam consertam lœvibus
hamis, trilicemque auro,
quam ipse victor detraxe-
rat Demoleo sub alto Ilio
apud rapidum Simoenta,
quæ sit huic decus et tu-
tamen in armis. Phege-
us Sagarisque famuli vix
ferebant illam multipli-
cem, connixi humeris; at
Demoleus olim indutus ea,
curfu agebat palantes Tro-
as. Facit geminos lebetas
ex ære tertia dona, cym-
bique perfecta argento,
atque aspera signis. Jam-
que adeo omnes donati, su-
perbique opibus, ibant e-
vincti tempora puniceis
tæniis; cum Sergeſtus vix
multâ arte revulsus è sæ-
vo scopulo, ramis amissis,
sæpe depressus serpens in aggere viæ,
quem ærea rota transiit obliquum, aut viator gravis ictu

Muneraque in naves, ternos optare juven-
cos, Vinaque, et argenti magnum dat ferre talentum.
Ipsis præcipuos ductoribus addit honores;
Victori chlamydem auratam, quam plurima circum
Purpura Mæandro duplici Melibœa cucurrit; 251
Intextusque puer frondosa regius Idæ,
Veloces jaculo cervos cursuque fatigat,
Acer, anhelanti similis; quem præpes ab Idæ
Sublimem pedibus rapuit Jovis armiger uncis: 255
Longævi palmas nequicquam ad sidera tendunt
Custodes; sævitque canum latratus in auras.
At qui deinde locum tenuit virtute secundum,
Lêvibus huic hamis consertam auroque trilicem
Loricam, quam Demoleo detraxerat ipse 260
Victor apud rapidum Simoenta sub Ilio alto,
Donat habere viro, decus et tutamen in armis.
Vix illam famuli Phegeus Sagarisque ferebant
Multiplicem, connixi humeris: indutus at olim
Demoleus, curfu palantes Troas agebat. 265
Tertia dona facit geminos ex ære lebetas,
Cymbiaque argento perfecta, atque aspera signis.
Jamque adeo donati omnes, opibusque superbi,
Puniceis ibant evincti tempora tæniis;
Cum sævo è scopulo multâ vix arte revulsam, 270
Amissis remis, atque ordine debilis uno,
Irrisam sine honore ratem Sergeſtus agebat.
Qualis sæpe viæ depressus in aggere serpens,
Ærea quem obliquum rota transiit, aut gravis ictu

Semi-

atque debilis uno ordine, agebat irrisam ratem sine honore. Talis qualis
sæpe depressus serpens in aggere viæ, quem ærea rota transiit obliquum, aut viator gravis ictu

N O T E S.

251. *Mæandro duplici.* Mæander was a River in Lesser Asia, running between Caria and Ionia into the Ægean Sea; so full of Windings and Turnings, that it came to be used metaphorically for any Windings whatever.

251. *Melibœa.* Was a City in Thessaly, at the Foot of Mount Ossa, famous for the dying of Purple.

252. *Puer regius.* The Boy Ganymede, of whom see Æn. I. 28.

255. *Jovis armiger.* Pliny, enumerating such Things as are Proof against Thunder, mentions the Eagle, and assigns this for the Reason why that Bird is called *Jove's Armour-bearer*,—Sicut nec e volucris aquilam, quæ ob hæc armiger hujus teli fingitur. Lib. II. Cap. 55.

265. *Demo-*

him the Choice of the three Bullocks *designed* for Presents to the three victorious Gallies, and gives him Wine to carry away with him, and a great Talent of Silver. On the Leaders themselves he confers peculiar Honours. To the Conqueror a Mantle embroidered with Gold, round which a thick Fringe of Melibeian Purple run in a double Maze, and where the royal Boy *Ganymede* enwoven pursues with Darts and full Career the fleet Stags on woody Ida, eager, seeming to pant for Breath; whom Jove's swift Armour-bearer with his crooked Talons snatched aloft from Ida. The aged Keepers in vain stretch out their Hands to the Stars, and the baying of the Dogs rages to the Skies. Next to him, who by his Merit won the second Place, he gives to wear a Coat of Mail, thick set with smooth polished Rings, and wrought in Gold with triple Tissue, which his own victorious Hands had torn from Demoleus by rapid Simois under lofty Ilium; he gives it to be his Ornament and Defence in War. The Servants, Phegeus and Sagaris, with united Force scarce bore the cumbrous Armour on their Shoulders: But Demoleus, formerly clad therein, chased before him the straggling Trojans. For the third Present he bestows two Kettles of Brass, and two Silver Bowls of finished Work, and rough with Figures. And thus now all rewarded, and flushed with their Wealth, walked in Procession, having their Temples bound with scarlet Fillets: When Sergestus hardly with much Art disentangled from the cruel Rock, with the Loss of her Oars, and in one Tire quite disabled, brought up his howled Galley without Honour. As often a Serpent surprized in the High way (which a brazen Wheel hath crossed athwart, or a Traveller lending his Weight

at

N O T E S.

265. *Demoleus Troas agebat.* This is an indirect Method of celebrating the Valour of *Aeneas*; for if *Demoleus* was able to drive whole Squadrons of the Trojans before him like so many straggling Sheep, how great a Heroe must he be who slew that Conqueror of those numerous Squadrons!

267. *Cymbiaque.* The Cymbia were oblong narrow Vessels, in form of a Boat called in Latin *cymba*,

271. *Aque ordine debilis uno.* Uno ordine is not all the Oars on one Side, as Dr. Trapp interprets it, but one Tire or Bank of Oars; it being a Galley that consisted of three Tire of Oars, as is said above, *Terno confurgunt ordine remi.*

273. *Via in aggere.* Agger *viae* signifies properly the Eminence or highest Part of the Road, which was raised (*exaggerabatur*) in the Middle for carrying off the Rain.

P p

281. *Velis*

liquit seminecem lacerum-
que saxo : ille nequic-
quam fugiens dat longos
tortus corpore ; aliâ parte
ferox, ardensque oculis,
et arduus attollens sibi
colla ; pars clauda vul-
nere retentat eum nexan-
tem nodos, plicantemque
se in sua membra. Tar-
da navis movebat se tali
remigio : tamen facit ve-
la, et subit ostia plenis
velis. Æneas lætus do-
nat Sergestum promisso
munere, ob navem ser-
vatam sociosque reductos.
Serva datur olli, haud
ignara operum Minervæ,
Cressa quod ad genus, no-
mine Pholoe, geminique
nati sub ubere ejus. Hoc
certamine missi, pius Æ-
neas tendit in gramineum
campum, quem sylvæ in
curvis collibus undique
cingebant ; inque mediâ
valle erat circus theatri :
quò heros tulit se medium
cum multis millibus, re-
seditque confessu exstru-
cto. Ille pretiis invi-
tat animos qui forte ve-
lint contendere rapido cur-
su, et ponit præmia. Teu-
cri Sicanique missi con-
veniunt undique : primi,
Nisus et Euryalus. Eury-
alus insignis formâ, vi-
ridique juventâ ; Nisus,
insignis pio amore pueri :
quos regius Diore de e-
gregiâ stirpe Priami est
deinde secutus. Salius,
simul et Patron, sequu-
tus est hunc : alter quo-
rum erat Acarnan ; alter
ab Arcadiâ, sanguine Te-
geæ gentis. Tum se-
quuti sunt duo Trinacrii
juvenes, Elymus Panopeusque, affueti silvis, comites senioris Acestæ. Præterea multi, quos
obscura fama recondit.

Seminecem liquit saxo lacerumque viator, 275
Nequicquam longos fugiens dat corpore tortus ;
Parte ferox, ardensque oculis, et sibila colla
Arduus attollens ; pars vulnere clauda retentat
Nexantem nodos, seque in sua membra plicantem.

Tali remigio navis se tarda movebat ; 280
Vela facit tamen, et plenis subit ostia velis.
Sergestum Æneas promisso munere donat,
Servatam ob navem lætus sociosque reductos.
Olli serva datur, operum haud ignara Minervæ,
Cressa genus, Pholoe, geminique sub ubere nati. 285
Hoc, pius Æneas, missio certamine, tendit
Gramineum in campum, quem collibus undique
curvis

Cingebant silvæ ; mediâque in valle theatri
Circus erat : quò se multis cum millibus heros
Confessu medium tulit, exstructoque resedit. 290
Hic, qui forte velint rapido contendere cursu,
Invitat pretiis animos, et præmia ponit.
Undique conveniunt Teuceri, mistique Sicani :
Nisus et Euryalus, primi.
Euryalus formâ insignis viridique juventâ ; 295
Nisus, amore pio pueri : quos deinde secutus
Regius egregiâ Priami de stirpe Diore.
Hunc Salius, simul et Patron : quorum alter
Acarnan ;
Alter ab Arcadiâ, Tegeæ sanguine gentis. 299
Tum duo Trinacrii juvenes, Elymus, Panopeusque,
Affueti silvis, comites senioris Acestæ.
Multi præterea, quos fama obscura recondit.

Æneas

NOTES.

281. *Velis plenis.* With full Sails, to which he was necessitated, contrary to the common Custom ; it being usual for those who enter the Port to let down their Sails.

288. *Theatri circus erat.* The Theatre was the Place at Rome appropriated to the scenical

Representations. The *Cirque* again was destined to the Celebration of the Roman Games, especially the Horse-races. This *Sicilian Valley* having some Resemblance to it, is therefore called *Circus Theatri*.

296. *Pio amore pueri.* Pious amor significa

at every Stroke hath left half dead and mangled with Stones) attempting in vain to fly, shoots his Body in long Wreaths; in one Part fierce, darting Fire from his Eyes, and rearing aloft his hissing Neck; the other Part, maimed with the Wound, retards him, twisting his Body in Knots, and wounding himself up on his own Limbs. With such kind of Steerage the Ship slow moved along: Her Sails however she expands, and enters the Port with full sail. Æneas gladly confers on Sergestus the promised Reward for preserving the Vessel, and bringing the Crew safe back. To him is given a female Slave, not unskilful in the Works of Minerva, Phidæa, a Chæon by Extraction, with her two Children on the Breast. This Scene being over, the pious Heroe advances to a grassy Plain, which Woods on winding Hills inclosed around: And in the Mid valley was the Circuit of a Theater, whither the Heroe in the midst of many thousands repaired, and took his Seat in the Assembly raised high. Here he offers inviting Rewards to those who chance to be inclined to enter the Lists in the rapid Race, and exhibits the Prizes. The Trojans and Sicilians in mingled Throngs convene from every Quarter; Nisus and Euryalus the first. Euryalus, distinguished for his lovely Form, and fresh blooming Youth; Nisus for his tender Affection to the Boy: Whom next Diore followed, a royal Youth of Priam's illustrious Line. After him Salius, and with him Patron; of whom the one was an Acarnanian, the other from Arcadia, of the Blood of the Tegean Race. Next two Sicilian Youths, Elymus and Panopes, trained to the Woods, the Companions of aged Acesse. Many more besides, whom Fame hath buried in Obscurity. In midst of whom thus

N O T E S.

a generous, tender, disinterested Affection, such as that of Parents to their Children. *Rutulus* renders it *chaste*; but *pious*, I think, implies a great deal more, and conveys a quite different Idea. We will understand the Force of this fine Expression, and how justly it is ascribed to *Nisus*, if we turn to the ninth Book, where, upon *Euryalus's* falling into the Hands of the Enemy, *Nisus* calls out to them that he was the Offender, and obtains them to turn all their Fury on him, so they would but spare the darling Boy:

*Me, me: adsum qui feci; in me convertite ferrum,
O Rutuli; mea fraus omnis: nihil istæ, nec ausus,*

*Nec potuit, cælum hoc et consilia fœderæ;
Tantum infelicem vitium dilectæ amicam.*

298. *Salius*. Those Names are not of the Poet's own Invention; *Varro* assures us that *Salius* in particular was one of those who came into Italy with *Evander*, and there instructed the *Sabian* Dance, pursued by *Puthens* in Armour in Honour of *Jove*.

307. *Spicula*. The *Spiculum* was a kind of Dart or missile Weapon, of about five Feet and a Half in Length, tipped with Steel of a triangular Form. It is the same with what was otherwise called *Pilum*, a military Weapon used by *Röomans*, which in a Charge they darted at the Enemy.

In quibus mediis Æneas
deinde locutus est sic: Ac-
cipite hæc animis, ad-
vertiteque lætas mentes:
Nemo ex hoc numero mihi non donatusabit.
Nemo ex hoc numero mihi
dabo iis ferre bini Cnosia
spicula lucida lævato fer-
ro, bigaqueque cœlatam
argento. Hic unus lotos
erit omnibus. Tres pri-
mi necesse est præmia, ne-
ficientur. c. ut flavâ o-
livâ. Primus victor ha-
beto equum insignem pha-
leris. Alter habeto pha-
retram: Amazoniam, pha-
retræque Threiciis sagittis:
quem balteus circum am-
plectitur lato auro, et fi-
bula subnectit tereti gou-
mâ. Tertius auro con-
tentus hac Argolicâ ga-
leâ. Ubi hæc iactat dæda,
capitum locum, corripitque
spatia, signo repente
audito, effusique relin-
quunt limen, similes nim-
bo: simul signant ultima
spatia. Nisus abijt pri-
mus, longæque emicat an-
te omnia corpora, ocyor et
ventis et alis fulminis.
Salius insequitur proxi-
mus huic, sed proximus
longo intervallo. Deinde,
spatio relicto post Salius,
Euryalus insequitur ter-
tius. Elymusque sequitur
Euryalum: sub quo ipso
ecce Dioreas deinde volat,
jamque terit calcem calcei,
incumbens ejus humero;
et si plura spatia super-
sint, transeat cum elap-
sus prior, relinquatque am-
biguum. Jamque adven-
tabant fere in extremo spa-
tio, fessique sub ipsum fi-
nem; cum infelix Nisus
labitur in lævi sanguine,
ut forte ex juvenis cæ-
sis fissus erat super hu-
mun, madefeceratque virides herbas.

Æneas quibus in mediis sic deinde locutus:
Accipite hæc animis lætasque advertite mentes:
Nemo ex hoc numero mihi non donatusabit. 305
Cnosia bina dabo lævato lucida ferro
Spicula, cœlatamque argento ferre bipennem.
Omnibus hic erit unus bonos. Tres præmia primi
Accipient, flavæque caput necentur olivâ.
Primus equum phaleris insignem victor habeto. 310
Alter Amazoniam pharetram, plenamque sagittis
Threiciis; lato quam circum amplectitur auro
Balteus, et tereti subnectit fibula gemmâ.
Tertius Argolicâ hac galeâ contentus abito.
Hæc ubi dicta, locum capiunt, signoque repente 315
Corripiunt spatia audito, limenque relinquunt
Effusi, nimbo similes: simul ultima signant.
Primus abijt, longæque ante omnia corpora Nisus
Emicat, et ventis et fulminis ocyor alis.
Proximus huic, longo sed proximus intervallo, 320
Insequitur Salius: spatium post deinde relicto
Tertius Euryalus.
Euryalumque Elymus sequitur: quo deinde sub ipso
Ecce volat, calcemque terit jam calce Dioreas,
Incumbens humero; spatia et si plura supersint, 325
Transeat elapsus prior, ambiguumve relinquat.
Jamque fere spatium extremo, fessique sub ipsum
Finem adventabant; lævi cum sanguine Nisus
Labitur infelix: cæsis ut forte juvenis
Fusus humum viridesque super madefecerat her-
bas.

Hic juvenis jam victor ovans vestigia presso 330
Haud tenuit titubata solo: sed pronus in ipso
Concidit immundoque fimo, sacroque cruore.

Non

Hic juvenis ovans ut jam victor, haud tenuit vestigia titu-
bata presso solo: sed concidit pronus in ipso immundoque fimo, sacroque cruore.

NOTES.

309. *Flava*. This alludes to the Conque-
rors at the Olympic Games, who were crowned
with Garlands of Olive-leaves, which are of
a Colour somewhat pale, inclining to yellow;

Lenta salix quantum pallenti cedit olivæ.

Ecl. V. 16.

311. *Amazoniam pharetram*. A Quiver of the
same Form with those which the Amazons used.
315. *Limen-*

thus then Æneas spoke: Mark these my Words, and attend with Joy: None of this Throng shall go unrewarded by me. Two bright Gnosian Darts of polished Steel, and a carved Battle-ax of Silver I will give *each Man* to bear away. This Honour shall be conferred equally on all. The three first shall receive Prizes, and shall have their Heads bound with a *Wreath of yellow Olive*. Let the first Conqueror have a Steed adorned with rich Trappings: The second an Amazonian Quiver fraught with Thracian Arrows, which a broad Belt of Gold around embraces, and a Buckle clasps with a tapering Diamond. Let the third content himself with this Grecian Helmet. When he had thus said, they take each his Place, and upon hearing the Signal start in a trice, and quit the Barrier, darting forward like a Tempest: At the same time they mark the Goal. Nisus gets the Start, and springs away far before the rest, outflaying the Winds and winged Lightning. Next to him, but tho' next, yet widely distant, follows Salius: Then after him Euryalus, with some Space left *between them*. And Elymus follows Euryalus; close by whose Side lo next Dioces flies, and now jostles Heel with Heel, pressing on his Shoulder; and, had more Stages remained, he had skipped away before him, or left *the Victory* dubious. And now they were almost in the outmost Bound, and, breathless, were approaching towards the very Goal; when unhappy Nisus slides in a slippery *Puddle of Blood*, as by Chance it had been shed upon the Ground from Victims slain, and soaked the verdant Grass. Here the Youth, already flushed with the Joy of Victory, could not support his tottering Steps on the Ground he trod, but tumbled headlong in that same obscene Filth and sacred Gore. But he was

not

NOTES.

315. *Limenque relinquunt*. In the Roman Cirques, when they were brought to their Height of Magnificence, the Racers started from under a kind of Portico, whose Threshold they overleaped. Hence the Word *limen* signifies the Starting-place. In a temporary Cirque, such as this here mentioned, a Line drawn on the Sand served for the Barrier.

316. *Corripiunt spatia*. The *spatia* were the Stages or Bounds in racing; so that *corripiunt spatia* signifies precisely in English, *they start*, *they snatch the first Ground*.

324. *Calcemque terit calce*. That is, they run Side by Side, as is plain from the Expression

incumbens humero, Dioces *leaned or pressed on one of Elymus's Shoulders*.

325. *Spatia si plura supersint*. Dr. Trapp interprets this, *Had Room more wide been given him*: But *spatia*, as has been said already, signifies the Stages, or the whole Space of Ground over which they were to run. So that Virgil's Meaning plainly is, that they were got almost to the End of the Race, when Dioces overtook Elymus, and was so near him, that if there had been more Ground to run, he would probably have got the Start of him, or at least have equalled him, and made it doubtful which of them had the Advantage.

339. *Tertia*

Ille tamen non est oblitus Euryali, non est oblitus amorum; nam opposuit sese Salio, surgens per lubrica: ille autem jacuit revolutus in spissâ arenâ. Euryalus emicat, et victor munere amici tenet prima spatia, volatque plausu secundoque fremitu. Post Elymus subit, et Diore nunc tertia palma. Hic Salius implet totum confessum ingentis caveæ, et prima ora patrum magnis clamoribus implet; ereptumque dolo reddi sibi poscit honorem. Tutatur favor Euryalum, lacrymæque decoræ, Grator et pulchro veniens in corpore virtus. Adjuvat, et magnâ proclamat voce Diore, 345 Qui subiit palmæ; frustra que ad præmia venit Ultima, si primi Salio redduntur honores. Tum pater Æneas: Vestra, inquit, munera vobis Certa manent, pueri; et palmam movet ordine nemo:

Me liceat casus misereri infantis amici. 350 Sic fatus, tergum Gætuli immane leonis Dat Salio, villis onerosum, atque unguibus aureis. Hic Nisus: Si tanta, inquit, sunt præmia victis, Et te lapforum miseret; quæ munera Niso Digna dabis? primam merui qui laude coronam; Ni me, quæ Salium, fortuna inimica tulisset. Et simul his dictis faciem ostentabat, et udo Turpia membra fimo. Risit pater optimus olli, Et clypeum efferri jussit, Didymaonis artes,

Neptuni

Et simul bis dictis ostentabat faciem, et membra turpia udo fimo. Optimus pater risit olli, et jussit clypeum efferri, artes Didymaonis,

NOTES.

339. *Tertia palma Diore.* Palma, the Prize or Victory is here put for the Conqueror himself.

340. *Caveæ.* The middle Part or Area in the Roman Theater was called *Cavea*, because it was considerably lower than the other Parts. Here the People had their Seats, and it was built so capacious as sometimes to hold 80000 Men.

340. *Confessum et ora patrum implet.* This is another Instance where Virgil applies one

Verb to two Nouns, tho', in Strictness of Speech, it suits only with one of them. *Implet confessum* is what any Author might say, but *implet primæ ora patrum* is only to be allowed in Poetry. Here again he seems to have had Lucretius in his Eye;

Namque ibi confessum caveæ subter et omnem Secundi speciem Patrum—inspicimus.

Lib. IV. 76.

344. *Veniens in corpore virtus.* Veniens here has the Signification of *existens* & *apparens*.

not then forgetful of Euryalus, nor of *their mutual Loves*; for as he rose from the slippery *Mire* he opposed himself to Salius: He again tumbling backward, lay *at his Length* on the tough clammy Sand. Euryalus springs forward, and victorious, by the Kindness of his Friend, holds the foremost *Place*, and flies with favouring Applause and Acclamation. Elymus comes in next; and Dioreas, now *intitled to the third Prize*. Here Salius deafens the whole Assembly of the ample Pit and the fronting Fathers with loud Expostulations, and demands the Prize to be given to himself, from whom it was snatched away by unfair Means. The Favour of the *Spectators* befriends Euryalus, and his graceful Tears, and Virtue that appears more lovely in so comely a Person. Dioreas aids him, and exclaims with bawling Voice; who succeeded to a Prize, and had a Claim to the last Reward in vain, if the first Honours be given to Salius. Then Father Æneas: Your Rewards, says he, *brave Youths*, stand fixed, and none shall turn the Prize out of its *due Course*: Give me leave to compassionate the Disaster of my innocent Friend. This said, he gives to Salius the huge Hide of a Getulian Lion, ponderous with shaggy Furr and gilded Claws. Upon this Nisus; If to the vanquished, says he, such Rewards be given, and your Pity extends to those that fell, what Gifts are due to Nisus? *To me* who by my Merit won the first Prize; had not the same unkind Fortune which bore Salius down overpowered me. And with these Words he at the same time shewed his Face and Limbs with oozy Filth bedaubed. The best of Princes smiled upon him, and ordered the Buckler to be produced, Didymaon's ingenious

N O T E S.

vens. It is the same Way used elsewhere, as Geor. I. 29.

An Deus immensi venias maris.

And *Hor. Art. Poet.* 400.

Sic honor et nomen divinis vatibus atque Carminibus venit.

346. *Ad præmia venit ultima*. The three first were each of them to have a Prize, Verse 308. So that *Dioreas*, who was next to *Elymus*, was intitled to the last Prize, in case *Salius* was set aside, and *Euryalus* allowed to have the first.

352. *Unguibz aureis*. The Furrs of Lions and other wild Beasts were worn in ancient Times by Persons of Distinction, and the Claws

used sometimes to be gilt for Ornament and Show.

355. *Merui laude*. Laus here signifies Virtue or Merit; as *Æn. I.* 461.

—sunt hic etiam sua præmia laudi.

356. *Fortuna inimica tulisset*. This, we are told by the learned Commentators, is by an *Hypallage* for *tulisset inimicam fortunam*: But this is such an Enormity and Perversion of all the Rules of Language, that it ought never to be admitted, if possibly it can be avoided. *Ferro* signifies often *to bear down*, *to overpower*, or *get the better of*, as *Ecl. IX.* 51.

Omnia fert ætas, animum quoque.

refixum à Danaïs de sacro poſte Neptuni. Donat egregium juvenem hoc præſtanti munere. Poſt, ubi curſus ſunt conſecti, et peregit dona : nunc, ait, ſi cui eſt virtus, animuſque præſens in pectore, is adſit, et attollat brachia evinctis palmis. Sic ait, et proponit geminum honorem pugnae : victori juvenem velatum auro vittisque, victo enim atque inſignem galeam, quæ ſint ei ſolatia. Nec mora eſt : continuo Dares effert ora cum vaſtis viribus, tollitque ſe cum magno murmure virum : Dares qui ſolus ſolitus eſt contendere contra Paridem : idemque ad tumulum, quo maximus Hector occubat, perculit victorem Buten immani corpore, qui ferebat ſe utpote veniens de Bebryciâ gente Amyci, et extendit eum moribundum in ſubvâ arenâ. Talis Dares tollit altum caput in prima prælia, offenditque latos humeros, protendensque jaçtat brachia alterna, et verberat auras iſtibus. Alius quaeritur huic ; nec quiſquam ex tanto agmine audent virum, inducereque caſſus manibus. Ergo alacris, putansque cunctos excedere palmâ, ſtetit ante pedes Aeneæ ; nec moratus plura, tum lævâ tenet taurum cornu, atque ita ſatur : Nate Deâ, ſi nemo audent credere ſe pugnae, quæ finis eſt ſtandi ? quo uſque decet me teneri ?

Neptuni ſacro Danaïs de poſte refixum. 360

Hoc juvenem egregium præſtanti munere donat.

Poſt ubi conſecti curſus, et dona peregit : Nunc ſi cui virtus, animuſque in pectore præſens, Adſit, et evinctis attollat brachia palmis.

Sic ait, et geminum pugnae proponit honorem: 365

Victori velatum auro vittisque juvenem :

Enſem, atque inſignem galeam, ſolatia victo.

Nec mora : continuò vaſtis cum viribus effert

Ora Dares, magnoque virum ſe murmure tollit :

Solus qui Paridem ſolitus contendere contra: 370

Idemque ad tumulum, quo maximus occubat

Hector,

Victorem Buten immani corpore, qui ſe

Bebryciâ veniens Amyci de gente ferebat,

Perculit, et ſubvâ moribundum extendit arenâ.

Talis prima Dares caput altum in prælia tollit, 375

Oſtenditque humeros latos, alternaque jaçtat

Brachia protendens, et verberat iſtibus auras.

Quæritur huic alius; nec quiſquam ex agmine tanto

Audet adire virum, manibuſque inducere caſſus.

Ergo alacris, cunctoſque putans excedere palmâ,

Æneæ ſtetit ante pedes; nec plura moratus, 381

Tum lævâ taurum cornu tenet, atque ita ſatur :

Nate Deâ, ſi nemo audent ſe credere pugnae,

Quæ finis ſtandi ? quò me decet uſque teneri ?

Ducere

N O T E S.

And why may it not be explained here in the ſame Senſe ?

360. *Neptuni ſacro.* Servius conjectures, not improbably, that this is a Buckler which Pyrrhus had taken from Neptune's Temple in the ſacking of Troy, and that after Pyrrhus's Death it had fallen into the Hands of Helenus, who made a Preſent of it to Aeneas at his Departure from Epirus.

360. *De poſte refixum.* It was uſual to fix up Arms won from the Enemy on the Door-

poſts of the Temples, as conſecrated Offerings to the Gods.

366. *Velatum auro.* It was customary to adorn the Oxen with Fillets, and gild their Horns, both when they were deſigned for Sacrifice, and alſo when they were to be given away as Rewards of Merit.

370. *Paridem.* Paris, the Son of Priam and Hecuba, tho' diſſolute and effeminate in his Morals, yet appears from Homer to have been naturally ſtrong and valiant, and always behaving

nious Work, which had been torn down by the Greeks from the sacred Posts of Neptune's Temple. With this signal Present he rewards the illustrious Youth.

Next, when the Race was finished, and the Prizes distributed: Now, says he, whoever he be in whose Breast Courage and Resolution dwells, let him stand forth, and raise aloft his Arms, having his Hands with Gauntlets bound. He said, and proposes a double Prize for the Combat: To the Conqueror a Bullock decked with Gold and Fillets; a Sword and shining Helmet the Solace of the Vanquished. Instant, without Delay, Dares shews his Face and Strength prodigious, and rears himself amidst the loud Murmurs of the Spectators: He who alone was wont to enter the Lists with Paris: The same, at the Tomb where mighty Hector lies, struck down victorious Butes of gigantic Make, who boasted his Descent from the Race of Amycus, King of Bebrycia, and stretched him gasping on the yellow Sand. Such Dares uprears his lofty Head first in the Lists, and presents his broad Shoulders, and in alternate Throws brandishes his Arms around, and beats the Air with his Fists. For him a Match is sought: Nor dares one of all that numerous Croud look him in the Face, and draw the Gauntlets on his Hands. Flushed therefore with Joy, and imagining all had quitted Pretension to the Prize, he stood before Æneas's Feet; and then, without farther Delay, with his Left-hand he seizes the Bull by the Horn, and thus speaks: Goddess-born, if none dares venture himself to the Combat, where will be the End of *thus* hanging on? How long must I be detained? Order the Presents to be brought.

N O T E S.

behaving himself well in Arms, except, as Mr. Pope observes, when his Spirits were depressed with the Consciousness of his Injustice. He is said to have been superior to Hector in the Gauntlet-fight.

371. *Quo maximus occubat Hector.* Dares Phrygius writes that, upon the Death of Hector, there was a two Months Truce between the Trojan and Grecian Armies, during which Time Games were celebrated by the former at Hector's Tomb, and in these Dares the Combatant had tried his Skill.

372. *Butes.* Not that Butes mentioned above, who was the Son of Amycus, and Father of Eryx; for this Eryx combated with

Hercules, and was slain by him, Verse 412. consequently his Father Butes must have been dead long before Dares's Days. He must therefore have been another Person of the same Name, who lived in the Time of Hector, and boasted to be of the Race of Amycus, like the first Butes.

373. *Bebryciæ gente.* Bebryciæ was the original Name of Bithynia, a Province in Asia, near the Euxine Sea, not far from Pontus. Here reigned Amycus, who is said to have received no Strangers into his Dominions, but on condition that they would combat him with the Cæsus: He was at last vanquished and slain by Pollux, one of the Argonauts.

jube eos ducere dona. Simul cuncti Dardanidæ fremebant ore, jubebantque promissa recti viro. Hic gravis Acestes castigat Entellum dictis, ut confederet proximus ei in viridante toro herbæ: Entelle, quondam fortissime heroum frustra, tamnspatiens fines tanta cœna tolli nullo certamine? ubi nunc est nobis ille Deus, Eryx nequicquam memoratus tuus magister? ubi fama tua celebrata per omnem Trinacriam, et spolia illa pendentia tuis tectis? Ille sub hæc dixit: Nec meus amor laudis, nec gloria cessit pulsa metu: sed enim gelidus tardante senectâ, viresque effætae frigent in corpore. Si illa juvena nunc foret mihi, quæ quondam fuerat, quæque iste improbus fidens exsultat, equidem venissem laud inductus pretio pulchroque juvenco: nec moror dona. Deinde locutus sic, projecit in medium geminos cæstus immani pondere, quibus acer Eryx suetus erat ferre manum in prælia, intendereque brachia duro tergo. Animi spectantium obstupere: septem ingentia terga tantorum boum rigeant insuto plumbo ferroque. Ipse Dares stupet ante omnes, longèque recusat: magnanimusque Anchisiades versat huc illuc et pondus, et ipsa immensa volumina vinculorum. Tum senior referebat tales voces pectore: quid, si quis vidisset cæstus et arma ipsius Herculis, tristemque pugnam in hoc ipso litore?

Ducere dona jube. Cuncti simul ore fremebant 385
Dardanidæ, reddique viro promissa jubebant.
Hic gravis Entellum dictis castigat Acestes;
Proximus ut viridante toro confederat herbæ:
Entelle, heroûm quondam fortissime frustra,
Tantane tam patiens nullo certamine tolli 390
Dona fines? ubi nunc nobis Deus ille, magister
Nequicquam memoratus Eryx? ubi fama per
omnem

Trinacriam, et spolia illa tuis pendentia tectis?
Ille sub hæc: Non laudis amor, nec gloria cessit
Pulsa metu: sed enim gelidus tardante senectâ 395
Sanguis hebet, frigentque effætae in corpore vires.
Si mihi, quæ quondam fuerat, quæque improbus iste
Exsultat fidens, si nunc foret illa juvena;
Haud equidem pretio inductus pulchroque juvenco
Venissem: nec dona moror. Sic deinde locutus, 400
In medium geminos immani pondere cæstus
Projecit: quibus acer Eryx in præliâ suetus
Ferre manum, duroque intendere brachia tergo.
Obstupere animi: tantorum ingentia septem
Terga boum plumbo insuto ferroque rigeant. 405
Ante omnes stupet ipse Dares, longèque recusat:
Magnanimusque Anchisiades, et pondus, et ipsa
Huc illuc vinculorum immensa volumina versat.
Tum senior tales referebat pectore voces:
Quid, si quis cæstus ipsius et Herculis arma 410
Vidisset; tristemque hoc ipso in litore pugnam?

Hæc

N O T E S.

386. *Reddique jubebant.* This Word *jubeo* has not always the Force of a Command, as is evident from the common Phrase, *jubes te salvere*. Some will have it to be a military Term, and that the Soldiers were said *jubere*, when they express their Sentiments by loud Acclamations.

401. *Cæstus.* The *Cæstus* was a sort of *Manum Guards* for the Hands, composed of

Thongs, and commonly filled with Lead or Iron, to add Force and Weight to the Blow: Tho' others indeed will have them to have been a kind of Whirlbats or Bludgeons of Wood, with Lead at one End. But the Description *Virgil* gives of these Weapons, particularly when he calls them *immensa volumina vinculorum*, 408, and lays, 425,

Et paribus palmas amborum innexuit armis,
agrees

brought. At the same time all the Trojans murmured their Consent, and ordered the promised Prizes to be delivered to him. Then venerable Acestes thus chides Entellus, as he sat next him on the verdant grassy Couch: Entellus, in vain *reputed* the stoutest of Champions once, will you then suffer Prizes of such Value to be carried off *thus* uncontested? Where is now that God of ours, Eryx, whom you in vain gave out to be your Master? Where is *your* Fame *so celebrated* through all Trinacria, and those Spoils hanging from your Roof? He to this *replies*: *It is not that my Thirst of Praise is gone, nor my Sense of Honour by Fear extinguished: But my frozen Blood languishes through enfeebling Age, and the Strength worn out in my Body is benumbed. Did I but now enjoy that Youth which once I had, and wherein that Varlet triumphs with vain Confidence, then would I have taken the Field, not indeed induced by the tempting Prize of this fair Bullock: Nor regard I Rewards. Thus having spoke, he then throws into the Middle two Gauntlets of huge Weight; wherewith fierce Eryx was wont to arm for the Fight, and brace his Arms with the stubborn Hide. Amazement seized their Minds, to see seven huge Folds of vast Oxen stiffening with Lead and Iron sewed within. Above all Dares himself stands aghast, and utterly declines the Combat. And the magnanimous Son of Anchises this Way and that Way poises the Weight and complicated Folds of the Gauntlets. Then the aged Champion thus addressed himself to the Heroe: What if any of you had seen the Gauntlets and Arms of Hercules himself, and the bloody Combat on this very Shore? These*

N O T E S.

agrees to the former Idea, but by no Means to the latter. They were tied about the Arm as high as the Elbow, both as a Guard to the Arm, and to keep them from sliding off. Some derive the Name from *νεκρον*, a Girdle; others from *cædo*, to kill; which last answers well enough to the Nature of the Combat, which was so cruel and bloody, that *Lycurgus* made a Law forbidding the *Lacedemonians* to practise it.

406. *Longèque recusat*. Longè here is not at a Distance, as Dr. Trapp renders it, but it has the Force of *valde*, as we often read *longè falleris*, *longè aliter evenit*, *longè mihi aliamens est*, and the like.

411. *Tristisque pugnam*. The Combat is called *tristis*, *woeful* or *bloody*, because *Eryx* was slain in it by *Hercules*. The Occasion of the Combat is thus related: *Hercules* having put to Death *Geryon*, King of *Spain*, was returning with his Booty, which was a Herd of fine Oxen, and having visited *Sicily* in his Way, received a Challenge from *Eryx*, King of the Island, to fight him with the Gauntlet. If the Victory fell to *Eryx*, he was to have *Hercules's* Oxen; but if he was vanquished, then the whole Island of *Sicily* was to be *Hercules's* Property. Thus *Eryx* lost both his Life and his Crown.

Tuus germanus Eryx quondam gerbat hæc arma. Cernis ea adhuc infecta sanguine sparsoque cerebro. His stetit contra magnum Alciden: ego fuetus iam pugnare his dum melior sanguis dabat mihi vires, nec dum æmula senectus sparsa canebat geminis temporibus. Sed si Troius Dares recusat hæc nostra arma, idque sedet pio Æneæ, et si Acestes auctor mihi pugnae probat, æquemus pugnas: remitt. tibi terga Erycis; solve metus: et tu exue Trojanos cæstus. Fatus hæc, diiecit ex humeris duplicem amictum, et exiit magnos artus membrorum, magna ossa, iacertisque, atque ingens consistit in mediâ arenâ. Tum pater Æneas fatus Anchisâ extulit æquo cæstus, et innexuit palmas amborum paribus armis. Extemplo uterque constitit arrectus in digitos, interritusque extulit brachia ad superas auras. Retro abduzere ardua capita longè ab ictu; immiscentque manus manibus, lacessuntque pugnam. Ille, melior motu pedum, fretusque iuventa; hic, valens membris et mole; sed tarda genua labant ei trementi; æger anhelitus quatit ejus vastos artus. Viri jactant multa vulnera inter se nequicquam; ingeminant multa cavo lateri, et dant vastos sonitus pectore, crebraque manus errat circum aures et tempora: mala crepitant sub duro vulnere. Entellus stat gravis, immotusque eodem nisu, modo corpore atque vigilantibus oculis exit tela. Ille, velut qui oppugnat celsam urbem molibus, aut sedet sub armis circum montana castella,

Hæc germanus Eryx quondam tuus arma gerebat. Sanguine cernis adhuc sparsoque infecta cerebro. His magnum Alciden contra stetit; his ego fuetus, Dum melior vires sanguis dabat, æmula nec dum Temporibus geminis canebat sparsa senectus. 416 Sed, si nostra Dares hæc Troius arma recusat, Idque pio sedet Æneæ, probat auctor Acestes; Æquemus pugnas: Erycis tibi terga remitto; Solve metus: et tu Trojanos exue cæstus. 420 Hæc fatus, duplicem ex humeris rejecit amictum, Et magnos membrorum artus, magna ossa, laceratque

Exiit, atque ingens mediâ consistit arenâ: Tum fatus Anchisâ cæstus pater extulit æquos, Et paribus palmas amborum innexuit armis. 425 Constitit in digitos extemplo arrectus uterque, Brachiaque ad superas interritus extulit auras. Abduxere retro longè capita ardua ab ictu; Immiscentque manus manibus, pugnamque lacessunt.

Ille, pedum melior motu, fretusque iuventâ; 430 Hic membris, et mole valens; sed tarda trementi Genua labant; vastos quatit æger anhelitus artus. Multa viri nequicquam inter se vulnera jactant; Multa cavo lateri ingeminant, et pectore vastos Dant sonitus; erratque aures et tempora circum 435 Crebra manus: duro crepitant sub vulnere malæ. Stat gravis Entellus, nisuque immotus eodem, Corpore tela modò atque oculis vigilantibus exit, Ille, velut celsam oppugnat qui molibus urbem, Aut montana sedet circum castella sub armis, 440 Nunc

N O T E S.

414. *Alciden*, Hercules, who, tho' he was the Son of Jupiter and Alcmena, yet was also stiled *Amphitryonides*, from *Amphitryo*, Alcmena's Husband, and *Alcides*, from *Alceus*, the Father of *Amphitryo*.

415. *Æmula senectus*. Some will have Old-age to be called emulous, because it is apt to envy the Strength and Vigour of Youth, and emulate their Feats in vain. But 'Old-age may, I think, be more naturally stiled emulous

These Arms your Brother Eryx formerly wore. You see them yet stained with Blood and spattered Brains. With these he stood against Alcides: With these I was wont to combat, while better Blood supplied me with Strength, nor envious Age as yet had sowed my Temples with grey Hairs. But if Trojan Dares decline these our Arms, and if the pious Æneas is so determined, and Acestes, who prompts me to the Fight, likewise approve, let us be equally matched: To oblige you I lay aside the Weapons of Eryx; dismiss your Fears, and do you put off your Trojan Gauntlets. This said, he flung from his Shoulders his double Vest, and bared his large sinewy Limbs, his big Bones and Arms, and stood forth in his huge Dimensions on the Middle of the Field. Then Father Æneas, the Son of Anchises, brought forth equal Gauntlets, and bound both their Hands with equal Arms. Forthwith each on his Tiptoes stood erect, and undaunted raised his Arms aloft in Air. Far from the Blow they backward withdrew their towering Heads: Now Hand to Hand they join in close Encounter, and provoke the Fight. The one having the Advantage in Agility of Foot, and relying on his Youth; the other surpassing in Limbs and Bulk: But his feeble Knees sink under his trembling Body: The thick Pantings of Age and decayed Lungs, shake his vast Frame. The Heroes deal many Blows to one another with erring Aim, and many they on the hollow Sides redouble; from their Breasts the Thumps resound aloud, and round their Ears and Temples thick Strokes at random fly: Their Jaws crackle under the heavy Blows. Entellus stands stiff and unmoved in the same firm Posture, only with his Body and watchful Eyes evades the Strokes. The other, as one who besieges a lofty City with Batteries, or under Arms round besets a Fort built on a Hill, explores now these now those Approaches,

NOTES.

ious or envious on account of the many Evils and Infirmities it brings along with it, and the few Comforts it yields, as if it envied Men the Enjoyment of Life. In the same Sense Horace calls Time envious:

—Dum loquimur, suggerit invida
Ætas. Lib. I. Ode XI.

418. *Auctor Acestes.* Because it was by Acestes's Persuasion that Entellus engaged in the Combat.

429. *Pugnamque laceffunt.* After the Si-

multude of a pitched Battle, where the two Armies commonly begin the Attack by slight Skirmishes, till the whole Rage of the War be kindled, and the martial Fury of every Warrior roused.

431. *Membris et mole.* Is equivalent to *mole membrorum*, as in the first Book, *molemq̃ et montes for molem montium.*

432. *Genua labant, &c.* Virgil, to represent an old Man feeble and panting for Breath, lengthens the Verse by the Addition of

nunc pererrat hos, nunc illos aditus, omnemque locum arte; et irritus urget variis assultibus. Entellus insurgens offendit dextram, et altè exulit: ille velox prævidit ictum venientem à vertice, celerique corpore elapsus cessit. Entellus effudit vires in ventum, et ipse gravis graviterque ultro concidit ad terram vasto pondere: ut quondam cava pinus eruta radicibus concidit aut in Erymantho, aut magnâ Idâ. Teucri et Trinacria pubes consurgunt studiis: clamor in cælo: Aesclepius primus accurrit, miseransque æquævum amicum attollit eum ab humo. At heros non tardatus, neque territus casu, ædit acrior ad pugnam, ac irâ suscitât vim: tum pudor incendit vires, et conscia virtus: ardensque agit Daren præcipientem ego æquore; nunc ille ingeminans ictus dextrâ, nunc sinistrâ. Nec mora est, nec requies. Quam multâ grandine nimbi crepitant super culminibus; sic densis ictibus heros creber pulsât versatque Dareta utrâque manu. Tum pater Æneas haud passus est iras procedere longius, et Entellum sævire acerbis animis; sed imposuit finem pugnæ, eripuitque Dareta fessum, mulcens eum dictis, ac fatur talia: Infelix! quæ tanta dementia cepit? non sentis alias vires, numinaque esse conversa? cede Deo. Dixitque, et diremit proelia voce.

Nunc hos, nunc illos aditus, omnemque pererrat Arte locum; et variis assultibus irritus urget. Offendit dextram insurgens Entellus, et altè Extulit: ille ictum venientem à vertice velox Prævidit, celerique elapsus corpore cessit. 445 Entellus vires in ventum effudit; et ultro Ipse gravis, graviterque ad terram pondere vasto Concidit: ut quondam cava concidit aut Erymantho,

Aut Idâ in magnâ radicibus eruta pinus. Consurgunt studiis Teucri et Trinacria pubes: 450 It clamor cælo: primusque accurrit Aescles, Æquævumque ab humo miserans attollit amicum. At non tardatus casu, neque territus heros, Acrior ad pugnam redit, ac vim suscitât ira: Tum pudor incendit vires, et conscia virtus: 455 Præcipientemque Daren ardens agit æquore toto; Nunc dextrâ ingeminans ictus, nunc ille sinistrâ. Nec mora, nec requies. Quam multâ grandine nimbi

Culminibus crepitant; sic densis ictibus heros Creber utrâque manu pulsât versatque Dareta. 460 Tum pater Æneas procedere longius iras, Et sævire animis Entellum haud passus acerbis; Sed finem imposuit pugnæ, fessumque Dareta Eripuit, mulcens dictis, ac talia fatur: Infelix! quæ tanta animum dementia cepit? 465 Non vires alias, conversa que numina sentis? Cede Deo. Dixitque, et proelia voce diremit.

AST

NOTES.

of a supernumerary Syllable, giving us a Proceleusmaticus at the Beginning, so that one is almost out of Breath in the very reading of it.

447. Ipse gravis graviterque. The ipse gravis, I think, refers to Entellus's natural Weight and Unwieldiness, and the graviter to the Violence of the Shock he had given himself in missing the Blow aimed at Dares. Homer in the same Way says, *μεγας μεγαλωσι*.

448. Erymantho. Erymanthus, a famous Forest in Arcadia, where Hercules slew the celebrated Boar.

452. Ab humo attollit amicum. By the Laws of the Combat, if one of the Parties fell, his Antagonist was not to take the Advantage thereof, but allow him to rise again to the Encounter.

463. Fessum-

proaches, and artfully traverses the whole Ground, and pursues his Attack with various Assaults *still* baffled. Entellus, rising to a Stroke, extended his Arm, and lifted it on high: The other nimbly foresaw the Blow descending from above, and with Agility of Body missing, slipped from under it. Entellus spent his Forces on the Wind; and, both by the Force of his own natural Weight, and the Violence of the Motion, falls to the Ground of himself with his vast ponderous Bulk: As sometimes on Erymanthus or spacious Ida a hollow Pine torn from the Roots tumbles down at once. The Trojans and Sicilian Youth rise together with *different* Affections: Their Acclamations pierce the Skies, and Acestes first advances in haste, and in Pity raises from the Ground his Friend of equal Age. But the Heroe, not disabled nor daunted by his Fall, returns to the Combat more fierce, and Indignation rouses his Mettle: Then Shame and conscious Worth set all the Powers of his Soul on Fire: And now enflamed he drives Dares headlong over the whole Plain, redoubling Blows on Blows sometimes with the Right-hand, sometimes with the Left. No Stop, no Stay: As thick Showers of Hail come rattling down on the House-tops, so with thick repeated Blows the Heroe thumps Dares with either Hand, and tosses him hither and thither. Then Father Æneas suffered not their Fury longer to exert itself, nor Entellus to rage with *such* fierce Animosity, but put a Period to the Combat, and rescued Dares quite overpowered, soothing him with *soft* Address, and bespeaks him in these Terms: Unhappy! what strong Infatuation possessed your Mind? Are you not sensible of *his having* foreign Assistance, and that the Gods have changed Sides? Yield to the Deity. He said, and by his Word decided

N O T E S.

463. *Fessumque Daretæ eripuit.* Virgil, who mostly follows Homer throughout the whole Course of these Games, has varied from him in the Event of this Combat with admirable Judgment, and with an Improvement of the Moral. He gives his Readers the Pleasure of seeing a proud arrogant Boaster humbled by an inferior old Man, roused by his Courage to engage in an unequal Match. Whereas in the Iliad the younger and stronger of the two Combatants vanquishes the other; which, being nothing extraordinary, contri-

butes nothing to the Surprise or Pleasure of the Spectators.

467. *Cede Deo.* Not as Dr. Trapp and others would have it to be meant either of Eryx or Entellus, but that God by whom Entellus was aided. This agrees best with what goes before,

Non vires aliâs, cœque sagæ numina sentis,
and is most suitable to the Character of the pious Æneas. In strictness of Speech indeed it implies no more than yield to Reason, which is the Voice of God in Man.

At fidi æquales ducunt illum ad naves, trabentem ægra genua, jactantemque caput utroque, ejectantemque crassum cruorem ore, dentesque mixtos in sanguine, vocati que accipiunt galeam ensesque: relinquunt palmam taurumque Entello. Hic victor, superans animis, superbusque taurinis, inquit: Nate Deâ, vosque Teucri cognoscite hæc, et quæ vires fuerint mihi in juvenili corpore, et à quâ morte servetis Dareta revocatum. Dixit, et stetit contra ora juveni adversi, qui adhibat donum pugnae, dextrâque reductâ libravit duos Cæstus inter media cornua arduus, illisque eos in ossa, cerebro effracto. Bos sternitur, tremensque procumbit humi exanimis. Ille super bove effudit pectore tales voces: Eryx, perfolvo hanc meliorem animam tibi pro morte Daretis: hic ego victor repono cæstus artemque. Protinus Æneas invitat eos qui velint certare celeri sagittâ, et ponit iis præmia: ingentique manu erigit malum de nave Serefti, et suspendit ab alto malo volucrum columbam in fune trajecto, quod tendant ferrum. Viri convenere; æreaque galea accepit dejectam sortem: et locus Hippocoontis Hyrtacidæ exit primus ante omnes secundo clamore quem Mnestheus modo victor in navali certamine consequitur, Mnestheus evinctus viridi olivâ.

At illum fidi æquales, genua ægra trahentem, Jactantemque utroque caput, crassumque cruorem Ore ejectantem, mistosque in sanguine dentes, 470 Ducunt ad naves; galeamque ensesque vocati Accipiunt: palmam Entello, taurumque relinquunt. Hic victor superans animis, tauroque superbus, Nate Deâ, vosque hæc, inquit, cognoscite Teucri; Et mihi quæ fuerint juvenili in corpore vires, 475 Et quâ servetis revocatum à morte Dareta. Dixit, et adversi contra stetit ora juveni, Qui donum astabat pugnae; duosque reductâ Libravit dextrâ media inter cornua cæstus Arduus, effractoque illisit in ossa cerebro. 480 Sternitur, exanimisque tremens procumbit humi bos.

Ille super, tales effudit pectore voces: Hanc tibi, Eryx, meliorem animam pro morte Daretis

Perfolvo: hic victor cæstus artemque repono.

Protinus Æneas celeri certare sagittâ 485

Invitat, qui forte velint; et præmia ponit:

Ingentique manu malum de nave Serefti

Erigit; et volucrum trajecto in fune columbam,

Quod tendant ferrum, malo suspendit ab alto.

Convenere viri; dejectamque ærea sortem 490

Accepit galea: et primus clamore secundo

Hyrtacidæ ante omnes exit locus Hippocoontis:

Quem modò navali Mnestheus certamine victor

Consequitur, viridi Mnestheus evinctus olivâ.

Tertius

NOTES.

481. *Procumbit humi bos.* Servius, if indeed that Remark be his which goes under his Name, calls this an exceeding bad Verse, because it ends with a Monosyllable; *Est autem hic pessimus versus in monosyllaba desinens.* On the contrary the Verse is to be admired for that very Thing which he blames. This abrupt ending of the Verse is like a Rubb in a Person's Way; it forces him to stop, and dwell

upon the Object with Attention. Thus it is in other Examples:

—*Insequitur cumulo præruptus aquæ mons.*

Æn. I. 105.

Partarient montes, nascetur ridiculus mus.

Hor. Art. Poet. 139.

—*Ruit Oceano nox.*

Æn. II. 250.

In

decided the Combat. As for Dares, his trusty Companions conduct him to the Ships, dragging his feeble Limbs, and tossing his Head to either Side, disgorging from his Throat clotted Gore, and Teeth mingled with his Blood, and at Æneas's Call they take the Helmet and Sword; *but* leave the Palm and Bull to Entellus. At this the Conqueror in Soul elated, and proud of his Prize, says: Goddeſs-born, and ye Trojans, hence know both what Strength I have had in my youthful Limbs, and from what *imminent* Death you have ſaved Dares. He ſaid, and ſtood againſt the Front of the oppoſite Bull that was ſet for the Prize of the Combat, and, rearing himſelf up, with Right-hand drawn back levelled the cruel Gauntlet directly between the Horns, and, battering the Skull, drove through the Bones. Down drops the Ox, and in the Pangs of Death falls ſprawling to the Ground. *Then* over him he utters theſe Words: This Life, more acceptable, O Eryx, I give thee in Exchange for Dares's Death: Here victorious I reſign the Gauntlets with my Art.

Æneas forthwith invites ſuch as may be willing to try their Skill in ſhooting the ſwift Arrow, and ſets the Prizes *in their View*; and with his mighty Hand raiſes a Maſt *taken* from Sereſtus's Ship, and from the high Maſt hangs a fluttering Dove by a Rope thruſt thro' *the Maſt*, at which they may aim their Shafts. The Competitors aſſemble, and a brazen Helmet received the ſhuffled Lots. The Lot of Hippocoon, Hyrtacus's Son, comes out the firſt of all with favouring Shouts: Whom follows Mneſtheus lately victorious in the naval Strife, Mneſtheus crowned with a green Olive *Wreath*. The third

N O T E S.

In all which the Monofyllable at the End of the Verſe ſtrikes the Ear with a full Sound; whereby the Image it is deſigned to convey has Time to make a ſtrong and laſting Impreſſion on the Mind.

484. *Cæſtus artemque repono.* Alluding to the Cuſtom of the Gladiators in After-times, who, when their Age exempt them from practiſing the Art, hung up the Arms of their Profeſſion on the Door-poſts of *Hercules's* Temple.

487. *Ingenti manu.* Servius explains it *magna multitudine, with a numerous Band*: But I chooſe rather to render it ſimply *with his mighty Hand*, becauſe in this *Virgil* copies *Homer* almoſt Word for Word. And in him *Achilles* is repreſented doing all this himſelf

which is here aſcribed to *Æneas*; tho' at the ſame time it is well enough known that what Commanders order others to do they are ſaid to do themſelves.

488. *Trajecto in fune.* i. e. *In fune trajecto per malum*; by a Rope put through the Maſt.

491. *Accepit galea.* In War and among Soldiers a Helmet ſupplied the Place of an Urn for receiving the Lots.

495. *Clariffime Pandare.* Pandarus, the Son of *Lycaon*, is he whom *Homer* makes to have broke the Truce between the *Greeks* and *Trojans*, when they had agreed to put the Deciſion of the War upon the Iſſue of a ſingle Combat between *Paris* and *Menelaus*. But *Juno*, not willing that the Diſaſters of *Troy* ſhould

Tertius erat Eurytion,
tuus frater, ô clarissime
Pandare: qui, quondam
jussus confundere foedus,
torsisti telum primus in
medios Achivos. Acestes
subsedit extremi: imâque
galeâ, et ipse auxilium manu
tentare laborem juvenum.
Tum viri quisque pro se,
incurvant flexos arcus va-
lidis viribus, et depromunt
tela pharetris. Sagittaeque juvenis Hyrtacidae
prima diverberat volucres
auras, nervo stridente per
cælum, et venit, infigiturque
in arbore adversi mali. Ma-
lus intremuit, alesque ex-
territa timuit pennis, et
omnia sonuerunt ingenti
plausu. Post acer Mne-
stheus constitit arcu ad-
ducto, petens alta; pa-
riterque tetendit oculos te-
lumque. Ast miserandus
non valuit contingere ip-
sam avem ferro; rupit
nodos et linea vincula,
queis innexa pedem pen-
debat ab alto malo. Illa
volans fugit in Notos at-
que atra nubila. Tum
rapidus Eurytion, jamdu-
dum tenens tela contenta
parato arcu, vocavit fra-
trem in vota: Jam specu-
latus columbam lætam
in vacuo cœle, et plau-
dentem alis, figit eam sub
nigrâ nube. Illa decedit
exanimis, reliquitque vi-
tam in ætheriis astris, de-
lapsaque refert fixam sa-
gittam. Acestes solus su-
perabat, palma amissa;
qui tamen contorsit telum
in aereas auras, pari-
terque ostentans artem, sonantemque arcum.

Monstrum futurumque magno augurio subito objicitur hic oculis: ingens exitus docuit hoc post,

Tertius Eurytion, tuus, ô clarissime, frater, 495
Pandare: qui quondam jussus confundere foedus,
In medios telum torsisti primus Achivos.
Extremus, galeâque imâ subsedit Acestes;
Ausus et ipse manu juvenum tentare laborem.
Tum validis flexos incurvant viribus arcus 500
Pro se quisque viri, et depromunt tela pharetris.
Primaque per cælum, nervo stridente, sagitta
Hyrtacidæ juvenis volucres diverberat auras;
Et venit, adversique infigitur arbore mali.
Intremuit malus, timuitque exterrita pennis 505
Ales, et ingenti sonuerunt omnia plausu.
Post acer Mnestheus adducto constitit arcu,
Alta petens; pariterque oculos telumque tetendit.
Ast ipsam miserandus avem contingere ferro
Non valuit; nodos et vincula linea rupit, 510
Queis innexa pedem malo pendebat ab alto.
Illa Notos atque atra volans in nubila fugit.
Tum rapidus jamdudum arcu contenta parato
Tela tenens, fratrem Eurytion in vota vocavit:
Jam vacuo lætam cœlo speculatus, et alis 515
Plaudentem nigrâ figit sub nube columbam.
Decidit exanimis, vitamque reliquit in astris
Ætheriis, fixamque refert delapsa sagittam.
Amissâ solus palmâ superabat Acestes:
Qui tamen aërias telum contendit in auras; 520
Ostentans artemque pariter, arcumque sonantem.
Hic oculis subito objicitur, magnoque futurum
Augurio monstrum: docuit post exitus ingens,
Seraque

N O T E S.

Should come so soon to a Period, instigated Jupiter to bring about a Violation of the Treaty. Jupiter employed Minerva as his Agent in that Business, and by her Persuasion Pandarus shot an Arrow at Menelaus after he had vanquished Paris, and thus the War was rekindled. See Hom. II. IV. 86. The E-

pithet clarissimus is here given to Pandarus as being a distinguished Archer, inasmuch that Homer equals him almost to Apollo: He was killed at last by Diomed.

510. *Nodos et vincula linea rupit.* Mr. Pope, in his Comparison between the Games of Homer and Virgil, owns that Virgil has in this

third is Eurytion, thy Brother, illustrious Pandarus, who, once urged by *Minerva* to violate the Treaty, first hurled thy Dart into the midst of the Greeks. *Acestes* remained the last, and in the Bottom of the Helmet; he too adventuring with his aged Hand to essay the Feats of Youth. Then with manly Force they bend their pliant Bows, each according to his Ability, and draw forth their Arrows from their Quivers. And first the Arrow of young *Hyr-tacus's* Son shot through the Sky from the whizzing String cleaves the fleeting Air, reaches the Mark, and fixes in the Wood of the opposite Mast. The Mast quivered, and the frightened Bird, by fluttering its Wings, shewed Signs of Fear, and all Quarters ring with loud Applause. Next keen *Mnestheus* stood with his bent Bow, aiming on high, and directed his Eye and Arrow both together. But it was his Misfortune not to be able to hit the Bird itself with his Shaft; but he burst the Cords and hempen Ligaments to which it hung tied by the Foot from the high Mast. She with winged Speed shot into the Air and dusky Clouds. Then *Eurytion* in eager Haste, having his Arrow long before extended on the ready Bow, poured forth a Vow to his Brother *Eurytion*, as he now beheld the joyful Dove in the void Sky, and pierced her under a dark Cloud as she was clapping her Wings. She dropp'd down dead, left her Life among the Stars of Heaven, and, falling to the Ground, brings back the Arrow fastened in the Wound. *Acestes* alone remained after the Prize is lost; who notwithstanding discharged his Shaft into the aerial Regions, setting to shew both his Address and twanging Bow. Here is presented to our View a Prodigy unexpected, and designed to be of high Portent; this the important Event afterwards declared, and the alarming Soothsayers predicted the

N O T E S:

this outdone his Original, by the Addition of two Circumstances that make a beautiful Gradation. In *Homer* the first Archer cuts the String that held the Bird, and the other shoots him as he is mounting. In *Virgil* the first only hits the Mast which the Bird was fixed upon, the second cuts the String, the third shoots him, and the fourth, to vaunt the Strength of his Arm, directs his Arrow up to Heaven, where it kindles into a Flame, and makes a Prodigy.

518. *Ætheriis*. Others read *æriis*; but the former appears to be the better Reading, because *ærias* follows in the next Line but one.

522. *Magnoque futurum augurio monstrum*. *Monstrum* signifies any Event that happens contrary to the ordinary Course of Nature. From *monstro*, because such Prodigies were reckoned to be sent from Heaven to signify some remarkable future Event, as this here presaged the burning of *Æneas's* Fleet.

terrificique vates cecinerunt fera omina. Namque arundo volans in liquidis nubibus arsit, signavitque viam flammis, consumtaque recessit in tenebras ventos; ceu sæpe sidera refixa cælo transcurrunt, volantiæque ducunt crinem. Trinacrii viri Teucrique hæserè attonitis animis, præcati sunt superos; nec maximus Æneas abnuvit omen, sed amplexus lætum Acesten cumulat eum magnis muneribus, ac fatur talia: Pater, fume hæc, nam magnus rex Olympi talibus auspiciis voluit te ducere exortem honorem. Habebis hoc munus ipsius longævi Anchisæ, cratera impressum signis; quem Thracius Cisseus olim dederat Anchisæ genitori ferre in magno munere quasi monumentum et pignus sui amoris. Fatus sic, cingit ejus tempora viridanti lauro, et appellat Acesten primum victorem ante omnes. Nec bonus Eurytion invidit prælato honori, quamvis solus deiecit avem ab alto cælo. Ille ingreditur proximus donis, qui rupit vincula; extremus, qui fixit malum volucris arundine. At pater Æneas, certamine nondum missò, vocat ad sese Epytidem custodem comitemque impubis Iulii, et sic fatur ad ejus fidam aurem: *Vade age, ait, et dic Ascanio, si jam habet puerile agmen paratum secum, instruxitque cursus equorum, ut ducat turmas awo, et ostendat sese in armis.*

Seraque terrifici cecinerunt omina vates.
Namque volans liquidis in nubibus arsit arundo,
Signavitque viam flammis, tenuisque recessit
Consumta in ventos; cælo seu sæpe refixa
Transcurrunt, crinemque volantia sidera ducunt.
Attonitis hæserè animis, Superosque precati
Trinacrii Teucrique viri: nec maximus omen
Abnuvit Æneas, sed lætum amplexus Acesten
Muneribus cumulat magnis, ac talia fatur:
Sume, pater: nam te voluit Rex magnus Olympi
Talibus auspiciis exortem ducere honorem.
Ipsius Anchisæ longævi hoc munus habebis, 535
Cratera impressum signis; quem Thracius olim
Anchisæ genitori in magno munere Cisseus
Ferre sui dederat monumentum et pignus amoris.
Sic fatus, cingit viridanti tempora lauro;
Et primum ante omnes victorem appellat Acesten.
Nec bonus Eurytion prælato invidit honori; 545
Quamvis solus avem cælo deiecit ab alto.
Proximus ingreditur donis, qui vincula rupit;
Extremus, volucris qui fixit arundine malum.

At pater Æneas, nondum certamine missò, 545
Custodem ad sese comitemque impubis Iulii
Epytidem vocat, et fidam sic fatur ad aurem:
Vade age, et Ascanio, si jam puerile paratum
Agmen habet secum, cursusque instruxit equorum,
Ducat avo turmas, et sese ostendat in armis, 550
Dic,

N O T E S.

524. *Seraque*. Servius explains *sera* by *gravia*, others by *future*; but I choose rather to understand it in the common Acceptation, intimating that the Soothsayers could make nothing of the Omen till the Event happened, and then, when it was too late to prevent it, and the Ships were actually set on Fire, they agreed that this must have been the Thing signified by that Omen.

525. *Liquidis in nubibus*. It would have been a very singular Prodigy any Way, but

much more when the Air was moist and cloudy.

530. *Nec omen abnuvit Æneas*. This shews that the Soothsayers had not yet interpreted the Omen, otherwise Æneas would not have embraced it with Joy as he here does, probably misled by the Similitude between this Prefage and that in the second Book, Verse 680.

536. *Thracius Cisseus*. Cisseus was King of Thrace, and, according to Virgil, the Father of Hecuba.

the Omens late. For the Arrow, flying among the watery Clouds, took Fire, and with the Flames marked out a Path, till, being quite consumed, it vanished into thin Air. As often Stars loosened from the Firmament shoot across the Sky, and flying draw after them a fiery Train. The Sicilians and Trojans stood fixed in Astonishment, and poured out Prayers to the Gods: Nor does great Æneas reject the Omen, but embracing Acestes overjoyed loads him with ample Rewards, and thus bespeaks him: Accept these, venerable Prince: For the great Sovereign of Heaven by these Omens has signified his Will that you receive the Honour of the Victory, tho' out of Course. This Gift, which belonged to aged Anchises's self, you shall enjoy, a Bowl imbossed with Figures, which Thracian Cisseus formerly gave for a magnificent Present to my Sire, as a Monument and Pledge of his Love. This said, he crowns his Temples with verdant Laurel, and in view of all pronounces Acestes the first Conqueror. Nor does good Eurytion envy him the Preference in Honour, tho' he alone struck down the Bird from the exalted Sky. The next Prize is given to him, who broke the Cords: The last is he who pierced the Mast with his winged Shaft.

But Father Æneas, the Games not being yet ended, calls to him the Son of Epytus, young Iulus's Guardian and Companion, and thus whispers in his trusty Ear: Go quick, says he, bid Ascanius, (if he has now got ready his Company of Boys, and put himself and them in Array for the Cavalcade) bring up his Troops, and shew himself in Arms to do his Grandfire Honour. The Heroes him-
self

N O T E S.

543. *Ingreditur donis.* Both *ingreditur* and *incedit* are military Terms, and imply Stateliness and an Air of Pride, Dignity or Defiance. As above,—*aut jaculis incedit melior.* And a little below,—*incedunt pueri.* And in the tenth Book, Verse 762, they are both applied the same Way;

*At vero ingentem quatens Mezentius hastam
Turbidus ingreditur campo; quam magnus
Orion*

Cum pedes incedit.—

546. *Custodem Iuli.* Servius quotes Tully to have said somewhere that the young Romans, during the first Year of their bearing Arms, had Guardians or military Tutors allotted them from the Public, under whom they were trained to military Exercises, and instructed in the Art of War. But because

Iulus is here called *impubis*, which implies that he was not yet of Age to bear Arms (seventeen Years) I rather understand by *custodem* a Guardian to take care of his Education, such an one as Horace speaks of, Art. Poet. 161.

*Imberbis juvenis, tandem custode remoto,
Gaudet equis, canibusque et aprici gramine
campi.*

547. *Epytiden.* Periphas, the Son of Epytus, Anchises's Herald, of whom Homer speaks, Il. XVII. 324.

547. *Fidam ad aurem.* He had been one of Anchises's most trusty Servants, one who had grown old in his Service;

παρά πατρί γέροντι
κηρύσσων, ὑπρασκει, φίλα φρεσὶ μνηστῆ
εἰδώς. Il. XVII.

553. *Incen-*

Ipse Æneas jubet omnem populum infusum decedere longo circo, et campos esse patentes. Pueri incedunt, pariterque lucent in frænatis equis ante ora parentum: quos cunctes omnis juvenus Trinacriæ Trojæque mirata fremit. Coma est pressa omnibus tonsâ coronâ in morem. Ferunt bina hastilia cornea præfixo ferro: pars fert lèves pharetras bicorno. Flexilis circulus obtorti auri it per collum in summo pectore. Turmæ equitum sunt tres numero, ternique ductores vagantur: bis seni pueri secuti quemque fulgent partito agnive, paribusque magistris. Una est acies juvenum, quam parvus Priamus, referens nomen avi, ducit evantem, tua clara progenies, O Polite, auctura Italos: quem Thracius equus bicolor albis maculis portat, vestigia ejus primi pedis sunt alba, arduisque ostentans albam frontem. Alter dux erat Atys, unde Ati Latini duxer genus: parvus Atys, puerque dilectus puero Iulo. Extremus, pulcherque formâ ante omnes Iulus invehctus est Sidonio equo, quem candida Dido dederat esse monumentum et pignus sui amoris. Cætera pubes fertur Trinacriis equis senioris Acestæ. Dardanidæ plausu excipiunt eos parvidos, gaudentque tuentes, agnoscuntque ora veterum parentum.

Dic, ait. Ipse omnem longo decedere circo
Infusum populum, et campos jubet esse patentes.
Incedunt pueri, pariterque ante ora parentum
Frænatis lucent in equis: quos omnis euntes
Trinacriæ mirata fremit Troiæque juvenus. 555
Omnibus in morem tonsâ coma pressâ coronâ.
Cornea bina ferunt præfixo hastilia ferro:
Pars lèves humero pharetras. It pectore summo
Flexilis obtorti per collum circulus auri.
Tres equitum numero turmæ, ternique vagantur
Ductores: pueri bis seni quemque secuti, 561
Agmine partito fulgent, paribusque magistris.
Una acies juvenum, ducit quam parvus ovantem
Nomen avi referens Priamus (tua clara, Polite,
Progenies, auctura Italos) quem Thracius albis 565
Portat equus bicolor maculis; vestigia primi
Alba pedis, frontemque ostentans arduus albam.
Alter Atys, genus unde Ati duxere Latini:
Parvus Atys, pueroque puer dilectus Iulo.
Extremus, formâque ante omnes pulcher Iulus 570
Sidonio est invehctus equo; quem candida Dido
Esse sui dederat monumentum et pignus amoris.
Cætera Trinacriis pubes senioris Acestæ
Fertur equis.
Excipiunt plausu pavidos, gaudentque tuentes 575
Dardanidæ; veterumque agnoscunt ora parentum.
Postquam

N O T E S.

553. *Incedunt pueri.* This Game, commonly known by the Name of the *Lusus Trojæ*, is purely of Virgil's own Invention, he had no Hint of it from Homer. This he has substituted in the Room of three of his, the *Wrestling*, the *single Combat*, and the *Discus*, and in the Opinion of a very judicious Modern it is worth all those three in Homer. This Game Virgil added to please Augustus, who had at that Time renewed the same. Suetonius tells us, *Trojæ ludum edidit (Augustus) frequentissime, majorum minorumve puerorum delectu; præsci decorique moris existimans, claræ*

stirpis indolem sic innotescere, &c. Suet. in August. Cap. 43. *Julius Cæsar* had also exhibited the same before, as we learn from the same Author, *Trojæ ludit turma duplex, majorum minorumve puerorum.* In Jul. Cap. 36.

558. *Pars pharetras.* These probably were the Leaders who were thus distinguished from the rest.

558. *It pectore summo, &c.* Pierius assures us that some of the more ancient Copies read,

*Et pectore summo
Flexilis obtorti per collum it circulus auri.*

559. *Flexilis*

self orders the Crouds to remove from the extended Cirque, and the Field to be cleared. The Boys advance in Proceſſion, and uniformly ſhine on managed Steeds full in their Parents Sight: In Admiration of whom, as they march on, the whole Trojan and Trinacrian Youth join their Acclamations. All in due Form had their Hair preſſed with a trim Garland. They bear two Cornelſpears pointed with Steel, and ſome have light Quivers on their Shoulders. A pliant Circle of wreathed Gold goes from the upper Part of their Breasts about their Necks. Three Troops of Horſemen and three Leaders range over the Plain: Twelve Striplings following each ſhine in a ſeparate Body, and with Commanders equally matched. One Band of Youths young Priam, bearing his Grandfire's Name, leads triumphant; thy illuſtrious Offspring, O Polites, who ſhall one Day do Honour to the Italians, whom a Thracian Courſer bears, dappled with grey Spots; the Fetlocks of his foremoſt Feet are white, and, toſſing his Head high, he diſplays a ſtarry Front. The ſecond is Atys, from whom the Attii of Rome have derived their Origin. Little Atys, a Boy beloved by the Boy Iulus. Iulus the laſt, and in Beauty diſtinguiſhed from all the reſt, rode on a Sidonian Steed, which fair Dido had given him as a Monument and Pledge of her Love. The reſt of the Youths ride on Trinacrian Horſes of aged Aceſtes. The Trojans with Shouts of Applauſe receive them anxious for Honour, and are well pleaſed with the Sight, and trace the Features of the aged Sires in the Children. Now when
the

N O T E S.

559. *Flexilis circulus obtorti auri.* This is only a poetical Circumlocution for a golden Chain.

564. *Polite.* Politus, the Son of Priam, mentioned to have been ſlain by Pyrrhus, Æn. II. 526.

565. *Auſtura Italos.* This is generally tranſlated to add to the Number; but as *augeo* ſignifies likewiſe to raiſe to Honour, it is obvious which Senſe is preferable.

565. *Thracius equus.* Thracia was a famous Country for breeding Horſes; hence *Heſiod* ſays, δια θρηνης πωλοτροφου, through Thracia, the nurſing Soil of martial Steeds.

567. *Oculoſque ſuorum.* This Expreſſion, when well conſidered, will appear very beautiful and emphatic: They made the Circuit of the whole Ring of Spectators, oculoſque ſuorum,

and their Parents Eyes, as much as to ſay, their Parents were all Eye, all Attention to their Motions and whole Demeanor.

568. *Genus unde Atti.* This Virgil mentions in compliment to *Auguſtus*, whoſe Mother was *Attia*. *M. Attius Balbus* married *Julia*, the Siſter of *Julius Cæſar*, the Iſſue of which Marriage was *Attia*, the Wife of *Octavius*, and Mother of *Auguſtus*. Thus *Virgil*, who was a very refined Flatterer, ſignifies in this Game *Iulus* and *Atys*, that is, the Founders of his Prince's Family, both by the Father's and Mother's Side; and in feigning ſo ſtrict a Friendſhip between the two, alludes to the Affinity between the *Julian* and *Attian* Families now reunited in the Perſon of *Auguſtus*.

580. *Agmina*

Postquam læti lustravere
 omnem confessum, oculo-
 que suorum in equis; E-
 pytides longè dedit signum
 paratis clamore, insonit-
 que flagello. Olli discurs-
 rare pares, atque terni
 solvere agmina choris di-
 ductis; rursusque vocati
 convertere vias, tulereque
 tela infesta. Inde ineunt
 alios cursus, aliosque re-
 cursus, adversis spatiis;
 impediuntque alternos or-
 bes orbitibus, cientque si-
 mulacra pugnae sub ar-
 mis. Et nunc nudant ter-
 ga fugâ, nunc insensu
 vertunt spicula; nunc,
 pace factâ, pariter fer-
 untur. Ut Labyrinthus
 in altâ Cretâ fertur quon-
 dam habuisse iter textum
 cæcis parietibus, dolum-
 que ancipitem nulli viis,
 quâ indeprensus et irreme-
 abilis error falleret signa
 sequendi: haud aliter na-
 ti Teucrum impediunt ve-
 stigia cursu, ludoque tex-
 unt fugas et praelia;
 similes Delphinum, qui
 nando per humida maria
 secant Carpathium Liby-
 cumque mare, luduntque
 per undas. Ascianus pri-
 mus rettulit hunc morem
 cursus, atque hæc certa-
 mina, cum cingeret Al-
 bam longanimum, et do-
 cuit priscos Latinos ea ce-
 lebrare, quo modo ipse pu-
 er, quo modo Troia pu-
 bes secum celebravit ea;
 eodem modo Albani do-
 cuere suos: hinc porro
 maxima Roma accepit ea,
 et servavit patrium ho-
 norem: nuncque pueri di-
 cuntur Troja, et agmen
 dicitur Trojanum. Hactenus certamina sunt celebrata sancto patri. Hinc Fortuna mutata primùm
 novavit fidem. Dum referunt solennia tumultu variis ludis,

Postquam omnem læti confessum, oculosque suorum
 Lustravere in equis; signum clamore paratis
 Epytides longè dedit, insonitque flagello.
 Olli discurrere pares, atque agmina terni 580
 Diductis solvere choris; rursusque vocati
 Convertere vias, infestaque tela tulere.
 Inde alies ineunt cursus, aliosque recursus
 Adversis spatiis; alternosque orbitibus orbes 584
 Impediunt, pugnaeque cient simulacra sub armis.
 Et nunc terga fugæ nudant; nunc spicula vertunt
 Insensu; factâ pariter nunc pace feruntur.
 Ut quondam Cretâ fertur Labyrinthus in altâ,
 Parietibus textum cæcis iter, ancipitemque
 Mille viis habuisse dolum, quâ signa sequendi 590
 Falleret indeprensus et irremeabilis error:
 Haud aliter Teucrum nati vestigia cursu
 Impediunt, texuntque fugas, et praelia ludo;
 Delphinum similes, qui per maria humida nando
 Carpathium Libycumque secant, luduntque per
 undas. 595

Hunc morem cursus, atque hæc certamina, primus
 Ascianus, longam muris cum cingeret Albam,
 Rettulit; et priscos docuit celebrare Latinos,
 Quo puer ipse modo, secum quo Troia pubes:
 Albani docuere suos: hinc maxima porro 600
 Accepit Roma, et patrium servavit honorem:
 Trojaque nunc, pueri, Trojanum dicitur agmen.

Hac celebrata tenus sancto certamina patri.
 Hic primùm Fortuna fidem mutata novavit.
 Dum variis tumultu referunt solennia ludis, 605
 Irim

580. *Agmina terni diductis solvere choris.*
 Others read *ternis*, which makes the Sense ea-
 sier. However it be, the Meaning appears to
 be this, that after they had marched round
 the Cirque in one Body to be reviewed by Æ-
 neas and the other Spectators, upon the Signal

given they divided into three Troops, and
 marched over the Plain, each Troop perform-
 ing their Exercises in a different Ground.

588. *Labyrinthus.* The Labyrinth was an
 Edifice full of Cells, that communicated with
 one another, and was perplexed with winding
 Avenues,

NOTES.

the joyous *Youths* had rode round the whole Ring, and full in their Parents View, Epytus's Son from far gave them the Signal with a Shout as they stood ready, and clanked with his Lash. They break away in Pairs, and the three *Leaders* divided their Troops into separate Bands; and again, upon Summons given, they wheel'd about, and bore their hostile Spears *on one another*. Then they again advance, and again retreat in their opposite Grounds, and alternately form intricate Orbs within Orbs, and exhibit the Representation of a Fight in Arms. And now flying expose their defenceless Backs; now in hostile Manner turn their Darts *on one another*: Now, Peace made up, ride on together. As of old in lofty Crete the Labyrinth is famed for having had a *winding* Alley framed by dark intricate Walls, and a puzzling Maze *perplexed* by a thousand Avenues, whereby the Steps should still be lost in wandering and inextricable Error. In just such *mazy* Course the Sons of the Trojans involve their Motions, and frame *promiscuous* fighting and flying in Sport; like Dolphins that swimming through the watery Abyss cut the Carpathian or Libyan Sea, and gambol amid the Waves. This Manner of tilting, and those Mockfights Ascanius first renewed, and taught the ancient Latins to celebrate, when he was inclosing Alba Longa with Walls: As the Boy himself, as the Trojan Youth with him *had practised them*; so the Albans taught their Posterity: Hence in After-times imperial Rome received them, and preserved the same in Honour of her Ancestors: And at this Day it is called *the Game of Troy*, and the Boys *that perform it*, the Trojan Band. Thus far the Trials of Skill were exhibited *by Æneas in Honour* of his venerable Sire. Here shifting Fortune first turned treacherous and unkind. While they are celebrating the Anniversary at the Tomb with various Games, Saturnian Juno dispatched Iris from Heaven

N O T E S.

Avenues, disposed in such a Manner as to lead backward and forward in a Maze, and bewilder those who entered into it, that they could not trace their Way out. The original Labyrinth was in Egypt a very curious Work, carried on at the Expence of many Kings, and at last finished by *Psammiticus*. After this Model *Dædalus* built a Labyrinth of a much smaller Size in Crete, wherein the *Minotaur* was shut up.

591. *Qua signa sequendi*, &c. Literally, whereby Error not to be unravelled and inextricable, frustrated all Signs to trace out one's Way.

595. *Carpathium*. The Carpathian Sea, to the East of the Island of Crete, where is the Island *Carpathus*, between Crete and Rhodes.

596. *Hunc morem cursus*. Other Copies read *hunc morem, hos cursus*, which is more poetical.

604. *Fortuna fidem novavit*. Here Fortune:

Saturnia Juno misit Irim de cælo ad Iliacam classem, aspiratque ventos eunti, movens multa, necdum exfaturata antiquum dolorem. Illa virgo celerans viam per arcum ex mille coloribus, visa nulli decurrit cito tramite. Conspicit ingentem concursum, et lustrans litora, cernit portusque desertos, classemque relictam. At Troades procul secretæ in solâ aetâ siebant Anchisen amissum, cunctæque flentes aspectabant profundum pontum: Heu, tot vada et tantum maris superesse nobis fessis, erat una vox omnibus. Orant urbem; tædet eas perferre laborem pelagi. Ergo Iris haud ignara nocendi conjicit sese inter eas medias, et reponit faciemque vestemque Deæ. Fit Beroc, longæva conjux Dorycli Ismarii, cui quondam genus et nomen natique fuissent. Ac sic infert se medias matribus Dardanidum: O miseræ, inquit, quas Achaica manus non traxerit ad lethum in bello, sub mœnibus patriæ! O infelix gens! cui exitio fortuna reservat te? septima æstas jam vertitur post excidium Trojæ; cum ferimur emensæ omnia freta, omnes terras, tot inhospita saxa sideraque;

Irim de cælo misit Saturnia Juno
Iliacam ad classem, ventosque aspirat eunti,
Multa movens, necdum antiquum exfaturata do-
lorem.
Illa viam celerans per mille coloribus arcum,
Nulli visa, cito decurrit tramite Virgo. 610
Conspicit ingentem concursum, et litora lustrat,
Desertosque videt portus, classemque relictam.
At procul in solâ secretæ Troades Actâ
Amisum Anchisen siebant; cunctæque profundum
Pontum aspectabant flentes: Heu, tot vada fessis,
Et tantum superesse maris! vox omnibus una. 616
Urbem orant; tædet pelagi perferre laborem.
Ergo inter medias sese, haud ignara nocendi,
Conjicit, et faciemque Deæ vestemque reponit.
Fit Beroc, Ismarii conjux longæva Dorycli: 620
Cui genus, et quondam nomen, natique fuissent.
Ac sic Dardanidum mediam se matribus infert:
O miseræ, quas non manus, inquit, Achaica bello
Traxerit ad lethum patriæ sub mœnibus! O gens
Infelix! cui te exitio fortuna reservat? 625
Septima post Trojæ excidium jam vertitur æstas;
Cum freta, cum terras omnes, tot inhospita saxa,
Sideraque

N O T E S.

tune is considered as a Friend, on whom *Æneas* had hitherto depended for Favour and Protection; but now she changes Sides, breaks her Faith, and proves treacherous.

606. *Irim misit.* Servius observes, that as *Mercury* is mostly sent on Messages of Peace, so *Iris* generally comes on Errands of Mischief and Contention; whence some derive her Name from *Epiç*, *Discord*. She is employed chiefly by *Juno*, but sometimes carries Dispatches likewise from others of the Gods; as, in the ninth Book, 803,

Aëriam cælo nam Jupiter Irim demisit, germanæ baud mollia iussa fidentem.

613. *Secretæ Troades.* It was reckoned an Indecency among the *Greeks* and *Romans* for Women to be present at the public Shews. Therefore *Virgil*, who has all along the *Roman*

Customs in his Eye, represents the Matrons here apart from the Men, deploring the Death of *Anchises* by themselves.

626. *Septima vertitur æstas.* The Question is, how *Æneas* had spent so long Time as seven Years in so short a Voyage. In order to make this out, I shall give the following Computation according to a *French* Critic. First, he finds from History that *Troy* was taken in the Month of *May* or *June*. He allows *Æneas* ten Months for sitting out his Fleet at *Antandros*, and makes him set out in the Month of *March* of the following Year. From thence to his Arrival in *Epirus* he computes four Years and some odd Months, which Time he had spent in building Cities, and establishing those uselefs Settlements he made in *Thrace* and *Crete*. After having staid some Time in *Epirus*,

Heaven to the Trojan Fleet, and with the Fanning Winds speeds her Way, forming many *mischievous* Plots, and her old Revenge not yet glutted. The Virgin *Goddeſs* accelerating her Way, ſeen to none, amidſt the Bow with a thouſand Colours, ſhoots down the Path with nimble eaſy Motion. She deſcribes the vaſt Concourſe *at the Games*: Then, ſurveying the Shore, ſees the Port deſerted, and the Fleet left *defenceleſs*. But at a Diſtance the Trojan Dames apart were mourning the Loſs of Anchifeſ on the deſolate Shore, and all of them with Tears in their Eyes viewed the deep Ocean. Ah that ſo many Perils and ſuch a Length of Sea ſhould ſtill remain for us after all our Toils! was the ſole Complaint of all. They pray for *ſome* City, are ſick of enduring the Hardſhips of the Main. Therefore ſhe, not unpractiſed in Miſchief, throws herſelf into the miſt of them, and lays aſide the Mien and Habit of a Goddeſs. She aſſumes the Figure of Beroe, the aged Wife of Thracian Doryclus, who was nobly born, and once had Renown, and *an illuſtrious* Offspring. And thus ſhe joins in Diſcourſe with the Trojan Matrons. Ah how hard is our Lot that were not dragged forth to die in the War by the Grecian Hoſt under our native Walls! Ill-fated Race! for what miſerable Doom are you reſerved by Fortune? The ſeventh Summer from the Deſtruction of Troy is already rolled away, while we, having meaſured all Lands and Seas, *viſited* ſo many inhospitable Rocks and barbarous Climes, are driven

ven

N O T E S.

Epirus, and celebrated the *Aſtiac* Games, he ſet out from thence in the End of Autumn of the fifth Year; and, having made a Compas almoſt quite round *Sicily*, arrived at *Drepanum* in the Beginning of the following Year. There he loſt his Father in the Month of *February*, and, according to the Law eſtabliſhed among the Ancients, devoted ten Months to Grief and Retirement, without ſetting out on his Expedition till the Time preſcribed was elapſed. Thus, according to my Author, *Æneas* did not ſet ſail from *Sicily* till the Month of *November*, and here the Scene opens, and the Action of the *Æneid* begins, *Æn. I. 34. Vix è conſpectu, &c.*

Soon after he was driven by Storm on the Coaſt of *Carthage*, about the Middle of the ſeventh Year of his Voyages, where he ſpent three Months of Winter, and from thence ſet out for *Italy* in the End of *January* thereafter, ar-

rived again in *Sicily* in the Month of *February*, about the End of the ſame ſeventh Year; ſpent about one Month in celebrating his Father's Anniverſary, and about the Beginning of the eighth Year arrived in *Italy*, in the End of *March*, or Beginning of *April*, when the Spring was pretty well advanced, as we may gather from thoſe beautiful Lines which paint that Seafon, *Æn. VII. 32.*

*variae circumque ſupraque
Affluetæ ripis volucres et fluminis alveæ,
Æthera mulcebant cantu, lucoque volabant.*

Thus what *Beroe* here ſays perfectly agrees with *Dido's* Aſſertion in the End of the firſt Book; for there it is only *te ſeptima æſtas portat*, which implies only that the *ſeventh Year* was running: But here it is *ſeptima æſtas vertitur*; the *ſeventh Year* is rolled away or paſt. Yet *Servius* is ſo dogmatical as to impeach *Virgil* here of an unpardonable Inconſiſtency.

dum sequimur Italiam fugientem per magnum mare, et volvimur undis. Hic sunt fraternal finis Erycis, atque hic est hospes Acestes: quid prohibet Ænean hic jacere muros, et dare urbem civibus? O patria, et Penates rapti ex hoste nequiquam! nulline mœnia jam dicuntur mœnia Trojæ? Nusquamne vido Hectorcos amnes, Xanthum et Simœnta? Quin agite, et mecum exurite infastas puppes. Nam imago Cassandræ vatis per somnum visa est dare mihi ardentis facies: Hic, inquit, quærite Trojam: hic domus est vobis. Jam tempus est agi res. Nec mora sit tantis prodigiis. En quatuor aræ sunt Neptuno. Ipse Deus ministrat nobis facies animumque. Illa memorans hæc prima corripit insensum ignem vi, dextrâque sublata connixa procul coruscet, et jacet. Mentis Iliadum sunt arreptæ cordaque suspensa. Ille una è multis, quæ erat maxima nutu, nomine Pyrgo, regia nutritæ tot natorum Priami ait: Non est Berce vobis, matres, hæc non est Rhœticia conjux Dorycli: notate signa divini decoris, oculisque ardentis: qui spiritus, qui vultus, sonusque vocis, vel gressus est illi cuncti. Egomet ipsa dudum digressa reliqui Beroen ægram, indignantem quod sola careret tali munere, nec inferret meritos honores Anchisæ. Effata est hæc.

At matres primo ceperunt spectare naves malignis oculis, ancipites, ambigæque, inter miserum amorem præsentis terræ regnaque vocantia eas fati; cum Dea sustulit se paribus alis per cælum, secutique ingentem arcum sub nubibus in fugâ.

N O T E S.

623. Per mare magnum. By magnum here Servius understands stormy, high swelling, and quotes Lucretius, Lib. II. 1.

Suarve mari magno turbulentibus æquora ventis.

646. Non Beroe, &c. The Tendency of this Speech is not to dissuade the Matrons from

Sideraque emensæ ferimur; dum per mare magnum Italiam sequimur fugientem, et volvimur undis. Hic Erycis fines fraternal, atque hospes Acestes: 630 Quid prohibet muros jacere, et dare civibus urbem? O patria, et rapti nequiquam ex hoste Penates! Nullane jam Trojæ dicuntur mœnia? nusquam Hectorcos amnes, Xanthum, et Simœnta videbo? Quin agite, et mecum infastas exurite puppes. 635 Nam mihi Cassandræ per somnum vatis imago Ardentis dare visa facies: Hic quærite Trojam: Hic domus est, inquit, vobis. Nunc tempus agi res. Nec tantis mora prodigiis. En quatuor aræ 639 Neptuno. Deus ipse facies animumque ministrat. Hæc memorans, prima insensum vi corripit ignem: Sublatâque procul dextrâ connixa coruscet, Et jacet. Arreptæ mentes, stupefactæque corda Iliadum. Hic una è multis, quæ maxima natu, Pyrgo, tot Priami natorum regia nutritæ: 645 Non Beroe vobis, non hæc Rhœticia, matres, Est Dorycli conjux: divini signa decoris, Ardentisque notate oculos: qui spiritus illi, Qui vultus, vocisve sonus, vel gressus cuncti! Ipsa egomet dudum Beroen digressa reliqui 650. Ægram, indignantem, tali quod sola careret Munere, nec meritos Anchisæ inferret honores. Hæc effata.

At matres, primò ancipites, oculisque malignis 654 Ambigæ, spectare rates, miserum inter amorem Præsentis terræ, fatisque vocantia regna; Cum Dea se paribus per cælum sustulit alis, Ingentemque fugâ secuit sub nubibus arcum.

Tum

executing Juno's Purpose, as it may seem at first Sight; but on the contrary it is a strong Incitement to it, by shewing them that the Person who had appeared to them in the Form of Beroe was really a Goddess.

648. Arden-

ven about; while along the wide Ocean we pursue Italy that flies from us, and are tossed on the Waves. Here are the Realms of his Brother Eryx, and his Friend Acestes: What hinders him to found Walls, and give his Subjects *here* a City? Ah my Country, and our Gods in vain saved from the Enemy, shall a City never more arise to be named from Troy? Shall I never see the Hæctorcan Rivers Xanthus and Simois? Nay, *rather* come, and burn with me our cursed Ships. For in my Sleep I saw the Ghost of the Prophetess Cassandra present me with flaming Brands: Here, says she, seek for Troy, here is your fixed Residence: Now is the Time for Action. Nor let us delay after such awful Signs from Heaven: Lo, here are four Altars to Neptune, the God himself spirits us *to the Enterprize*, and supplies us with Firebrands *to put it in Execution*. With these Words she violently snatches the destroying Fire, and lifting up her Right-hand with exerted Force, *first* waves at a Distance, *then* throws it. Rouzed are the Minds, and stunned the Hearts of the Trojan Matrons. Then one of the Number, Pyrgo, the most advanced in Years, the royal Nurse to Priam's numerous Sons: Matrons, this is not Beroe whom you see, it is not she from the Rheteum, the Wife of Doryclus: Mark *here* the Characters of divine Beauty, Eyes bright and sparkling; what *Fragrance in her Breath*, what *Majesty in her Looks*; or mark the Accents of her Voice, or her Gait as she moves. Myself lately, as I came hither, left Beroe sick, in great Anguish that she alone was cut off from such a Solemnity, and was not to pay the Honours due to Anchises. She said. But the Matrons first began to view the Ships with malignant Eyes, dubious and wavering between their wretched Fondness for the present Land, and the Realms to which they were by Fate invited; when on equal *poised* Wings the Goddess mounted into the Sky, and in her Flight cut the spacious Bow beneath the Clouds. Then indeed,

N O T E S.

648. *Ardentesque notate oculos*, &c. Here are four noted Characters of Divinity mentioned. 1. Beauty, radiant Eyes, Looks and Complexion. As in *Venus*,

Rosæa cervice refulsit. Æn. I. 406.

2. A fragrant Breath, which perfumed the Air around them; *Qui spiritus illi*; agreeable to what is also said of *Venus*,

Ambrosiæque comæ divinum vertice odorem.

Spiravere.

Æn. I. 407.

3. A certain light, majestic Motion; of which something has been said on that Characteristic given of the same Goddess,

Et verâ incessu patuit Dea. Æn. I. 405.

4. Some particular Sound, Tone, or Accent of Voice, that distinguished them from Mortals. Æn. I. 328.

Nec vox mortalem sonat, O Dea certe!

652. *Munere.* Munus, among other Things,

*Tum verò attonitæ mon-
stris, actæque furore, con-
clamant, rapiuntque ig-
nem ex penetralibus focis :
pars spoliant aras, con-
jiciunt frondem ac vir-
gulta facesque : Vulcan-
us furit immixtis babe-
nis per transstra, et re-
mos, et pictas puppes ex
abiete. Eumelus nuntius
perfect, ad tumultum An-
chisæ cuneosque theatri,
naves esse incensas : et ip-
si respiciunt atram favil-
lam volitare in nimbo.
Et Ascanius primus, ut
lætus ducebat equestres cur-
sus, sic acer equo petivit
turbata castra ; nec exa-
nimes magistri possunt re-
tinere eum. Inquit, quis
est iste novus furor ? heu
miseræ cives, quò, quò
nunc tenditis ? non uritis
hostem inimicæque castra
Argivum, uritis vestras
spes. Ego sum vester
Ascanius. Proiecit ante
sedes inanem galeam, quâ
indutus ludo ciebat simu-
lakra belli. Simul acce-
lerat Æneas, simul acce-
lerant agmina Teucrum.
At illæ metu diffugiunt
passim per diversa litora ;
furtimque petunt sylvas,
et sicubi sunt concava
saxa. Piget eas incepti,
lucisque, mutataque ag-
noscunt suos, Junoque ex-
cussa est ex earum pe-
ctore. Sed flammæ at-
que incendia non idcirco
posuere indomitas vires :
stuppa vivit sub udo ro-
bore, vomens tardum fu-
mum ; lentusque vapor est
carinas, et pestis descen-
dit toto corpore : nec vires
heroum, fluminaque in-
fusa profunt. Tum pius
Æneas capit abscindere
vestem humeris, vocareque Deos auxilio, et tendere palmas : Omnipotens Jupiter, si nondum exosus
es Trojanos ad unum, si quid antiqua tua pietas respicit humanos labores ; O pater, da classi nunc
evadere flammam,*

*Tum verò attonitæ monstis, actæque furore, 659
Conclamant, rapiuntque focis penetralibus ignem :
Pars spoliant aras, frondem ac virgulta facesque
Conjiciunt : furit immixtis Vulcanus habenis
Transstra per, et remos, et pictas abiete puppes.
Nuncius Anchisæ ad tumultum, cuneosque theatri,
Incensas perfert naves Eumelus : et ipsi 665
Respiciunt atram in nimbo volitare favillam.
Primus et Ascanius, cursus ut lætus equestres
Ducebat, sic acer equo turbata petivit
Castra ; nec exanimes possunt retinere magistri. 669
Quis furor iste novus ? quò nunc, quò tenditis,
inquit,*

*Heu miseræ cives ? non hostem, inimicaque castra
Argivum ; vestras spes uritis. En ego vester
Ascanius. Galeam ante pedes projecit inanem,
Quâ ludo indutus belli simulacra ciebat.
Accelerat simul Æneas, simul agmina Teucrum.
At illæ diversa metu per litora passim 676
Diffugiunt, silvasque, et sicubi concava furtim
Saxa, petunt. Piget incepti, lucisque ; suosque
Mutatæ agnoscunt : excussa que pectore Juno est.
Sed non idcirco flammæ atque incendia vires 680
Indomitas posuere : udo sub robore vivit
Stuppa vomens tardum fumum ; lentusque carinas
Est vapor, et toto descendit corpore pestis :
Nec vires heroum, infusaque flumina profunt.
Tum pius Æneas humeris abscindere vestem, 685
Auxilioque vocare Deos, et tendere palmas :
Jupiter omnipotens, si nondum exosus ad unum
Trojanos, si quid pietas antiqua labores
Respicit humanos ; da flammam evadere classi
Nunc,*

N O T E S.

Things, signifies any publick Show or Solemnity.

664. *Cuneosque theatri.* The Seats in the Theatre made for the People were called *cunei*,

because they were narrower near the Stage, and broader behind, in form of a *Wedge*.

679. *Excussa que pectore Juno est.* Juno, the Cause of their Fury, was dislodged from their

indeed, thunderstruck with the Prodigy, and seized with Madness, they shriek out together, and snatch the Flames from the hallowed Hearths. Some rise the Altars, and sling Boughs and Saplings and Brands together. The Conflagration rages with uncontrollable Fury amidst the Rowers Seats and Oars, and painted Sterns of Firr. Eumelus conveys the Tidings to Anchises's Tomb, and to the Benches of the Theatre, that the Ships were burnt; and they themselves behold the Sparks of Fire flying up in a pitchy Cloud. And first Ascanius, as joyous he led the Cavalcade, just as he was with full Speed rode up to the troubled Camp: Nor is it in the Power of his Guardians, half dead for Fear, to check him. What strange Frenzy this? Whither, he cries, ah, my wretched Countrywomen, whither would you now? 'Tis not the Enemy, nor the hostile Camp of the Greeks, *but* your own Hopes ye burn: Here am I, your own Ascanius: *Then* he flung at their Feet the empty Helmet, which he wore in exhibiting the Images of War in Sport. At the same Time Æneas, and the *whole* Bands of the Trojans come up in haste. But the Matrons for Fear fly different Ways up and down the Shore, and skulking repair to the Woods and hollow Rocks wherever *they may be concealed*. They loath their *horrid* Deed, *they loath* the Light, and *now* penitent confess their Friends, and Juno is dislodged from their Breasts. But the Flames and Conflagration did not therefore abate their ungovernable Fury: The *smouldring* Tow lives under the moistened Boards, disgorging tardy *languid* Smoke, the smothered Fire slow consumes the Keel, and the contagious Ruin spreads through the whole Body of the *Vessel*. Neither the utmost Efforts of the Heroes nor injected Rivers avail. Then pious Æneas tore his Robe from his Shoulders, and invoked the Gods to his Aid, and stretched out his Hands: Almighty Jove, if thou dost not yet abhor all the Trojans to a Man, if ought thy ancient Goodness regards human Disasters; grant now, O Father, our Fleet may escape from these Flames, and save from Desolation

the

N O T E S.

their Breasts. An Allusion to the frantic Bacchanals, who returned to themselves after the God with whom they pretended to be possessed was driven out of them.

682. *Stuppa*. A coarse kind of Flax or Tow called Oakum, which is driven into all the Seams and Chinks of a Ship, and then

laid over with hot Pitch to keep out the Water.

685. *Abscindere vestem*. This Sign of extreme Distress was common to the *Fœtus*, *Egyptians*, *Greeks*, and *Romans*, as appears from their several Histories.

at leibo eripe tenues res
Teucrûm. Vel, si mere-
or, tu demitte me morti
tuo infesto fulmine; ob-
rueque me hic tuâ dextrâ.
Vix ediderat hæc, cum
atra tempestas furit sine
more effusis imbris, ar-
duaque terrarum, et cam-
pi transibunt tonitru; im-
ber turbidus aquâ, niger-
rimusque densis Ausiris,
ruit è toto æthere. Pup-
peque super implentur,
semusta robora madescunt:
donec omnis vapor est re-
stinctus, et omnes carinæ
servatæ à peste, quatuor
amissis. At pater Æneas,
concussus acerbo casu,
mutabat ingentes curas in
pectore nunc huc nunc il-
luc; versans, resideretne
in Siculis arvis, oblitus
fatorum; capefferetne I-
talas oras. Tum senior
Nautes, quem unum Tri-
tonia Pallas docuit, red-
diditque insignem multâ
arte, dâbat hæc responsa,
vel quæ magna ira De-
ûm portenderet, vel quæ
ordo fatorum posceret. Is-
que solatus Ænean insit
his vocibus: Nate Deâ,
sequamur, quò fata tra-
hant retrahuntque, quic-
quid erit, omnis fortuna
superanda est ferendo. Est
tibi Dardanius Aestes
divinæ stirpis: cape hunc
socium tibi in consiliis, et
conjunge eum volentem.
Trade huic eos qui supe-
rant, navibus amissis, et
quos pertæsum est magni
incepti tuarumque rerum,
deligique longævus senex,
ac matres fessas æquore,
et quicquid est tecum in-
validum, metuensque pericli:
et sine ut illi fessi habeant mœnia in his terris: appellabunt urbem
Acestam, nomine permissio.

Nunc, pater, et tenues Teucrûm res eripe letho. 690
Vel tu, quod superest, infesto fulmine morti,
Si mereor, demitte; tuâque hic obrue dextrâ.
Vix hæc ediderat, cum effusis imbris, atra
Tempestas sine more furit, tonitruque tremiscunt
Ardua terrarum, et campi; ruit æthere toto 695
Turbidus imber aquâ, densisque nigerrimus Ausiris;
Implenturque super puppes; semusta madescunt
Robora: restinctus donec vapor omnis, et omnes,
Quatuor amissis, servatæ à peste carinæ.

At pater Æneas casu concussus acerbo, 700
Nunc huc ingentes, nunc illuc pectore curas
Mutabat; versans, Siculifne resideret arvis,
Oblitus fatorum, Italasne capefferet oras.
Tum senior Nautes, unum Tritonia Pallas
Quem docuit, multâque insignem reddidit arte,
Hæc responsa dabat, vel quæ portenderet ira 706
Magna Deûm, vel quæ fatorum posceret ordo.
Isque his Ænean solatus vocibus insit:
Nate Deâ, quò fata trahunt retrahuntque, sequamur:
Quidquid erit, superanda omnis fortuna ferendo est.
Est tibi Dardanius divinæ stirpis Acestes: 710
Hunc cape consiliis socium, et conjunge volentem:
Huic trade, amissis superant qui navibus; et quos
Pertæsum magni incepti, rerumque tuarum est:
Longævusque senex, ac fessas æquore matres, 715
Et quidquid tecum invalidum, metuensque pericli
est,

Delige, et his habeant terris, sine, mœnia fessi:
Urbem appellabunt permissio nomine Acestam.

Talibus

NOTES.

697. *Semusta.* For *Scmista*, which Con-
traction is necessary for the sake of the Verse.
It is likewise so read in other Poets, as *Or.*
Fast. IV. 167.

Semustamque facem vigilata nocte viator
Ponit.—

704. *Unum quem docuit.* Unum here, and
in many other Places of *Virgil*, has the Force
of *præcipuum*; as in the second Book, Verse
426.

—*Cadit et Riphæus iustissimus unus*
Qui fuit in Teucris.

710. *Super-*

the State of the Trojans thus low reduced. Or, to compleat thy Vengeance, hurl me down to the *Realms of Death* with thy vindictive Thunder, if I so deserve, and crush me here with thy Right-hand. Scarce had he spoke these Words, when a black Tempest of bursting Rains rages with uncommon Fury, both Hills and Valleys quake with Thunder: The Shower *descending* in turbid Rain, and condensed into pitchy Darknefs by the thick-beating Southwinds, pours down from the whole Atmosphere. The Ships are filled from above; the half-burnt Boards are drenched, till the whole Smoke is extinguished, and all the Ships, with the Loss *only* of four, are saved from the *fiery* Pest.

But Father Æneas, struck with the severe Misfortune, turned his deeply anxious Thoughts now this Way, now that, pondering with himself whether he should settle in the Territories of Sicily, regardless of *the Kingdom allotted to him by Fate*, or steer his Course to the Italian Coast. Then aged Nautes, whom Tritonian Pallas singularly taught, and rendered illustrious for deep Penetration, gave forth these Responses, *intimating* what either the high Displeasure of the Gods portended, or what the Series of the Fates required: And thus solacing Æneas begins: Goddeſs-born, let us follow the Dictates of Heaven, whether they invite us backward or forward: Come what will, every Fortune is to be surmounted by Patience. You have Trojan Aceſtes of divine Original: Admit him the Partner of your Counſels, and unite yourself to *him* your willing Friend: To him deliver up ſuch as are ſupernumerary, now that you have loſt ſome Ships; thoſe who are ſick of the great Enterprize, and of your Fortune; the old with Length of Years oppreſſed, and the Matrons fatigued with the Voyage; ſelect all the Feeble in your Crew, and ſuch as dread the Danger, and ſince they are tired out, let them have a Settlement in theſe Territories: They ſhall call the City Aceſta by a licensed Name.

By

N O T E S.

710. *Superanda omnis fortuna ferendo est.*
It is the ſame Sentiment with that of *Horace*,
Carm. Lib. I. Ode 24.

Durum; ſed levius fit patientia.

Quicquid corrigere eſt nefas.

711. *Eſt tibi Dardanius*, &c. Aceſtes was ſprung from the Gods, ſince he was the Son of the River-god *Criniſus*, and one of the De-

ſcendants of *Dardanius*, who derived his Original from *Jupiter*.

712. *Conſiliis ſocium.* Other Copies read *conſilii*.

713. *Aceſtam.* This City ſtood in the weſtern Part of *Sicily*, about five Miles from the Sea-coaſt.

Tum verò incensus talibus dictis senioris amici : animus diducitur in omnes curas. Et nox atra subveſta bigis tenebat polum : dehinc facies parentis Anchifæ delapſa cælo. ſubito viſa eſt effundere tales voces : Nate, quondam magis care mihi vita, dum vita manebat ; Nate, exercite Iliaciſ fatiſ, venio huc imperio Jovis, qui depulit ignem claſſibus, et tandem miſeratus eſt te ab alto cælo. Pare conſiliis, quæ ſenior Nautes nunc præbet tibi pulcherrima ; defer in Italiam lætos juvenes, fortiffima corda. Gens dura, atque aſpera cultu, debellanda eſt tibi in Latio. Ante tamen accede infernas domos Ditiſ ; et, O nate, pete meos congreſſus per alta Averna. Namque impia Tartara triſteſque umbræ non habent me ; ſed colo amœna concilia. piorum Elyſiumque. Caſſa Sibylla ducet te huc multo ſanguine nigrantum pecudum. Tum diſces omne tuum genus, et mœnia quæ dentur tibi. Valeque jam : humida nox torquet mediòs curſus, et ſævus Oriens aſſavit me anhelis equis. Dixerat, et fugit, ceu fumus in tenues auras. Deinde Æneas inquit : Quo ruiſ ? quo proripis te ? quem fugiſ ? aut quiſ arcet te à noſtris complexibus ?

Talibus incensus dictis senioris amici,
Tum verò in curas animum diducitur omnes. 720
Et nox atra polum bigis subveſta tenebat :
Viſa dehinc cælo facies delapſa parentis
Anchiſæ, ſubito tales effundere voces :
Nate, mihi vitâ quondam, dum vita manebat,
Care magis ; Nate, Iliaciſ exercite fatiſ, 725
Imperio Jovis huc venio, qui claſſibus ignem
Depulit, et cælo tandem miſeratus ab alto eſt.
Conſiliis pare, quæ nunc pulcherrima Nautes
Dat ſenior ; lætos juvenes, fortiffima corda,
Defer in Italiam. Gens dura, atque aſpera cultu 730
Debellanda tibi Latio eſt. Ditiſ tamen ante
Infernas accede domos ; et Averna per alta
Congreſſus pete, Nate, meos. Non me impia
namque
Tartara habent, triſteſque umbræ ; ſed amœna pi-
orum
Concilia, Elyſiumque colo. Huc caſſa Sibylla 735
Nigrantum multo pecudum te ſanguine ducet.
Tum genus omne tuum, et quæ dentur mœnia,
diſces.
Jamque vale : torquet mediòs nox humida curſus ;
Et me ſævus equiſ Oriens aſſavit anhelis.
Dixerat ; et tenues fugit, ceu fumus, in auras. 740
Æneas, Quò deinde ruiſ ? quò proripis ? inquit.
Quem fugiſ ? aut quiſ te noſtris complexibus arcet ?

Hæc

NOTES.

720. *Animum diducitur.* Moſt of the ancient Copies read *animo deducitur*, but the other Reading is more poetical, and in *Virgil's* ſtile.

721. *Bigis subveſta.* As the Chariot of the Sun is poetically repreſented drawn by four Horſes ; ſo that of the Moon and the Night by two, and thoſe of a black ſable Colour.

722. *Cælo facies delapſa parentis.* The ancient Pagans diſtinguiſhed between the Soul and the Shade or Phantom ; the former they believed went to Heaven, while the other had its Reſidence in the infernal Regions. Thus

Anchiſes here deſcends from Heaven, viz. with reſpect to his Soul, while at the ſame time as to his Shade he ſays below, Verſe 733,

amœna piorum
Concilia, Elyſiumque colo.

See *Homer's* *Odſſ.* XI. 609.

731. *Ditiſ tamen ante, &c.* This Apparition of *Anchiſes*, and the Order he gives his Son to deſcend to the infernal Regions, are a neceſſary Preparation for the ſixth Book. The Art of the Poet is admirable in thus making one Event riſe out of another, and preparing the Reader for them before-hand. This raiſes that

Then indeed *Æneas*, fired by these Words of his aged Friend, is distracted in his Mind amidst a thousand Cares. Now sable Night, mounted on her Chariot with two Horses, possessed the Heavens, when the Shape of his Father Anchises, gliding down from the Skies, suddenly seemed to pour forth these Words: Son, once dearer to me than Life, while Life remained; my Son, severely tried by the Fates of Troy; hither I come by the Command of Jove, who averted the Fire from your Fleet, and at length shewed Pity towards you from high Heaven. Comply with the excellent Counsel which aged Nautes now offers: Carry with you to Italy the Choice of the Youths, the stoutest Hearts: In Latium you have to subdue a hardy Race and rugged in their Manners. But first, my Son, visit Pluto's infernal Mansions, and in quest of an Interview with me cross the deep Floods of Avernus: For not accursed Tartarus, nor dreary Ghosts, have me in their Possession; but I inhabit the delightful Seats of the Blest and Elysium: Hither the chaste Sibyl shall conduct thee after shedding a great Quantity of black Victims Blood. Then you shall learn your whole Progeny, and what Settlements are assigned to you. And now farewell; humid Night wheels about her Mid-course, and the dawning Light, which fiercely summons me away, hath breathed upon me with panting Steeds. He said, and vanished like Smoke into the fleeing Air. Whither so precipitant says then *Æneas*, whither dost thou whirl away? Whom fliest thou? Or who debars thee from my Embraces?

N O T E S.

that pleasing Suspence, which is the principal Thing that charms in an Epic Poem.

735. *Casto Sibylla*. The Sibyl has the Epithet of chaste, because those Prophetesses were Virgins.

736. *Nigrantur pecudum*. To the infernal Deities Victims of a black Colour were required to be offered in Sacrifice. See *Æn. V. 249*, and *VI. 243*.

738. *Torquet medios, &c.* This, some allege, points out the Season of the Year to have been in one of the Summer Months, when the Nights are very short, and the first Dawn of the Morning begins soon after Midnight. Whatever be in that, it is worth while to mark the Expression, which is highly poetical. It is a Metaphor taken from the Chariot-race in the Cirque; when they had arri-

ved at the Goal, they turned round it, and returned to the Barrier. So here the Night was upon her Return, after having reached her farthest Point, the Hour of Midnight, which divides her Course in the Middle.

739. *Et me sævus Oriens*. This has been a very ancient and universally prevailing Opinion, that Ghosts and Apparitions were only allowed to appear in the Darkness of the Night, and chased away by the Dawn of Day: Thus *Propertius*, Lib. IV. 7, 89. makes *Cynthia's* Ghost say,

Nocte vagæ ferimur, nos clausas liberat umbras;

Errat et objecta Cerberus ipse sera.

Luce jubens leges letæa ad stagna reverti;

Not videntur, vultum nauta recensit onus.

Memorans hæc, suscitât cinerem et spiritos ignes; supplexque veneratur pio farre et plenâ acerrâ Pergameum Larem et penetralia canæ Vestæ. Exterphi arcessit socios, Acestæque primum, et edocet imperium Jovis, et præcepta cari parentis, et quæ sententia nunc conficit animo. Haud mora est consiliis: nec Acestes recusât jussu. Transcribunt matres urbi, deponuntque populum volentem, animis nil egentes magnæ laudis. Ipsi novant transira, reponuntque in navigiis robora ambesâ flammis: aptant remisque rudentesque; exigui numero, sed quorum virtus erat vivida bello. Interea Æneas designat urbem aratro, sortiturque domos: jubet hoc spatium esse Ilium, et hæc loca esse loca Trojæ: Trojanus Acestes gaudet regno, indicitque forum, et dat jura vocatis patribus. Tum sedes vicina astris fundatur Veneri Idaliæ: tumuloque sacerdos, et lucus latè sacer additur Anchiseio tumulo. Jamque omnis gens epulata erat novem dies, et bonus factus est aris: placidi

venti straverunt æquora, et Ausfer creber aspirans rursus vocat eos in altum. Ingens fletus exoritur per procurva litora: complexi inter se noctemque diemque morantur.

Hæc memorans, cinerem et sopitos suscitât ignes; Pergameumque Larem, et canæ penetralia Vestæ, Farre pio, et plenâ supplex veneratur acerrâ. 745 Extemplo socios, primumque arcessit Acesten; Et Jovis imperium, et cari præcepta parentis Edocet, et quæ nunc animo sententia conficit. Haud mora consiliis: nec jussâ recusât Acestes. Transcribunt urbi matres, populumque volentem Deponunt, animos nil magnæ laudis egentes. 751 Ipsi transira novant, flammisque ambesâ reponunt Robora; navigiis aptant remosque rudentesque: Exigui numero, sed bello vivida virtus.

Interea Æneas urbem designat aratro, 755 Sortiturque domos: hoc, Ilium, et hæc loca, Trojæ Esse jubet: gaudet regno Trojanus Acestes, Indicique forum, et patribus dat jura vocatis. Tum vicina astris Erycino in vertice sedes Fundatur Veneri Idaliæ: tumuloque sacerdos, 760 Et lucus latè sacer additur Anchiseio. Jamque dies epulata novem gens omnis, et aris Factus honos: placidi straverunt æquora venti; Creber et aspirans rursus vocat Ausfer in altum. Exoritur procurva ingens per litora fletus: 765 Complexi inter se noctemque diemque morantur.

Ipsæ

NOTES.

744. *Pergameumque Larem, &c.* Æneas is said to have introduced into Italy the Worship of the Penates, Lares, and Vestæ; that is, the unextinguished Fire, whereof Mention has been made above. What the Ancients called the *Lares* were Images consecrated to the Souls of their deceased Ancestors, which every one worshipped in his own House by Oblations of Incense, and Cakes of fine Flour thrown upon the Fire.

744. *Penetralia Vestæ.* This Sanctuary, holy Place, or Altar of *Vestæ*, was commonly nothing else but the Hearth or Fire-place in the Apartment where they lodged; and in private Houses, as well as public Temples, was

a Fire kept always burning in Honour of that Goddess. So that this is only a noble and elegant Manner of expressing a Thing in itself low and vulgar.

750. *Transcribunt.* This was the proper Word applied to those whose Names were enrolled in order to be transported into some new Colony; and such were called *Transcripti*; hence the Word came to signify to *transfer*, as Æn. VII. 422.

patiere tua Dardaniis transcribi sceptrâ colonis.

751. *Nil egentes.* Nil or nihil is frequently used both by the Poets and Prose-writers for *non*.

755. *Urbanis*

ces? So saying, he awakes the Embers and dormant Fire, and suppliant pays Veneration to his Trojan domestic God, and hoary Vesta's Shrine, with a holy Cake and Censer full of *Incense*. Forthwith he calls his Followers, and first of all Acestes, and informs them of Jove's Command, and the Instructions of his beloved Sire, and of the present settled Purpose of his Soul. No Obstruction is given to his Resolution, nor is Acestes averse to the Proposals made to him. They single out the Matrons for the City, and set ashore as many of the People as were willing, Souls that had no Desire of high Renown. Themselves renew the Benches, and repair the Boards half consumed by the Flames; fit Oars and Cables to the Ships; in Number inconsiderable, but of animated Valour for War.

Mean while Æneas marked out a City with the Plough, and assigns the Houses by Lot: Here he orders a *second* Ilium to arise, there Places to be called after those of Troy. Trojan Acestes rejoices in his *new* Kingdom; institutes a Court of Judicature, and, having assembled his Senators, dispenses Laws to his *Subjects*. Then on the Top of Mount Eryx a Temple approaching the Stars is raised to Idalian Venus, and a Priest is assigned to Anchises's Tomb, with a Grove hallowed far and wide. And now the whole People had kept the Festival for nine Days, and Sacrifices had been offered on the Altars, *when* peaceful Breezes smooth the Seas, and the Southwind in repeated whispering Gales invites into the Deep. Loud Lamentations along the winding Shores arise: In mutual Embraces they linger out both Night and Day. Even the *timorous* Matrons,

and

N O T E S.

755. *Urbem designat aratro.* This again refers to another Custom observed by the *Romans*, who, when they were to build a City, first marked out the Boundary of it, by drawing a Furrow with a Plough, which they held obliquely, so as to make all the Clods fall inward, and lifted the Plough over those Spaces where they designed to have the Gates, which from thence were called *portæ*. This Furrow measured the Compass of the Walls.

756. *Ilium.* By *Ilium* here seems to be meant the City *Acesta* or *Segesta*, mentioned above, Verse 718; for there is no Mention in History of any City in *Sicily* called *Ilium*; probably the Meaning is, that Æneas called it *Ilium* at first, but agreed that *A-*

cestes should change its Name afterwards.

756. *Hæc loca Trojæ esse jubet.* Both *Strabo* and *Dionysius* mention two Rivers in *Sicily*, near the City *Segesta*, called *Xanthus* and *Simois*, and that those Names were given them by Æneas.

758. *Patribus.* The *Roman* Senators were called *Patres*, *vel ætate*, *vel curæ similitudine*, says *Sallust*; either from their Age, or to remind them that they were to be Fathers of the People.

759. *Erycinò in vertice.* Eryx was the greatest Mountain in *Sicily* next to *Ætna*, it overlooked the City *Drepanum*. In the Declivity of this Mountain was a City built of the same Name.

Jam ipsæ matres, illi ipsi, quibus quondam facies maris visa est aspera et nimen ejus non tolerabile, volunt ire, perferreque omnem laborem fugæ. Quos bonus Æneas solatur amicis dictis, et lacrymans commendat consanguineo Acestor. Deinde jubet cedere tres vitulos Eryci, et agnam tempestatibus, funesque solvi ex ordine. Ipse evinctus caput foliis olivæ, stans procul in prorâ, tenet pateram, porricitque exta in salso fluctus, ac fundit liquentia vina. Venus surgens à puppi prosequitur eos euntes: socii feriunt mare certatim, et verrunt æquora. At Venus interea exercita curis alloquitur Neptunum, effunditque tales questus è pectore: Neptune, gravis ira, et inextaturabile pectus Junonis cogunt me descendere in omnes: quam nec longa dies, pietas nec mitigat ulla; nec Jovis imperio, satisve infracta quiescit. Non mediâ de gente Phrygum exedisse nefandis urbem odiis satis est, nec pœnam traxe per omnem Reliquias: Trojæ cineres atque ossa peremtæ Insequitur. Causas tanti sciat illa furoris. Ipse mihi nuper Libycis tu testis in undis Quam molem subito excierit. Maria omnia cœlo Miscuit, Æoliis nequicquam freta procellis: In regnis hoc ausa tuis. Pro scelus! ecce etiam Trojanis matribus actis, Exussit foedè puppes; et, classe subegit Amissâ, socios ignotæ linquere terræ.

Ipsæ jam matres, ipsi, quibus aspera quondam Visa maris facies, et non tolerabile numen, Ire volunt, omnemque fugæ perferre laborem. Quos bonus Æneas dictis solatur amicis, Et consanguineo lacrymans commendat Acestor. Tres Eryci vitulos, et tempestatibus agnam Cedere deinde jubet; solvique ex ordine funes. Ipse caput tonsæ foliis evinctus olivæ, Stans procul in prorâ, pateram tenet; extaque salso Porricit in fluctus, ac vina liquentia fundit. Prosequitur surgens à puppi ventus euntes: Certatim socii feriunt mare, et æquora verrunt.

At Venus interea Neptunum exercita curis Alloquitur, talesque effundit pectore questus: Junonis gravis ira, et inextaturabile pectus Cogunt me, Neptune, preces descendere in omnes: Quam nec longa dies, pietas nec mitigat ulla; Nec Jovis imperio, satisve infracta quiescit. Non mediâ de gente Phrygum exedisse nefandis Urbem odiis satis est, nec pœnam traxe per omnem Reliquias: Trojæ cineres atque ossa peremtæ Insequitur. Causas tanti sciat illa furoris. Ipse mihi nuper Libycis tu testis in undis Quam molem subito excierit. Maria omnia cœlo Miscuit, Æoliis nequicquam freta procellis: In regnis hoc ausa tuis. Pro scelus! ecce etiam Trojanis matribus actis, Exussit foedè puppes; et, classe subegit Amissâ, socios ignotæ linquere terræ.

795
Quod

Pro scelus! ecce etiam foedè exussit puppes, Trojanis matribus actis ab ea, et subegit socios linquere eas ignotæ terræ, classe amissâ.

NOTES.

772. *Tempestatibus agnam.* Even the Winds and Storms were deified by the Romans, and the Victims offered to them were Lambs or Goats. See Horace, Epod. X. 23.

Immolabitur caper, agna tempestatibus.

775. *Stans procul in prorâ.* A very ancient Copy reads *cellâ in puppi*; but as Æneas was going to address the Gods of the Sea, and of-

fer a Libation to them, he would naturally plant himself on the Fore-deck, where he could have the fullest Prospect of the Sea, and therefore the former appears to be the true Reading. The Word *procul* here, I think, imports that he stood as far as he could from the Shore, on the very Extremity of the Head of the Ship, towards the Sea.

784. *Nec*

and those to whom the Face of the Sea seemed lately grim and horrid, and its Divinity intolerably severe, even they would willingly go, and submit to all the Toil of the Voyage. Whom good Æneas in friendly Terms solaces, and weeping recommends to his Kinsman Acestes. Then he orders to sacrifice to Eryx three Calves, and a Ew-lamb to the Tempests, and to weigh Anchor after the due Rites were performed. *The Heroe* himself, having his Head bound with a trim Garland of Olive-leaves, standing on the Extremity of the Prow, holds the consecrated Cup, and presents the Entrails on the briny Waves an Offering to the Sea-gods, and pours the limpid Wine. A Wind arising from the Stern accompanies them in their Course. The Crew with emulous Vigour lash the Sea, and brush its smooth Surface.

Mean while Venus, harrassed with Cares, bespeaks Neptune, and pours forth these Complaints from her Breast: Juno's cruel Resentment and insatiable Malice compel me, O Neptune, to descend to all Intreaties; *Juno*, whom neither Length of Time, nor any Piety softens; nor is she quelled and subdued to Peace even by Jove's imperial Sway, or by the Fates. She is not satisfied to have consumed the City from among the Phrygian Race by her merciless Rage, nor to have dragged its Relicks through all Sorts of Suffering: She persecutes the Ashes and Bones of ruined Troy. The Causes of such furious Resentment are to her best known. Yourself can witness for me what a heaving Tempest she suddenly raised of late on the Libyan Waves. The whole Seas she blended in Confusion with the Sky, vainly relying on Æolus's Storms, this presuming in your Realms. Lo: also (O Wickedness!) by acting on the Trojan Matrons she hath shamefully burnt the Ships, and forced their Friends, now that they have lost their Fleet, to abandon them in a Land

N O T E S.

784. *Nec Jovis imperio, &c.* That is, she still persisted in her Opposition to *Æneas*, even, in spite of the Power of *Jove*, and the Decrees of Heaven, that had fixed his Settlement in Italy.

787. *Cineres atque ossa perempta.* By this she emphatically understands the few weak Remains of the *Trojans* that were then steering their Course for Italy.

788. *Causas tanti, &c.* These Words tacitely insinuate that *Juno* alone knew the Causes of her Resentment, and that no Being besides herself could see the Equity of it.

791. *Nequicquam.* In vain, because she had not accomplished her Purpose, both *Æolus* and she being controuled by *Neptune*.

793. *Pro scelus!* Most of the ancient Copies read *per scelus*; by her wicked Infigation.

799. *Tum*

Quod superest, oro ut liceat Trojanis dare tibi vela tuta per undas, liceat iis attingere Laurentem Tybrim; si peto concessa, si Parcæ dant iis ea mœnia. Tum Saturnius domitor alti maris edidit hæc: O Cytherea, fas est te fidere omne in meis regnis, unde ducis tuum genus; merui quoque ut fidas: sæpe compressi furores, et tantam rabiem cœlique marisque. Nec minor cura fuit mihi tui Æneæ in terris, testor Xanthum Simoentaque, cum Achilles sequens Troia agmina exanimata impingeret ea muris, cum daret multa millia leto, amnesque repleti generant, nec Xanthus possit reperire viam atque evolvere se in mare; tunc ego eripui in nube cavâ Æneam congressum forti Pelidæ, nec æquis Dis, nec viribus; cum cuperem ab imo vertere mœnia perjuræ Trojæ structa meis manibus. Nunc quoque eadem mens perstat mihi; pelle timorem; ille tutus accedet portus Averni quos optas: tantum erit unus, quem quæret amissum in gurgite; unum caput dabitur pro multis. Ubi genitor permulsi læta pectora Deæ his dictis, jungit equos curru, additque spumantia fræna foris, effunditque omnes habenas è manibus. Volat levis in cœruleo curru per summa æquora. Undæ subsidunt; tumidumque æquor sternitur aquis sub axe ejus tonanti.

Quod superest, oro, liceat dare tuta per undas Vela tibi; liceat Laurentem attingere Tybrim: Si concessa peto; si dant ea mœnia Parcæ.

Tum Saturnius hæc domitor maris edidit alti: Fas omne est, Cytherea, meis te fidere regnis, 800 Unde genus ducis; merui quoque: sæpe furores Compressi, et rabiem tantam cœlique marisque. Nec minor in terris (Xanthum Simoentaque testor) Æneæ mihi cura tui. Cum Troia Achilles Exanimata sequens impingeret agmina muris, 805 Millia multa daret letho, gemerentque repleti Amnes, nec reperire viam, atque evolvere posset In mare se Xanthus; Pelidæ tunc ego forti Congressum Ænean, nec Dis, nec viribus æquis, Nube cavâ eripui: cuperem cum vertere ab imo Structa meis manibus perjuræ mœnia Trojæ. 811 Nunc quoque mens eadem perstat mihi: pelle timores:

Tutus, quos optas, portus accedet Averni. Unus erit tantum, amissum quem gurgite quæret; Unum pro multis dabitur caput. 815 His ubi læta Deæ permulsi pectora dictis, Jungit equos curru genitor, spumantiaque addit Fræna feris, manibusque omnes effundit habenas. Cæruleo per summa levis volat æquora curru. Subsidunt undæ; tumidumque sub axe tonanti 820 Sternitur æquor aquis: fugiunt vasto æthere nimbi.

Tum

N O T E S.

799. *Tum Saturnius hæc domitor maris edidit alti.* I cite this Line, because there is a Grandeur and Boldness in it suitable to the Majesty of that God whose Speech it introduces, which makes it worthy the Attention of the Reader. *Saturnius, the Son of Saturn,* is an Epithet often given to *Jupiter* himself.

800. *Cytherea.* Venus, so called from *Cythera*, an Island in the *Mediterranean*, opposite to *Crete*, which was consecrated to that Goddess.

801. *Unde genus ducis.* Alluding to the

fabulous Account of her Birth, which makes her to have sprung from the Foam of the Sea. Whence she had her Name in *Greek* *Ἀφροδίτη* from *ἀφρός*, *Foam*.

805. *Impingeret.* Several ancient Copies read *immitteret*, but the far greater Number have *impingeret*, which is by much the stronger Word, and paints the Image in more lively Colours.

808. *Pelidæ tunc ego forti.* This Story is taken from the twentieth Book of the *Iliad*, where *Æneas* encounters *Achilles*, and is saved

Land obscure and unknown. As to what remains, may they be allowed, I pray, to sail over the Waves secure by thy Protection: May they be allowed to reach Laurentian Tyber: If I ask what may be granted, if the Destinies assign to them those Settlements. Then the imperial Ruler of the deep Ocean thus replied: *Bright Cytherea*, it is highly equitable that you confide in my Realms, whence you derive your Birth: Besides, I have a just Claim to your Confidence: For often, in favour of your Son, have I checked the furious Rage and maddening Tumult of Sea and Sky. Nor was I less careful of your Æneas on Earth (I call Xanthus and Simois to witness) when Achilles pursuing the Troops of Troy fainting and breathless, dashed them against their Walls, gave many thousands a Prey to Death, and the choaked up Rivers groaned, and Xanthus could not find his Way, nor disembody himself into the Sea: Then in a hollow Cloud I snatched away Æneas encountering the mighty Achilles with Strength and Gods unequal; though I was desirous to overthrow from the lowest Foundation the Walls of perjured Troy, which my Hands had reared. And still I continue in the same Disposition: Therefore banish your Fear, he shall arrive safe at the Port of Avernus, which you desire. Of one only, lost in the Deep, shall he be bereaved: One Life shall be given for many. The Father of the Floods having by these Words soothed and cheered the Heart of the Goddesses, yokes his Steeds to the Vehicle of Gold, puts the foaming Bit into their fierce Mouths, and throws up all the Reins. Then along the Surface of the Seas he nimbly glides in his azure Carr. The Waves subside, and the swelling Ocean smooths its liquid Pavement under the thundering Axle: The Clouds fly off the Face of the expanded Sky. Then appear the

N O T E S.

ved from Death by the seasonable Interposition of Neptune, who screens him with a Cloud, as here said. But the other forementioned Circumstances of the dreadful Slaughter Achilles made in the Trojan Troops, so as to choke up the Rivers with their dead Bodies; tho' Virgil has connected them together, yet they refer to a different Time, and are delivered in the following twenty first Book of the Iliad.

811. *Perjuræ mœnia Trojæ*. See the Note on Æn. II. 610.

812. *Mens eadem*. Not the same Purpose, as Dr. Trapp renders it; for he had not men-

tioned any Purpose, but only set forth to Venus how well affected all along he had been to her and her Son; so that *mens eadem* signifies the same good Disposition.

817. *Jungit equos auro*. Picrius assures us that all the ancient Manuscripts in this Place read *auro* instead of *curru*, which has crept into most of the printed Editions. But *auro* has more Dignity, and saves the Inconvenience of a disagreeable Repetition, *curru* being found in the very next Line but one. As to what remains, nothing is more common than to put the Metal for the Instrument of which it is composed,

U u

Tum variae facies comitum apparent; immania cete, et senior chorus Glauci, Inousque Palæmon, citique Tritones, omni- que exercitus Phorci. The- tis et Melite tenent læva, virgoque Panopea, Ne- sæe, Spioque, Thaliaque, Cymodoceque. Hic blanda gaudia vicissim pertentant suspensam mentem patris Æneæ. Ocyus jubet omnes malos attolli, et brachia in- tendi velis. Omnes fecere pedem unâ, pariterque sol- vere nunc sinistros nunc dextros sinus; unâ torquent detorquentque ardua cor- nua: sua flumina ferunt classem. Palinurus pri- ceptis ante omnes agebat densum agmen: alii iussi sunt contendere cursum ad hunc. Jamque humida nox contigerat ferè medi- am metam cœli; nautæ fusi per dura sedilia sub remis laxarant membra placidâ quiete; cum Som- nus levis delapsus ab æ- theris astris dimovit tene- brosum aëra, et dispulit umbras; petens te, O Pa- linure, portans tristia som- nia tibi insonti: Deusque consedit in altâ puppi, si- milis Phorbanti, fuditque has loquelas ex ore: Pa- linure laside, ipsa æquo- ra ferunt classem, auræ spirant æquatæ, hora da- tur quieti. Pone caput, furareque fessos oculos la- bori. Ego ipse paulisper inibo tua munera pro te.

placidi salis quietosque fluctus?

Tum variae comitum facies; immania cete, Et senior Glauci chorus, Inousque Palæmon, Tritonesque citi, Phorcique exercitus omnis. Læva tenent Thetis, et Melite, Panopeaque virgo, Nesæe, Spioque, Thaliaque, Cymodoceque. 826 Hic patris Æneæ suspensam blanda vicissim Gaudia pertentant mentem. Jubet ocyus omnes Attolli malos, intendi brachia velis.

Unâ omnes fecere pedem, pariterque sinistros, 830 Nunc dextros solvere sinus; unâ ardua torquent Cornua, detorquentque: serunt sua flamina classem. Princeps ante omnes densum Palinurus agebat Agmen: ad hunc alii cursum contendere iussi.

Jamque ferè mediam cœli nox humida metam Contigerat; placidâ laxarant membra quiete 836 Sub remis fusi per dura sedilia nautæ; Cum levis ætheris delapsus Somnus ab astris Aëra dimovit tenebrosum, et dispulit umbras; Te, Palinure, petens, tibi tristia somnia portans 840 Insonti: puppique Deus consedit in altâ, Phorbanti similis, fuditque has ore loquelas: Laside Palinure, serunt ipsa æquora classem; Æquatæ spirant auræ; datur hora quieti. 845 Pone caput, fessosque oculos furare labori. Ipse ego paulisper pro te tua munera inibo. Cui vix attollens Palinurus lumina fatur: Mene salis placidi vultum fluctusque quietos

Ignorare

Cui Palinurus vix attollens lumina fatur: jubesne me ignorare vultum placidi salis quietosque fluctus?

N O T E S.

composed, as *ferrum* for a Sword; so *Virgil* uses *ære* for a Buckler, and *auro* for a Bowl, *Æn.* I. 743.

823. *Glauci.* Glaucus, according to *Servius*, was a famous Fisherman of *Antbedon* in *Bœotia*, who having laid upon the Grass some Fishes which he had caught, perceived them to recover their Life and Motion, and throw themselves into the Sea. He made no ques- tion but there was a peculiar Virtue in some of those Herbs, and upon tasting of them was transformed into a Sea-god. See this Fable

explained in *Banier's Mythology*, Vol. II. B. 2. C. 8. of the *English*.

824. *Phorcique exercitus omnis.* That is, all the *Nereids*, whom *Phorcus* the Sea-god was wont at Times to muster.

827. *Vicissim.* After the Anxiety he en- dured on account of the burning of the Ships.

829. *Attolli malos.* When they arrived in the Port they used to take down the Masts, and raise them up again when they set sail.

829. *Brachia.* The Sail-yards that stretch across the Mast like Arms. *Intendi brachia velis,*

the various Forms of his Retinue, unwieldy Whales, and aged Glaucus's Train, and Palæmon, Ino's Son, the swift Tritons, and Phorcus's whole Band. On the Left are Thetis, Melite, and the Virgin Panopea, Nefæe, Spio, Thalia, and Cymodoce. Upon this soft Joys in their Turn diffuse themselves through the anxious Soul of Father Æneas. Forthwith he orders all the Masts to be set up, and the Yards to be stretched along the Sails. At once they all tug the Haulers, and together unfurl sometimes the Left-hand Sheets, sometimes the Right. At once they turn the high Extremities of the Sail-yards sometimes to the one Side, sometimes to the other: Friendly Gales waft the Fleet forward. Palinurus, the Master-pilot, led the closely united Squadron: Towards him the rest were ordered to steer their Course.

And now the dewy Night had almost reached the Middle of her Course; the weary Sailors stretched along the hard Benches under the Oars relaxed their Limbs in peaceful repose; when *the God of Sleep*, gliding down from the ethereal Stars, parted the dusky Air, and dispelled the Shades; to you, O Palinurus, directing his Course, visiting you, *tho'* innocent, with dismal Dreams: And the God took his Seat on the lofty Stern, in the Similitude of Phorbas, and poured forth these Words: Palinurus, Son of Iasius, the Seas themselves carry forward the Fleet; the Gales breathe with equable Influence, the Hour for Rest is given *you*. Recline your Head, and steal your weary Eyes from Labour. Myself a while will discharge your Duty. To whom Palinurus, with Difficulty lifting up his Eyes, answers: Would you then have me a Stranger to the Face of the Sea smiling *as it now appears*, and its Waves *thus* still and calm? Shall I confide

N O T E S.

velis, is the same as *vela intendi*, or *extendi brachiis*. We may observe however that the ancient Roman Copy reads *intendi brachia remis*, which is both easier, and in Virgil's Style, as above, Verse 136, *Intentaque brachia remis*.

830. *Fecere pedem*. *Pes* here signifies the Rope by which the Sails move, just as the Feet move the Body. *Facere* again signifies to work, or stretch, as *facere vela* is the same as *extendere vela*.

830. *Unda—pariterque*. i. e. They are all at work together with equal Eagerness, and their Motions are uniform.

830. *Sinistros nunc dextros*. They tacked sometimes to the Right, sometimes to the

Left, that they might sail close by the Wind as it shifted.

832. *Sua flamina*. i. e. *Prosperous Gales*. It is the same Way of speaking with that in the second Book, Verse 396.

Vadimus immixti Danais, baud numine nostro. 842. *Phorbanti*. Phorbas was one of the Sons of Priam.

844. *Æquatæ spirant auræ*. That is, the Wind blows directly in the Stern, equable and uniform, not stronger on one Side than on the other.

848. *Salis placidi vultum*. Other Copies read *placidum*, but the former is much softer, and more harmonious.

*subesse me confidere huic
crederet? Quid enim crea-
dam Æneam fallacibus
Austris, et toties deceptus
fraude sereni cœli? Da-
bat talia dicta, affixus-
que et hærens nusquam a-
mittebat clavam, tenebat-
que oculos sub astra. Ec-
ce Deus quassit ramum
madentem Lethæo rore,
soporatumque Stygiâ vi,
super utraque tempora;
solvitque natantia lumina
cunctant. Inopina quies
vix laxaverat primos ar-
tus, et Deus super in-
cumbens projecit cum in
liquidis undas, cum parte
puppis revulsâ, cumque
gubernaculo, præcipitem,
ac sæpe vocantem socios
nequicquam. Ipse volans
ales sistsit se in tenues
auras. Classis currit iter
in æquore non secius tu-
rum, ferturque intorita
promissis patris Neptuni.
Jamque adeo advectâ su-
bibat scopulos Sirenium,
quondam difficiles, albos-
que offibus multorum (tum
rauca saxa longè sona-
bant assiduo sale) cum pa-
ter Æneas sensit ratem
errare fluitantem, magi-
stro amisso, et ipse rexit
eam in nocturnis undis,
gemens multa, concussisque animum casu sui amici.
et pelago, nudus jacebis in ignotâ arenâ.*

Ignorare jubes? mene huic confidere monstro?
Ænean credam quid enim fallacibus Austris, 850
Et cœli toties deceptus fraude sereni?
Talia dicta dabat: clavumque affixus et hærens
Nusquam amittebat, oculosque sub astra tenebat,
Ecce Deus ramum Lethæo rore madentem,
Vique soporatum Stygiâ, super utraque quassat 855
Tempora; cunctantique natantia lumina solvit.
Vix primos inopina quies laxaverat artus,
Et super incumbens, cum puppis parte revulsâ,
Cumque gubernaculo, liquidas projecit in undas
Præcipitem, ac socios nequicquam sæpe vocantem,
Ipse volans tenues se sustulit ales in auras. 860
Currit iter tutum non secius æquore classis,
Promissisque patris Neptuni interrita fertur.
Jamque aded scopulos Sirenium advecta subibat,
Difficiles quondam, multorumque offibus albos 865
(Tum rauca assiduo longè sale saxa sonabant)
Cum Pater amisso fluitantem errare magistro
Sensit, et ipse ratem nocturnis rexit in undis,
Multa gemens, casuque animum concussus amici:
O nimium cœlo et pelago confise sereno,
Nudus in ignotâ, Palinure, jacebis arena!

P. VIR-

gemo, inquit, nimium confise sereno cœlo

NOTES.

855. *Vique Stygiâ.* By Stygian Quality
Servius understands mortal Quality, such as
effected his Death.

856. *Natantia lumina.* Servius renders na-
tantia by errantia, reeling; Scaliger by flu-
tantia, because they sometimes shut, and
sometimes open. But I take the Meaning of
the Phrase to be rather bedimmed with Va-
pours, and those confused Images of Things
that play before the Eyes of sleepy or dying
Persons, and make them swim as it were in a
false Medium of Vision.

857. *Primos artus.* Sleep is here repre-
sented creeping or diffusing itself over the seve-
ral Members of the Body, and relaxing them
one after another. So that the *primi artus*
signify the Extremities of the Body that are
apt to be first affected with Sleep.

858. *Et super incumbens.* Et here has the
Force of *cum*, as I have observed in several
Places in *Virgil*. I remember one, *Æn.* III. 9.

Vix prima inceperat æstas,
Et pater Anchises dare fati vela jubebat.
860. *Nequicquam.* In vain, because they
were all asleep.

864. *Sirenium scopulos.* The Poets repre-
sent the *Sirens* as beautiful Women who inha-
bited steep Rocks upon the Sea-coast, whither
they allured Passengers by the Sweetness of
their Music, and then put them to Death.
They are said to have been the Daughters of
the Rivers *Abelous* and *Calliope*. They are
generally reckoned three in Number, *Leuco-
sia*, *Ligea*, and *Parthenope*; the one of them
sung, the second played on a Flute, the third
on the Lyre. *Homer*, who relates their Fa-
ble

I confide in this Monster? For why shall I trust Æneas to the Mercy of the fallacious Winds, and *that* after having been so often deceived by the treacherous Aspect of a serene Sky? These Words he uttered, while fixed and clinging he never parted with the Rudder, and held his Eyes directed to the Stars; *when* lo the God shakes over both his Temples a Branch drenched in the Dew of Lethe, and impregnated with a soporific Stygian Quality; and while he is dallying *with Sleep*, dissolves his swimming Eyes. Scarce had soft Slumber, stealing on him by Surprise, relaxed his first Limbs, when the God incumbent on him, with Part of the Stern broke off, together with the Helm, plunged him into the chrystal Waves headlong, and often calling on his Friends in vain. Then taking Flight raised himself on his Wings aloft into the thin Air. Mean while the Fleet runs its watery Course on the *liquid Plain* with equal Security, and fearless is conducted by *virtue* of Father Neptune's Promises. And now wasted forward it was even coming up to the Rocks of the Sirens; once of difficult Access, and white with the Bones of many *whom they had drawn to suffer Shipwreck* (at that Time the hoarse Rocks resounded far by the continual buffeting of the briny Waves) when Father Æneas perceived the fluctuating Galley to reel, having lost its Pilot, and he himself steered her through the darkened Waves, deeply affected and wounded in his Soul for the Misfortune of his Friend: "Ah Palinurus, *says he*, who hast too much confided in the fair Aspect of the Skies and Sea! naked and unburied shall you lie on an unknown barbarous Coast!"

THE

NOTES.

ble at full Length in the Odysey, says, it was fated that they should live till some Person should be able to resist their Charms. Of which *Ulysses* being forewarned by *Circe* escaped their fatal Snares, by stopping the Ears of his Companions with Wax, and making himself to be fastened to the Mast of his Ship; upon which they threw themselves into the Sea in Despair, and were transformed to Fishes from the Waist downwards. In Reality they were lewd Women, who by their Charms enticed Men to Debauchery. Thus *Horace* seems to have understood the Allegory, Epist. Lib. I. 2. 23.

Sirenium pocos, et Circeos pocula nosti:

Quæ si cum sociis stultus cupidusque bibisset,

*Sub domina meretrice fuisset turpis et excors,
Vixisset canis immundus, vel amica luto sus.*

The Place of their Residence was in the three small Islands called *Sirenusæ*, in the *Sinus Pæstanus*, now the Gulf of *Salerno*, in the *Tyrrene Sea*.

870. *Nimium confisse.* Æneas had been fast asleep when this Accident had befallen *Palinurus*. Therefore he speaks only by Conjecture of the Cause of his Misfortune, not knowing that a God had thrown him into the Waves. Tho' in Truth that is only a poetical Way of telling us that *Palinurus* was overcome with Sleep, even in spite of all his Efforts to keep himself awake.

Æneas

P. VIRGILII MARONIS

ÆN E I D O S

LIBER SEXTUS.

O R D O.

*Sic fatur lacrymans, im-
mittitque habenas classi:
et tandem allabitur Eubo-
icis oris Cumarum. Ob-
vertunt proras pelago:
tum ancora fundabat na-
ves tenaci dente, et cur-
væ puppes prætexunt li-
vora. Ardens manus ju-
venum emicat in Hesper-
ium litus; pars quærit
semina flammæ abstrusa
in venis filicis; pars ra-
pit silvas densa tecta fe-
rarum, monstratque flu-
mina inventa. At pius
Æneas petit arces quibus
altus Apollo præsidet, an-
terumque immane secreta
Sibyllæ procul horrendæ;
cui Delius vates inspirat
magnam mentem animum-
que, aperitque futura.*

SIC fatur lacrymans; classi que immittit ha-
benas:

Et tandem Euboicis Cumarum allabitur oris.
Obvertunt pelago proras; tum dente tenaci
Ancora fundabat naves, et litora curvæ
Prætexunt puppes. Juvenum manus emicat ardens
Litus in Hesperium; quærit pars semina flammæ 6
Abstrusa in venis filicis; pars densa ferarum
Tecta rapit, silvas, inventaque flumina monstrat.
At pius Æneas arces, quibus altus Apollo
Præsidet, horrendæque procul secreta Sibyllæ, 10
Antrum immane, petit; magnam cui mentem
animumque
Delius inspirat vates, aperitque futura:

Jam

N O T E S.

Æneas visits the Sibyl of Cumæ. Is fore-
told by her the Adventures he is to meet with
in Italy. She attends him to Hell, describing
to him the various Scenes of the infernal Re-
gions, and conducting him to his Father An-
chises, who instructs him in the sublime My-
steries of the Soul of the World and the Trans-
migration; and shews him that glorious Race
of Heroes which was to descend from him and
his Posterity.

1. *Sic fatur.* This refers to the End of
the fifth Book; *O nimium caelo, &c.*

2. *Euboicis Cumarum.* Eubæa, now the
Island of Negropont, in the Ægean Sea, ad-
jacent to Achæia on the East. From thence
Megaasthenes, of the City Chalcis, transplanted
a Colony into Italy, and built Cumæ, a Town
in Campania.

9. *Quibus altus Apollo præsidet.* Here was
a Temple built to Apollo, in form of a Cave,
that seemed to be hollowed out of the very
Bosom of the Rock. This is not poetical Fic-
tion, but a historical Fact. In the inmost Part
of this Temple was the Sibyl's Grotte.

10. *Horren-*

THE SIXTH BOOK

OF THE

ÆNEID.

THUS he speaks with Tears in his Eyes, and gives his Ships full Sail, and at length he makes the Eubœan Coast of Cumæ. They turn their Prows out to the Sea; then the Anchor with its tenacious Fluke moored the Ships, and the winding Sterns line the Margin of the Shore: The youthful Crew springs forth with Ardour on the Hesperian Strand: Some explore the Seeds of Fire latent in the Veins of Flint: Some plunder the Copes, the close Retreat of wild Beasts, and point out Rivers newly discovered. But the pious Æneas repairs to the Towers over which exalted Apollo presides, and to the ample dreary Cave, the Cell of the Sibyl awful at a Distance; whose Great Mind and Soul the prophetic God of Delos inspires, and discloses to her Futurity. Now they

NOTES.

10. *Horrendæque procul.* Servius says *procul* signifies here *baud longe*; the very Reverse of what it commonly signifies: Accordingly he gives it two Etymologies, either *quod præ oculis est*, or *quod porro ab oculis est*. But I choose rather to understand it in the usual Sense, importing that the very Avenues and distant Approaches to her Cell were awful and gloomy. 'Tis the particular Characteristic of this Sibyl that she keeps her Consulters at an awful Distance, and fences the Approaches to her Grotte by that solemn Exclamation, *Pro-*

cul, o procul, esse profani! La Rue has miserably embarrassed this Sentence in his Interpretation of it.

11. *Mentem animumque.* By *animus* Virgil means the Soul in general, by *mens* the understanding or intellectual Faculties; as Lactantius distinguishes them, L. VII. *Non idem est mens et animus; aliud enim est quo vivimus, aliud quo cogitamus. Nam dormientium mens, non animus, sopitur: et in furiosis mens exstinguitur, animus manet.*

14. *Dædalus.*

*Jam subeunt lucos atque
aurea testæ Triviæ. Dæ-
dalus, ut est fama, fu-
giens Minoia regna, au-
sus credere se cælo præpe-
tibus pennis, enavit ad
gelidas Arctos per infu-
tum iter, tandemque le-
vis adjitit super Chalcidi-
cam arcem. Redditus
his terris primum, sacra-
vit tibi, O Phœbe, re-
migium alarum; posuit-
que tibi immania templa.
In foribus erat sculptum
letum Androgeo: tum Ce-
cropidæ jussi quotannis
pendere pœnas (miserum!)
septena corpora suorum
natorum: urna stat du-
ctis fortibus. Gnosia tel-
lus elata è mari respondet
contra. Hic exhibitus est
crudelis amor tauri, Pa-
siphæque supposita furto,
Minotaurusque inest ejus
mistum genus, biformisque
proles, monumenta nefan-
dæ Veneris. Hic adest ille
labor domus, et inextricabi-
lis error. Sed enim Dæ-
dalus miseratus magnum
amorem Reginæ, ipse re-
solvit Theico dolos ambagesque testæ, filo regens ejus cæca vestigia. Icare, tu quoque haberes
magnam partem in tanto opere, si dolor fineret. Bis conatus erat effingere tuos casus in auro;*

*Jam subeunt Triviæ lucos, atque aurea testæ.
Dædalus, ut fama est, fugiens Minoia regna,
Præpetibus perinis ausus se credere cælo, 15
Insuetum per iter gelidas enavit ad Arctos;
Chalcidicæque levis tandem superastitit arce.
Redditus his primum terris, tibi, Phœbe, sacravit
Remigium alarum; posuitque immania templa.
In foribus lethum Androgeo: tum pendere pœnas 20
Cecropidæ jussi (miserum!) septena quotannis
Corpora natorum: stat ductis fortibus urna:
Contra elata mari respondet Gnosia tellus:
Hic crudelis amor tauri, suppositaque furto
Pasiphææ, mistumque genus, prolesque biformis 25
Minotaurus inest, Veneris monumenta nefandæ.
Hic labor ille domus, et inextricabilis error:
Magnum reginæ sed enim miseratus amorem
Dædalus, ipse dolos testæ ambagesque resolvit, 29
Cæca regens filo vestigia. Tu quoque magnam
Partem opere in tanto, fineret dolor, Icare, haberes.
Bis conatus erat casus effingere in auro;*

Bis

NOTES.

14. *Dædalus.* An ingenious Athenian Artist having put to Death his Sister's Son *Perdix* for rivalling him in his Art; fled to *Crete*, where he soon became obnoxious to King *Minos* for assisting his Queen *Pasiphae* in carrying on her Intrigue with *Taurus*, and was on that Account shut up with his Son *Icarus* in a Tower; whence he made his Escape by the Help of Wings, whereon he flew into *Sicily*, according to *Pausanias* and *Diodorus*, or to *Cumæ* in *Italy*, according to *Virgil* and others; where he built this Temple to *Apollo* for conducting him safe in his Flight.

16, 19. *Enavit—remigium alarum.* There is such an Affinity and Similitude between sailing or swimming, and flying, that the Terms which properly belong to the one are promiscuously applied to the other. A Ship is said to fly through the liquid Element, *Æn. V. 219.* and the Sea is therefore called *velivolunt*, I. 224. *Mercury* is said to swim through the Air, *Æn. IV. 245.* And here *Dædalus* on Wings swims to the North, and

consecrates *remigium alarum*, those Wings wherewith he had cut his Way through the Air, as Oars divide the Waves. But what gives still a greater Propriety to these Phrases, is, that these Wings which *Dædalus* is said to have made himself, were nothing else but the Sails of a Ship, in which he escaped from *Crete*; he having been the first who found out the Art of navigating with Sails. See *Banier's Mythology*.

17. *Chalcidicamque arcem.* The *Cumæan* Tower, i. e. some of the high Buildings or Turrets of *Cumæ*, so called from *Chalcis*, a City in *Eubæa*, whence came the Colony that built *Cumæ*.

20. *Letum Androgeo.* Androgeos, the Son of *Minos*, King of *Crete*, by often frequenting *Athens*, and gaining the Prize in the public Games there celebrated, contracted an intimate Friendship with the Sons of *Pallas*, Brother to *Ægeus*, King of *Athens*. *Ægeus*, who at that Time had not acknowledged *Theseus*, and had no other Children, suspecting *Andro-*
geos

they enter Diana's Groves, and *Apollo's* golden Roofs. *Dædalus*, as is famed, flying the Realms of *Minos*, adventuring to commit himself to the Sky on nimble Wings, sailed aloft in Air through an untried Path to the cold Regions of the North, and at length gently alighted on the Tower of *Chalcis*. Having landed first on those Coasts, to thee, *O Phœbus*, he consecrated his oary Wings, and reared a huge Temple. On the Gates was represented the Death of *Androgeos*: Then the Athenians doomed, as an Attonement for their Crime, a piteous Case! to pay the yearly Tribute of seven of their Children; there stands the Urn whence the Lots were drawn: In Counterview answers the Land of *Crete* raised above the Sea: Here is seen *Pasiphae's* fierce Passion for the Bull, and she by Artifice humbled to his Embrace; and the *Minotaur*, that mingled Birth, and two-formed Offspring, all Monuments of execrable Lust: Here is seen the laboured Work of the Labyrinth, and the inextricable Mazes. But *Dædalus*, pitying the violent Love of the Princess *Ariadne*, unravels to *Theseus* the Intricacies and winding Alleys of the Structure, himself guiding his dark mazy Steps by a Threed. You too, *O Icarus*, should have bore a considerable Part in that great Work, had but the Father's Grief permitted. Twice he essayed to figure the disastrous Story in Gold; twice the Parent's Hands

NOTES.

geos of having entered into a Conspiracy with his Nephew to dethrone him, waylaid him, and employed *Russians* to murder him. This base Assassination *Minos* revenged by making War upon the *Athenians*, by which they were so sore reduced as to beg for Peace; which *Minos* granted, on condition that yearly, or, as others, every ninth Year, or every seventh Year, they should pay a Tax of seven of their young Men, and as many Virgins, who were chosen by Lot to be Victims for the Preservation of their Country. This is the Story to which *Virgil* here refers.

24. *Crudelis amor tauri*. *Pasiphae*, the Daughter of the Sun and *Minos's* Queen, was, according to Fable, enamoured of a fair Bull, and gratified her brutal Passion by a Contrivance of *Dædalus*, who shut her up in a wooden Cow, which *Virgil* expresses by *supposita furto*. From this unnatural Mixture, they tell us, sprung the *Minotaur*, a Monster half Man, half Bull, that fed on human Flesh, and devoured the *Athenian* Youths whom *Minos* shut up in the Labyrinth. But the Story, when divested of Fiction, is no more but

this; that *Pasiphae* fell in love with a young Lord in *Minos's* Court, whose Name was *Taurus*, and made *Dædalus* her Confident in the Intrigue, who kept it concealed, and even lent his House to the two Lovers. *Banier's Mythology*.

27. *Inextricabilis error*. The Labyrinth; for which see the Note on *Æn. V.* 588.

28. *Magnum reginæ amorem*. *Theseus*, Son of *Aegæus*, King of *Athens*, offered to go to *Crete* with the other *Athenian* Youths to combat the *Minotaur* in the Labyrinth. *Ariadne*, who is here called *Regina*, the Daughter of *Minos* and *Pasiphae*, fell in love with *Theseus*, taught him how to vanquish the *Minotaur*, and gave him a Clew which she had from *Dædalus*, whereby he extricated himself out of the Labyrinth. By the Clew we are to understand the Plan and whole Contrivance of the Labyrinth, which *Ariadne* had from *Dædalus* himself, and communicated to her Lover.

29. *Resolvit*, &c. Doubtless the Poet means that this Action of *Dædalus* was also represented on the Temple-gates, and therefore *resolvit* must be in the present Tense.

patriæ manus bis cecidere. Quin protinus perlegerent omnia oculis, ni Achates præmissus jam afforet, atque unâ cum eo sacerdos Phœbi Triviaeque, Deiphobe filia Glauci, quæ fatur Regi talia: hoc tempus non poscit sibi ista spectacula. Nunc præstiterit mactare septem juvencos de intacto grege, et totidem lætas bidentes de more. Sacerdos effata Ænean talibus (nec viri morantur sacra iussu) vocat Teucros in alta templa. Ingens latus Euboicæ rupis excisum est in antrum; quid centum lati aditus ducunt, et centum ostia, unde totidem voces ruunt, quæ sunt responsa Sibyllæ. Ventum erat ad limen, cum Virgo ait: tempus est poscere fata, Deus, ecce Deus adest. Cui fanti talia ante fores, subito non unus vultus, non unus color mansit, comæ non mansere contæ; sed pectus anhelum, et fera ejus corda tument rabie: cœpitque videri major, nec forans mortale, quando jam afflata est propiore numine Dei. O Ænea, ait, cessas in vota precesque? cessas? neque enim magna ora attonitæ domus est dehiscens ante quam preces emiseris. Et fata talia conticuit. Gelidus tremor cucurrit per dura ossa Teucris, Rexque fudit has preces ab imo pectore: Phœbe, semper miserate graves labores Trojæ, qui direxisti Dardana tela manusque Paridis in corpus Æacidæ; te duce, intravi tot maria obeuntia magnas terras, gentesque Massylûm penitus posstas,

Bis patriæ cecidère manus. Quin protinus omnia Perlegerent oculis; ni jam præmissus Achates Affoiet, atque unâ Phœbi Triviaeque sacerdos, 35 Deiphobe Glauci, fatur quæ talia Regi:

Non hoc ista sibi tempus spectacula poscit. Nunc grege de intacto septem mactare juvencos Præstiterit, totidem lætas de more bidentes. Talibus affata Ænean (nec sacra morantur 40 Iussa viri) Teucros vocat alta in templa sacerdos. Excisum Euboicæ latus ingens rupis in antrum; Quod lati ducunt aditus centum, ostia centum; Unde ruunt totidem voces, responsa Sibyllæ. Ventum erat ad limen, cum Virgo, poscere fata 45 Tempus, ait: Deus, ecce, Deus. Cui talia fanti Ante fores, subito non vultus, non color unus, Non comtæ mansere comæ; sed pectus anhelum, Et rabie fera corda tument; majorque videri, Nec mortale sonans, afflata est numine quando 50 Jam propiore Dei. Cessas in vota precesque, Tros, ait, Ænea? cessas? neque enim ante dehiscens Attonitæ magna ora domus. Et talia fata, Conticuit. Gelidus Teucris per dura cucurrit Ossa tremor, fuditque preces Rex pectore ab imo: Phœbe, graves Trojæ semper miserate labores, 56 Dardana qui Paridis direxisti tela manusque Corpus in Æacidæ; magnas obeuntia terras Tot maria intravi duce te, penitusque repostas Massylûm gentes, prætentaque Syrtibus arva: 60 Jam tandem Italiæ fugientis prendimus oras. Hac Trojana tenus fuerit fortuna secuta. Vos quoque Pergamæ jam fas est parcere genti, Dique Deæque omnes, quibus obstitit Ilium, et ingens

Gloria

Massylûm penitus posstas, arvaque prætenta Syrtibus. Jam tandem prendimus oras Italiæ fugientis. Hac tenus Trojana fortuna secuta fuerit nos. Dique, Deæque omnes, quibus Ilium obstitit, et ingens gloria Dardaniæ, jam fas est vos quoque parcere Pergamæ genti.

N O T E S.

53. Attonitæ domus. Struck with the God, as in Horace, Attonitus vates, Carm. III, Ode XIX, 14.

57. Paridis direxisti tela. Directed his Arrow to wound him in the only Place where he was

Hands misgave him. And now *the Trojans* would survey the whole Work in Order, were not Achates sent before *by Æneas* just at hand, and with him the Priestess of Phœbus and Diana, Deiphobe, Glaucus's Daughter, who thus bespeaks the King: This Hour admits not to be spent in these Amusements. At present it will be more suitable to sacrifice seven Bullocks from a Herd untouched *with the Yoke*, and as many chosen Ews with usual Rites. The Priestess having thus addressed Æneas (nor are they backward to obey her sacred Orders) summons the Trojans into the lofty Temple. The huge Side of an Eubæan Rock is cut out into a Cave, whither an hundred broad Avenues lead, an hundred Doors; whence rush forth as many Voices, the Responses of the Sibyl. They had come to the Entry of the Cave, when *thus* the Virgin: Now is the Time to consult your Fate: The God, lo the God, she cries: While thus before the Gate she speaks, on a sudden her Looks change, her Colour comes and goes, her Locks are dishevelled, her Breast heaves, and her fiercely untoward Heart swells with enthusiastic Rage; she appears in a larger and more majestic Form, her Voice speaking her not a Mortal, now that she is inspired with the nearer Influence of the God. Do you delay, Trojan Æneas, she says, do you delay to pour forth Vows and Prayers? *Instantly begin*; for not till then shall the ample Gates of this Mansion, where the God thunders with his Voice, expand their Jaws: And having thus said she ceased. Shivering Horror ran thrilling cold through the Trojans, and penetrated even to their hard *and solid* Bones: Prince Æneas pours forth these Prayers from the Bottom of his Heart: Great Apollo, always disposed to pity the grievous Calamities of Troy, who guided the Trojan Darts and the Hand of Paris to the Body of Achilles; under thy Conduct I have entered so many Seas encompassing extensive Countries, and the Massylian Kingdoms far remote, and Regions whose Frontiers are guarded by Quick-sands. Now, after all our Toils, we are in Possession of the Coasts of Italy that flies from us. Let it suffice that the Fortune of Troy has persecuted us thus far. Now it is but Equity that you too spare the Trojan Race, ye Gods and Goddesses all, to whom Ilium

and

N O T E S.

was vulnerable, viz. the Heel. See the Note on Æn. III. 321.

61. *Fugientis Italiæ*. Because the nearer they came to it, still new Obstructions arose that bar-

red their Access to it, as if it had fled from them.

62. *Hætenus*. That is, thus far, and no farther.

X x 2

71. Te

Tuque, ô sanctissima vates, præscia venturi, da Teucros, errantesque Deos, agitataque numina Trojæ, confidere in Latio (non posco regna indebita meis fatis.) Tum instituat Phæbo et Trivia templum de felido marmore, disque festos de nomine Phœbe. Magna penetralia manent te quoque in nostris regnis. Namque ego ponam hic tuas sortes, arcanaque fata dicta mee genti ; sacroque lectos viros tibi, O alma. Tantum ne manda tua carmina foliis, ne turbata volent ludibria rapidis ventis : oro ut tu ipsa canas ea. Dedit finem loquendi cre. At Vates, nondum patiens Phœbi, immanis bacchatur in antro, tentans si possit è pectore excussisse magnam Deum. Tanto magis ille fatigat ejus ravidum os, domans fera corda, fingitque eam premento. Jamque centum ingentia ostia domus patuere sua sponte, feruntque responsa Vatis per auras : O tandem defuncte magnis periculis pelagi ! sed graviora terrâ manent te. Dardanidæ venient in regna Lavini, mitte hanc curam de tuo pectore ; sed et volent se non venisse eo. Cerno bella, horrida bella, et Tybrim spumantem multo sanguine. Simois, nec Xanthus, nec Dorica castra, non defuerint tibi ; alius Achilles jam partus est tibi in Latio, et ipse natus Deâ : nec Juno addita Teucris usquam aberit. Quum in rebus egenis, quas gentes Italum, aut quas non oraveris ?

Gloria Dardaniz : tuque ô sanctissima vates, 65
Præscia venturi, da (non indebita posco,
Regna meis fatis) Latio confidere Teucros,
Errantesque Deos, agitataque numina Trojæ.
Tum Phæbo et Trivia solido de marmore templa
Instituat, festosque dies de nomine Phœbi. 70
Te quoque magna manent regnis penetralia nostris.
Hic ego namque tuas sortes, arcanaque fata
Dicta mee genti ponam ; lectosque sacro,
Alma, viros. Foliis tantum ne carmina manda,
Ne turbata volent rapidis ludibria ventis : 75
Ipsa canas, oro. Finem dedit ore loquendi.

At, Phœbi nondum patiens, immanis in antro
Bacchatur Vates, magnum si pectore possit
Excussisse Deum. Tanto magis ille fatigat 79
Os ravidum, fera corda domans, fingitque premento.
Ostia jamque domus patuere ingentia centum
Sponte sua, Vatisque ferunt responsa per auras :
O tandem magnis pelagi defuncte periculis !
Sed terrâ graviora manent. In regna Lavini
Dardanidæ venient (mitte hanc de pectore curam)
Sed non et venisse volent. Bella, horrida bella, 86
Et Tybrim multo spumantem sanguine cerno.
Non Simois tibi, nec Xanthus, nec Dorica castra
Defuerint ; alius Latio jam partus Achilles,
Natus et ipse Deâ : nec Teucris addita Juno 90
Usquam aberit : cum tu supplex in rebus egenis,
Quas gentes Italum, aut quas non oraveris ?

Causa

Achilles jam partus est tibi in Latio, et ipse natus Deâ : nec Juno addita Teucris usquam aberit. Quum in rebus egenis, quas gentes Italum, aut quas non oraveris ?

NOTES.

71. *Te quoque, &c.* This again alludes to the Sanctuary in the Temple of Jupiter Capitolinus, where the Sibylline Books were kept in a Stone-chest under Ground, fifteen Persons, called the *Quindecimviri*, being appointed to take Care of them, and consult them in Affairs of State.

73. *Lectosque sacro viros.* They are called *lecti viri*, because those Ministers were al-

ways chosen from the Body of the Patricians, which gave them a vast Power in the Management of Affairs ; for it was easy for them to make the Sibylline Books speak any thing they had a mind to.

74. *Foliis ne carmina manda.* Pliny tells us, Lib. XIII. Cap. 11. That before the Use of Paper was known, it was customary to write on the Leaves of the Palm-tree.

79. *Excus-*

and the high Renown of Dardania was obnoxious. And thou most holy Prophetess, skilled in Futurity, grant (*for* I ask no Realms but what are destined to me by Fate) that the Trojans, their wandering Gods, and the persecuted Deities of Troy, may settle in Latium. Then will I appoint to Phœbus and Diana a Temple of solid Marble, and Festival-days, called by the Name of Apollo. Thee too a spacious Sanctuary awaits in our Realms. For there, propitious *Maid*, I will deposite thy Oracles, and the secret Fates declared to my Nation, and will consecrate chosen Men *for thy Service*. Only commit not thy *prophetic* Verses to Leaves, lest they fly about in Disorder the Sport of the rapid Winds. I beg you yourself will pronounce them. He ended his Address. But the Prophetess, as yet impatient under the Influence of Phœbus, raves with wild Outrage in the Cave, struggling if possible to disburden her Soul of the mighty God. So much the more he *curbs and* harasses her wildly rebellious Jaws, subduing her ferocious Heart, and by bearing down her Opposition forms, *and makes her pliable*. And now the hundred spacious Gates of the Dome expanded of their own Accord, and give forth *these* Responses into the open Air: O thou who hast at length overpast the vast Perils of the Ocean! yet severer Trials by Land await thee. The Trojans shall come to the Realms of Lavinium; dismiss that Concern from your Breast: But they shall wish too they had never come *thither*. Wars, horrid Wars I see, and Tyber foaming with a Deluge of Blood. Neither Simois, nor Xanthus, nor Grecian Camps shall be wanting to you there. Another Achilles is prepared *for* thee in Latium, he too the Son of a Goddess. Nor shall Juno, the appointed Scourge of the Trojans, leave them wherever they are: While in your Distress, which of the Italian States, which of its Cities shall you not

humbly

N O T E S.

79. *Excussisse Deum*. Excutio is properly said of Horses when they throw their Riders; and the other Expressions, *fatigat os rabidum*, *domans fera corda*, and *fugit premendo*, are all metaphorical, and literally denote the Manner of breaking and taming those Animals when they are unruly and impatient of the Bit. So also Verse 100.

— *ca fræna furenti*
Concutit, et stimulos sub pectore vertit Apollo.
 88. *Non Simois, &c.* Here the Prophe-

tes, to prepare *Æneas* to meet the worst, or rather the Poet, to do the more Honour to the Valour of his Heroe in vanquishing such powerful Opposition, gives a terrible Representation of that War he was to be visited with in *Italy*; comparing it with the *Trojan War*, both as to Similitude of Places, Persons and Causes. Thus the *Xanthus* and *Simois* are the Rivers *Tyber* and *Numicus*, *Turnus* is *Achilles*, and *Lavinia* a second *Helen*.

conjug hospita iterum erit
 causa Teucris tanti mali;
 externique thalami iterum
 erunt causa. Ne tu cede
 malis; sed contra ito au-
 dentior, quam tua fortune
 sinet te. Prima via
 salutis, pandetur tibi ab
 Graiâ urbe, quâ mini-
 mè reris. Cumæa Sibyl-
 la canit horrendas ambages
 ex adyto talibus dictis,
 remurisque antra, involvens
 vera elscaris: Apollo
 concutit ea fræna
 illi furenti, et vertit sti-
 mulos sub ejus pectore.
 Ut primùm furor ejus cessit,
 et rabida ejus ora
 quierunt, heros Æneas incipit
 loqui: O Virgo, non
 ulla facies laborum surgit
 mihi nova inopinave:
 præcepi, atque ante pere-
 gri omnia mecum in ani-
 mo. Oro unum, quando
 janua inferni regis dicitur
 esse hic, et tenebrosa
 palus Acheronte refuso, ut
 contingat mihi ire ad consp-
 ectum et ora cari Geni-
 toris; tu doceas me iter,
 et pandas mihi sacra of-
 ficia. Ego eripui illum his
 humeris per flammâs, et
 mille tela sequentia, re-
 cepi eum ex medio hos-
 te: Ille comitatus est me-
 um iter, invalidus fere-
 bat omnia maria mecum,
 atque omnes minas pella-
 gique cœlique, ultra vi-
 res sortemque senectæ.
 Quin, idem orans dabat
 mandata mihi ut supplex
 peterem te, et adirem tua
 limina. O alma Virgo,
 precor te misere natiq-
 ue patriq-ue: namque potes
 omnia; nec Hecate nequicquam
 præfecit te Avernis lucis.
 Si Orpheus potuit arcessere
 manes suæ conjugis,
 fretus Threiciâ citharâ,
 fidibusq-ue canoris; si
 Pollux redemit fratrem
 alternâ morte, itaque
 reditque viam toties.
 Quid memorem Thesea,
 quid memorem Alciden?

Causa mali tanti conjug iterum hospita Teucris;
 Externique iterum thalami.

Tu ne cede malis; sed contra audentior ito, 95
 Quàm tua te fortuna finet. Via prima salutis,
 Quod minimè reris, Graiâ pandetur ab urbe.
 Talibus ex adyto dictis Cumæa Sibylla
 Horrendas canit ambages, antroque remugit,
 Obscuris vera involvens: ea fræna furenti 100
 Concutit, et stimulos sub pectore vertit Apollo.

Ut primùm cessit furor, et rabida ora quierunt;
 Incipit Æneas heros: Non ulla laborum,
 O Virgo, nova mî facies inopinave surgit:
 Omnia præcepi, atque animo mecum ante peregi.
 Unum oro, quando hîc inferni janua Regis 106
 Dicitur, et tenebrosa palus Acheronte refuso,
 Ire ad conspectum cari Genitoris et ora
 Contingat; doceas iter, et sacra ostia pandas.
 Illum ego per flammâs et mille sequentia tela 110
 Eripui his humeris, medioque ex hoste recepi:
 Ille meum comitatus iter, maria omnia mecum,
 Atque omnes pelagique minas, cœlique ferebat
 Invalidus, vires ultra sortemque senectæ. 114
 Quin, ut te supplex peterem, et tua limina adirem,
 Idem orans mandata dabat. Natiq-ue Patrisq-ue,
 Alma, precor misere: potes namque omnia; necte
 Nequicquam lucis Hecate præfecit Avernis.
 Si potuit Manes arcessere conjugis Orpheus,
 Threiciâ fretus citharâ fidibusq-ue canoris; 120
 Si fratrem Pollux alternâ morte redemit,
 Itque reditque viam toties. Quid Thesea, magnum
 Quid

N O T E S.

93. Conjug iterum hospita. As the Rape of Helen, the Wife of Menelaus, by Paris whom she had lodged in her House at Sparta, was the Cause of the Trojan War; so shall Lavinia, the Daughter of Latinus, who shall receive Æneas under his hospitable Roof, be the Cause of a second War, by espousing Æneas after she had been promised to Turnus.

103. Non ulla laborum, &c. He speaks like a wise Man long practised in Misfortunes, and who had gained so much Experience of the Calamities of Life that no Disaster could befall him for which he was not fortified and prepared.

107. Palus Acheronte refuso. Is not the Lake

humbly supplicate for Aid! Once more shall a Confort, a Hostess, once more shall a foreign Match be the Cause of so great Calamity to the Trojans. Sink not under the Weight of your Sufferings, but encounter them with the greater Fortitude the more that Fortune shall oppose you. What you least expect, your first Means of Deliverance shall arise from a Grecian City. Thus from her holy Cell the Cumæan Sibyl delivers her awfully mysterious Oracles, and wrapping up Truth in Obscurity bellows in her Cave: With such Rigour Apollo shakes the Reins over her as she wildly rages, and deep in her Breast exerts his stimulating Power. So soon as her Fury ceased, and her maddening Tongue was silent, the Heroe Æneas begins: To me, O Virgin, no Shape of Sufferings can arise new or unexpected. I have anticipated all the *Ills of Life*, and acted them over before-hand in my Mind. My sole Request is, (since here the Gate of the infernal King is said to be, and the darksome Lake *arising* from the Overflowing of Acheron) that I may be so happy to come into the Sight and Presence of my dear Father: That you would shew the Way, and open to me the sacred Avenues. On thy Shoulders I rescued him through Flames, and thousand Darts pursuing, and saved him from the midst of the Enemy. He accompanied my Path, attended me in all my Voyages, and tho' weak and infirm bore all the Terrors both of the Sea and Sky, beyond what the Power and Condition of Old age can bear. Nay more, he it was that earnestly requested and enjoined me to come to thee a Suppliant, and visit thy Temple. Propitious *Virgin*, pity, I pray, the Son and the Sire: For thy Power is unlimited, nor hath Hecate in vain given thee Charge of the Avernian Groves. If Orpheus had Power to recal to *Light* his Confort's Ghost, assisted by his Thracian Harp and harmonious Strings: If Pollux redeemed his Brother *Castor* by alternate Death, and goes and comes this Way so oft: What need I mention Theseus, or great

N O T E S.

Lake or River *Acheron* itself; for that is supposed to run in Hell under Ground, but the Lake *Avernus*, which was fabled to arise from the Overflowing of that infernal River, as is implied in the Word *resciso*.

119. *Si potuit*, &c. See a beautiful Description of *Orpheus's* Descent to Hell, *Geor.*

IV. 454.

121. *Si fratrem Pollux*, Castor and Pollux

had the same Mother *Leda*; but *Jupiter* being the Father of *Pollux*, he was immortal; whereas *Castor*, being only the Son of *Lynceus*, was subject to Mortality. Upon the Death of *Castor*, *Pollux*, from his great Affection to him, shared with him his Immortality; so that they lived by Turns, one Day in Heaven, and the other in Hell.

122. *Quid Thesea*, &c. Theseus and *Pirithous*,

genus est et mi ab summo
 Jove. Orabat talibus di-
 ctis, tenebatque aras. Tum
 Vates orsa est sic loqui :
 Tros Anchisiade, sate san-
 guine Divum, descensus
 Averni est facilis, ja-
 nuæ atri Ditis patet no-
 ctes atque dies : sed re-
 vocare gradum, evadereque
 ad superas auras, hoc est
 opus, hic est labor. Pauci,
 quos æquus Jupiter a-
 mavit, aut quos ardens
 virtus evexit ad æthera,
 geniti Dis, potuere id ef-
 ficere. Silvæ tacent om-
 nia media spatia, Cocy-
 tusque labens circumfluit
 eâ atro sinu. Quod si
 tantus amor, si tanta cu-
 pido est tuæ menti bis in-
 nare Stygiæ lacus, bis
 videre nigra Tartara, et
 jurat te indulgere infans
 labori ; accipe quæ sunt
 prius peragenda tibi. Ra-
 mus aureus et foliis et kn-
 to vimine latet in opacâ
 arbore, dictus facer in-
 fernæ Junoni : omnis lu-
 cus tegit hunc, et umbræ
 claudunt illum in obscuris
 convallibus. Sed non da-
 tur subire operta telluris
 ante quàm quis decerpse-
 rit auricomos fœtus ex ar-
 bore. Pulchra Proserpi-
 na instituit hoc suum munus ferri sibi. Primo avulso, alter aurcus non deficit ; et virga fron-
 descit simili metallo.

Quid memorem Alciden ? et mi genus ab Jove
 summo.

Talibus orabat dictis, arasque tenebat.
 Tum sic orsa loqui Vates : Sate sanguine Divum
 Tros Anchisiade, facilis descensus Averni : 126
 Noctes atque dies patet atri janua Ditis :
 Sed revocare gradum, superasque evadere ad auras,
 Hoc opus, hic labor est. Pauci, quos æquus amavit
 Jupiter, aut ardens evexit ad æthera virtus, 130
 Dis geniti, potuere. Tenent media omnia silvæ,
 Cocytusque sinu labens circumfluit atro.
 Quod si tantus amor menti, si tanta cupido est,
 Bis Stygios innare lacus, bis nigra videre
 Tartara, et infans juvat indulgere labori ; 135
 Accipe, quæ peragenda prius. Latet arbore opacâ
 Aureus et foliis et lento vimine ramus,
 Junoni infernæ dictus facer : hunc tegit omnis
 Lucus, et obscuris claudunt convallibus umbræ.
 Sed non ante datur telluris operta subire, 140
 Auricomos quàm quis decerpserit arbore fetus.
 Hoc sibi pulchra suum ferri Proserpina munus
 Instituit. Primo avulso non deficit alter
 Aureus ; et simili frondescit virga metallo.

Ergo

N O T E S.

pirithous, two intimate Friends, are fabled to have made a Descent to Hell, from thence to carry off *Proserpine* ; but they were seized by *Pluto*, who gave *Pirithous* to be devoured by *Cerberus*, and bound *Theseus* in Chains, where he remained till he was let at Liberty by *Hercules*. *Aulus Gellius*, Lib. X. Cap. 16. tells us that *Higinus* charged *Virgil* here with Inconsistency in reckoning *Theseus* among those who had returned from Hell ; whereas he says of him in this same Book, that he was doomed to dwell in Hell for ever, Verse 616.

— sedet, æternumque sedebit,
 Infelix *Theseus*.

But this refers to *Theseus*'s Ghost or Manes, and the Punishment inflicted on him after Death ; whereas *Æneus* here speaks of

what he had accomplished in his Life-time.

123. *Alciden*. *Hercules*, the Son of *Jupiter* and *Almena*, called *Alcides* from *Alceus*, *Amphitryo*'s Father. He descended to the infernal Regions, and carried away *Cerberus* from thence even in spite of *Pluto* himself.

123. *Et mi genus*, &c. Both by the Father's Side, being descended from *Dardanus*, the Son of *Jove*, and by the Mother the Son of *Venus*, the Daughter of *Jupiter*.

137. *Aureus ramus*. This is reckoned a mere Fiction of *Virgil*'s own Invention ; but probably it veils some historical Fact, or refers to some fabulous Tradition, tho' it is not easy to find it out. *Servius* thinks it alludes to a Tree in the Middle of the sacred Grove of *Diana*'s Temple, not far from *Aritia*, in Italy ;

great Alcides? I too derive my Birth *as well as they* from Jove supreme. In these Terms he prayed, and held the Altar, when thus the Prophetess began to speak: Offspring of the Gods, Trojan Prince, Son of Anchises, easy is the Path that leads down to Hell; grim Pluto's Gate stands open Night and Day: But to re-ascend, and escape *from thence* to the upper Regions, this is a Work, this a Task *indeed*: Some few, whom favouring Jove did love, or illustrious Virtue advanced to Heaven, the Sons of the Gods, effected *it*. Woods cover all the Space that lies between, and Cocytus gliding with his black winding Flood surrounds. But if your Soul be possessed with so strong a Love, so ardent a Desire, twice to sail across the Stygian Lake, twice to visit gloomy Tartarus; and you will needs fondly pursue the desperate Enterprize, learn what first is to be done. On a Tree of deepening Shade there lies concealed a Bough, with Leaves and limber Twigs of Gold, sacred pronounced to infernal Juno: This the whole Grove covers, and Shades in dark Valleys inclose. But to none is it given to enter the hidden Recesses of the Earth till from the Tree he pluck the Bough with its golden Locks. Fair Proserpine hath ordained this to be presented to her as her peculiar Present: When the first is torn off, a second *likewise* of Gold soon succeeds, and a *new* Twig shoots forth Leaves of the same Metal. Therefore search for it with Eyes erect,

N O T E S.

Italy; where, if a Fugitive came for Sanctuary, and could pluck off a Branch from this Tree, he was permitted to fight a single Combat with the Priest, and if he overcame him, to take his Place. A modern Critic, who takes *Æneas's* Descent to Hell for an allegorical Representation of what passed in the *Eleusinian* Mysteries, by the golden Bough understands the Wreath of Myrtle with which the Initiated were crowned at the Celebration of the Mysteries. See *Warburton's divine Legation of Moses*, Vol. I. P. 200. Besides the above Explication drawn from *Servius*, I find in the same Author two others not so commonly taken notice of, tho' they are as much at least to the Purpose. I shall just mention them for the Reader's Amusement. The first is, that by this golden Bough is to be under-

stood Virtue, which *Pythagoras* and his Followers represented by the *Greek T*, the Figure in which Trees shoot up their Branches. It is called golden on account of its Excellency, and is the Passport to the infernal Regions, because it triumphs over Death and Hell, as in V. 129.

— *Pauci quos—ardens exivit ad aethera virtus,*

Dis geniti potuere.

Others, he tells us, by the golden Bough understood Riches, which are the great Bane of Mortals, and hasten their Journey to the other World;

Aurum, quo pretio rescantur limina Ditis.

138. *Juroni infernae.* As *Pluto* is siled *Jupiter Stygius*, so *Proserpine* is called *infernal Juno*.

Ergo vestigia oculis altè,
et manu ritè carpe eum
reperit: namque ipse
volens facilisque sequetur,
se fata vocant te,
aliter non poteris vincere
illum ullis viribus, nec
convellere duro ferro.
Præterea corpus amici ex-
animum jacet tibi, heu
nescis! inestque totam
classim funere; dum tu
petis confidas, pendesque
in nostro limine. Antè
refer hunc suis sedibus,
et conde illum sepulchro.
Duc nigras pecudes: ea
sunt prima piacula. Sic
demon aspicias Stygios lu-
cus, regna invia vivis.
Dixit, obmutuitque presso
ore. Æneas, liquens
antrum, ingreditur mæsto
vultu, defixus lumina, vo-
lutaque cæcos eventus se-
cum in animo: cui fidus
Achates it comes, et figit
vestigia paribus curis. Se-
rebat multa inter sese
vario sermone; quem so-
cium exanimum Vates di-
ceret, quod corpus human-
dum. Atque ut illi va-
nere, vident Misenum in
litore sicco, perentum in-
dignâ morte; Misenum
Æoliden, quo non erat
alter præstantior cære vi-
ros cære, accendereque
Martem cantu. Hic fu-
erat comes magni Hec-
toris, et obibat pugnas cir-
cum Hectora, insignis et
lituo et hastâ. Postquam
victor Achilles spoliavit
illum vitâ, fortissimus he-
ros addiderat sese socium
Dardanio Æneæ, secu-
tus non inferiora. Sed
tum forte dum demens per-
sonat æquora cavâ con-
châ, et cantu vocat Divos in certamina,
æmulus Triton, si dignum est credere, in spumosa undâ
immerferat virum exceptum inter saxa.

Ergo altè vestigia oculis, et ritè reperit 145
Carpe manu: namque ipse volens facilisque sequetur,
Si te fata vocant: aliter, non viribus ullis
Vincere, nec duro poteris convellere ferro.
Præterea jacet exanimum tibi corpus amici,
Heu nescis! totamque inest funere classim; 150
Dum consulta petis, nostroque in limine pendes.
Sedibus hunc refer antè suis, et conde sepulchro.
Duc nigras pecudes: ea prima piacula sunt.
Sic demum lucos Stygios, regna invia vivis,
Aspicias. Dixit, pressoque obmutuit ore. 155
Æneas mæsto defixus lumina vultu
Ingreditur, liquens antrum, cæcosque volutat
Eventus animo secum: cui fidus Achates
It comes, et paribus curis vestigia figit.
Multa inter sese vario sermone serebant; 160
Quem socium exanimum Vates, quod corpus
humandum
Diceret. Atque illi Misenum in litore sicco,
Ut venere, vident indignâ morte perentum;
Misenum Æoliden. quo non præstantior alter
Ære cære viros, Martemque accendere cantu. 165
Hectoris hic magni fuerat comes; Hectora circum
Et lituo pugnas insignis obibat, et hastâ.
Postquam illum victor vitâ spoliavit Achilles,
Dardanio Æneæ sese fortissimus heros
Addiderat socium; non inferiora secutus. 170
Sed tum, forte cavâ dum personat æquora conchâ,
Demens et cantu vocat in certamina Divos;
Æmulus exceptum Triton (si credere dignum est)
Inter saxa virum spumosa immerferat undâ.

Ergo

N O T E S.

152. Sedibus suis. The Earth, which is the proper Habitation of the Dead.

164. Misenum Æoliden. Misenus, the Son of Æolus: This is only a figurative Genealogy, as we call Warriors Sons of Mars;

so Misenus, who excelled in blowing the Trumpet, which is a Wind-instrument, is called a Son of the God of the Wind.

165. Martemque accendere cantu. This He-mistich Virgil is said to have added in the mere Heat

erect, and when sound pluck it with the Hand as becomes: For if the Fates invite you itself will come away spontaneous and easy: Otherwise it will not be in your Power to master it by any *natural* Strength, nor lop it off by *the artificial Means* of stubborn Steel. Besides the Body of your Friend lies breathless (whereof you, alas, are not aware) and pollutes the whole Shore with his Corpse; while you are prying into the Secrets of Heaven, and hang lingering on at my Gate. First convey him to his Place of Rest, and bury him in the Grave. Then bring black Cattle: Let these be the first Sacrifices of Expiation. Thus at length you shall have a View of the Stygian Groves, Realms inaccessible to the Living. She said, and closing her Lips was silent.

Æneas, with Sorrow in his Looks, his Eyes fixed on the Ground, takes his Way, leaving the Cave, and musing ponders the dark Event in his Mind: whom faithful Achates accompanies, and moves on with equal Concern. Many Doubts they started between them in the Variety of their Conversation; who was the lifeless Friend designed by the Prophetess; what Corpse to be interred. And as they came they see Misenus on the dry Beach, slain by a base ignoble Death; Misenus, a Son of Æolus, than whom none more dextrous to rouse the Heroe by the brazen Trumpet, and kindle the Rage of War by *martial* Sounds. He had been the Companion of great Hector, and about Hector he fought, distinguished both for *the Use* of the Clarion and Spear. After that victorious Achilles bereaved Hector of Life, the valiant Heroe associated with Dardanian Æneas, following a Chief not inferior to the other. But at that Time, while madly presumptuous he makes the Seas resound with his hollow Trumpet, and with *bold* Notes challenges the Gods to a Trial of Skill, Triton, jealous of his Honour, (if the Story be worthy of Credit) having inveigled him between two Rocks, had overwhelmed him in the foaming Billows. Therefore all murmured
their

N O T E S.

Heat of his Fancy while he was reciting this Book to *Augustus*, having left the Verse imperfect at first.

171. *Conchâ*. Shell-trumpets were in use at first, before they came to be fashioned of Brass,

173. *Triton*, the Son of *Neptune* and *Amphitrite*, or, according to others, of the Nymph *Salacia*, Half-man, Half-fish. He was *Neptune's* Trumpeter.

Y y 2

177. *Aram-*

Ergo omnes fremebant circum illum magno clamore, præcipuè pius Æneas : tum flentes festinant exsequi iussa Sibyllæ, haud est mora, certantque congerere educereque cælo aram sepulchri ex arboribus. Itur in antiquam silvam, alia stabula ferarum : piceæ procumbunt : ilex iccta securibus sonat, fraxineæque trabes, et fissile robur scinditur cuneis : advolvunt ingentes ornos : non moribus. Nec non Æneas primus hortatur socios inter talia opera, accingiturque paribus armis. Atque ipse voluit hæc cum suo voluit corde, aspectans immensam silvam, et sic precatur ore : Si ille aureus ramus in arbore nunc ostendat se nobis in tanto nemore : quando Vates locuta est omnia verè, heu nimium verè de te, O Misenè ! Vix fatus erat ea, cum geminæ columbæ forte venere volantes è cælo sub ipsa ora viri, et sedere in viridi solo. Tum maximus heros agnoscit maternas aves, lætusque precatur : O vos este duces, si qua est via, perque auras dirigite cursum meum in lucos, ubi dives ramus opacat pinguem humum. Tuque, ô diva parens, ne desice me in dubiis rebus. Effatus sic, preffit vestigia, observans quæ ferant signa, quò pergant tendere. Illæ pascentes cœperunt prodire tantum volando, quantum oculi sequentum possent servare eas acie. Inde ubi venerat ad fauces grave olentis

Avernii, tollunt se celeres, lapsæque per liquidum aëra, fidunt super geminæ arbore in optatis sedibus, unde discolor aura auri refulsit per ramos. Quale viscum, quod sua arbor non seminat, solet in silvis virere novâ fronde brumali frigore,

Ergo omnes magno circum clamore fremebant, 173
Præcipuè pius Æneas : tum iussa Sibyllæ,
Haud mora, festinant flentes, aramque sepulcri
Congerere arboribus, cœloque educere certant.
Itur in antiquam silvam, stabula alta ferarum :
Procumbunt piceæ : sonat iccta securibus ilex : 180
Fraxineæque trabes, cuneis et fissile robur
Scinditur : advolvunt ingentes montibus ornos.
Nec non Æneas opera inter talia primus
Hortatur socios, paribusque accingitur armis.

Atque hæc ipse suo tristi cum corde volutat, 185
Aspectans silvam immensam, et sic ore precatur :
Si nunc se nobis ille aureus arbore ramus
Ostendat nemore in tanto : quando omnia verè
Heu nimium de te Vates, Misenè, locuta est.
Vix ea fatus erat, geminæ cum forte columbæ 190
Ipsa sub ora viri cælo venere volantes,
Et viridi sedere solo. Tum maximus heros
Maternas agnoscit aves, lætusque precatur :
Este duces, ô, si qua via est, cursumque per auras
Dirigite in lucos ; ubi pinguem dives opacat 195
Ramus humum. Tuque, ô dubiis ne desice rebus,
Diva parens. Sic effatus, vestigia preffit ;
Observans quæ signa ferant, quò tendere pergant.
Pascentes illæ tantum prodire volando,
Quantum acie possent oculi servare sequentum. 200
Inde, ubi venere ad fauces grave olentis Avernii,
Tollunt se celeres ; liquidumque per aëra lapsæ,
Sedibus optatis geminæ super arbore fidunt,
Discolor unde auri per ramos aura refulsit.
Quale solet silvis brumali frigore viscum 205
Fronde virere novâ, quod non sua seminat arbor,
Et

NOTES.

177. *Aramque sepulchri.* The Funeral-pile, so called, because it was built after the Form of an Altar.

199. *Pascentes volando,* Flying, and then lighting to feed.

204. *Discolor.*

their Lamentations around him with loud Noise, especially the pious Æneas. Then forthwith they set about the Sibyl's Orders in mournful Plight, and are emulous to heap up the Altar of the Funeral-pile with Trees, and raise it towards Heaven. They repair to an ancient Wood, the deep Haunts of the Savage-kind: Down drop the Firs: The Holm felled by the Axes Crafhes, and the Ashen-beams, and the yielding Oak is cleft by Wedges: Down from the Mountains they tumble the huge Wild-ashes. Æneas too in chief amidst these Labours animates his Followers, and is arrayed in like Arms.

Mean while he thus ruminates in his distressed Breast, surveying the spacious Wood, and thus prays aloud: Would but that golden Bough on the Tree now present itself to our View in this ample Forest: Since, Misenus, all that the Prophetess declared of thee is true, alas but too true. Scarce had he spoke these Words, when it chanced that two Pigeons in their airy Flight came directly into the Heroe's View, and lighted on the verdant Ground. Then the exalted Heroe knows his Mother's Birds, and rejoicing prays: Oh be my Guides, wherever is my Way, and steer your Course through the Air into the Groves, where the precious Branch overshades the fertile Soil: And thou, my Goddess-mother, oh be not wanting to me in this my Perplexity. Thus having said, he paused, observing what Indications they offer, and whither they wing their Way. They, feeding and flying by Turns, advanced before as far as the Eyes of the Followers could trace them with their Ken. Then, having come to the Mouth of noisom Avernus, they mount up swiftly, and gliding through the pure Air, both alight on the wished-for Place, on the Tree whence the particoloured Gleam of the Gold shone through the Branches. As in the Woods the Mistletoe, which springs not from the Tree whereon it grows, uses to flourish with new Leaves in the Cold of Winter, and twine around the tapering Trunk with

N O T E S.

204. *Discolor*. It varied its Hue, according to the different Light in which it was seen; and the Leaves mingling their green Shade with the Lustre of the Gold, produced that variegated Colour here described.

205. *Viscum*. The Mistletoe is a kind of Shrub of a glutinous Nature, that grows on several Trees, chiefly those of the Oak-kind;

the Winter is the proper Season of its Production; the Outside of it is of a yellow Colour like Gold. *Pliny*, who gives a Description of it, Lib. XVII. Cap. 44. says it grows out of the Excrement of the Birds that alight on those Trees; to which those Words of *Virgil* refer, *Quod non sua seminat arbos*. This Plant or Shrub the ancient *Dryads* made great use

et circumdare teretes truncos croceo fetu; talis erat species auri frondentis in opacâ ilice: bractea sic crepitabant leni vento. Extemplo Æneas corripit, avidusque refringit illum cunctantem, et portat sub tectâ vatis Sibyllæ. Nec minus Trojani interea flebant Misenum in litore, et ferebant suprema ingrato cineri. Principio struxere ingentem pyram pinguem tædis et secto robore: cui intexunt latera atris frondibus, et ante constituunt ferales cupressos, superque decorant armis ejus fulgentibus. Pars expediunt calidos latices, et athena vasa undantia flammis; lavantque et unguunt corpus frigentis, gemitus fit: tum reponunt toro membra defleta, superque conjiciunt purpureas vestes, nota velamina. Pars subiere ingenti pheretro, triste ministerium, et aversi tenere facem subjectam, more parentum. Thurea dona congesta cremantur, dapes, crateres ex fuso olivo. Postquam cineres sunt collapsi, et flamma quievit, lavere reliquias et bibulam flavillam vino, Chorinæusque texit lecta ossa in abeno cado. Idem ter circumtulit socios purâ undâ, spargens eos levi rore et ramo felicitis olivæ: lustravitque viros, dixitque novissima verba. At pius Æneas imponit sepulchrum ingenti mole, suaque arma viro, remumque, tubamque,

Et croceo fetu teretes circumdare truncos;
Talis erat species auri frondentis, opacâ
Illice: sic leni crepitabat bractea vento.
Corripit extemplo Æneas, avidusque refringit 210
Cunctantem, et vatis portat sub tectâ Sibyllæ.
Nec minus interea Misenum in litore Teucri
Flebant, et cineri ingrato suprema ferebant.
Principio pinguem tædis et robore secto
Ingentem struxere pyram: cui frondibus atris 215
Intexunt latera, et ferales ante cupressos
Constituunt, decorantque super fulgentibus armis.
Pars calidos latices, et athena undantia flammis
Expediunt; corpusque lavant frigentis, et unguunt.
Fit gemitus: tum membra toro defleta reponunt,
Purpureasque super vestes, velamina nota, 221
Conjiciunt. Pars ingenti subiere pheretro,
Triste ministerium; et subjectam more parentum
Aversi tenere facem. Congesta cremantur
Thurea dona, dapes, fuso crateres olivo. 225
Postquam collapsi cineres, et flammâ quievit;
Reliquias vino et bibulam lavere favillam:
Ossaque lecta cado texit Chorinæus atheno.
Idem ter socios purâ circumtulit undâ,
Spargens rore levi, et ramo felicitis olivæ: 230
Lustravitque viros, dixitque novissima verba.
At pius Æneas ingenti mole sepulchrum
Imponit, suaque arma viro, remumque, tubamque,
Monte

At pius Æneas imponit sepulchrum ingenti mole, suaque arma viro, remumque, tubamque,

N O T E S.

of in their religious Ceremonies. See *Ba-nier's Mythology*.

213. *Ingrato cineri*. His Ashes or Corpse were insensible of all the Honours conferred upon them, and therefore ungrateful. Or it may be rendered *mournful, unjoyous, a Task ungrateful to perform*. The Description of this Funeral informs us of most of the *Roman* Ceremonies observed in burying the Dead.

215. *Ingentem pyram*. The larger and higher the Funeral-pile was raised, it was rec-

koned so much the more honourable. Therefore it is said before, *cæloque educere certant*.

215. *Frondibus atris*. Of Yews, Pines, and such like Trees as are of a sable Hue, and were therefore used in Funeral-obsequies.

216. *Cupressos*. The Cypress was added to the Funeral-pile, either, according to *Varro*, because its strong Scent prevented any noisom Smell from the dead Body; or as being a fit Emblem of Death, because when cut down it never grows again,

with its yellow Offspring; such was the Appearance of the vegetable Gold on the shady Holm: In like Manner the metallic Rind tinkled with *every* gentle *Breath* of Wind. Forthwith Æneas grasps, and eagerly tears off the lingering *Branch*, and bears it to the Grotte of the prophetic Sibyl.

Mean while the Trojans were no less assiduously employed in mourning Misenus on the Shore, and in paying the last Duties to his insensible ungrateful Shade. First they rear a vast Pile unctuous with Pines and split Oak; whose Sides they interweave with black *baleful* Boughs, and place in the Front deadly Cypressess, and deck it above with glittering Arms. Some get ready warm Water and *Caldrons* bubbling from the Flames, and wash and anoint his cold Limbs. They fetch a Groan: Then lay the bewailed Body on a Couch, and throw over it the purple Robes, his wonted Apparel. Others bore up the cumbrous Bier, a mournful Office, and with their Faces turned away *from the Pile* after the Manner of their Ancestors, underneath it held a *lighted* Torch. Amassed together blaze Offerings of Incense, the *sacred* Viands, and whole Goblets of Oil poured *on the Pile*. After the Ashes had sunk down, and the Flames relented, they drenched the Relicks and soaking Embers in Wine: And Chorinæus inclosed the collected Bones in a brazen Urn. Thrice too he made the Circuit of the Company with holy Water, sprinkling them with a gentle Dew, and a Branch of the lucky Olive: And *thus* he purified them, and pronounced the last Farewel. But the pious *humane* Æneas erects a spacious Tomb for the Heroe, with his Arms upon it, and an Oar and Trumpet, under *the*

N O T E S.

224. *Aversi tenere*. They turned away their Faces to signify how loth they were to part with their Friend, and that their Grief would not allow them to look upon his pale and lifeless Body, that was now going to be reduced to Ashes.

225. *Dapes*. That is, the fat and other Parts of the Victims that were consecrated to the Gods.

225. *Fuso crateres olivo*. To the celestial Gods they made only Libations, but to the infernal Deities they offered whole Goblets.

229. *Circumtulit*. The Construction is *circumtulit se*, which originally signifies no more but to go round, or make the Circuit; but be-

cause the Priest used to go round the whole Company when he sprinkled them with the *aqua lustralis*, or *holy Water*; hence it came to signify to *purify*. As in *Plautus*, *Amp. Ac. II. Sc. II. 144. Quin tu istanc jubes pro Cerita circumferri?* Why don't you order her to be sprinkled with *holy Water*, to drive the Demon out of her?

233. *Imponit sua arma*, &c. That is, he orders his Tomb to be carved and adorned with these Devices. 1. His Arms, to represent a Warrior. 2. An Oar, to shew he had died in a naval Expedition. 3. A Trumpet, to mark his Office.

sub ærio monte ; qui nunc dicitur Misenus ab illo, tenetque nomen æternum per secula. His actis, properè exsequitur præcepti Sibyllæ. Fuit spelunca alta, immanisque vasto hiatu, scrupæ, tuta nigro lacu tenebrisque nemorum : super quam haud ullæ volantes impune poterant tendere iter pennis ; talis halitus effundens ex atris faucibus ferebat sese ad supera convexa : unde Graii dixerunt locum nomine Aornon. Hic sacerdos primum constituit quatuor juvencos nigrantes terga, invergitque vina fronti ; et carpens summas setas inter media cornua, imponit eas sacris ignibus, quasi prima libamina, voce vocans Hecaten potentem cælo Ereboque. Alii supponunt cultros, patrisque suscipiunt tepidum cruorem. Ipse Æneas ense ferit agnam atri velleris matri Eumenidum, magnæque ejus sorori, sterilemque vaccam tibi, O Proserpina. Tum inchoat nocturnas aras Stygio regi, et imponit flammis solida viscera taurorum, fundensque pingue oleum super ardentibus exitis. Ecce autem, sub lumina et ortus primi solis, solvunt caput mugire sub pedibus, et juga cæpta sunt moveri, canesque visæ sunt ululare per umbram sylvarum, Deâ adventante. Vates conclamat, ô profani, procul, procul este, absistiteque toto luo : tuque invade viam, eripeque ferrum è vaginâ : O Ænea, nunc opus est firmo pectore. Illa effata tantum, furens immisit se aperto antro. Ille æquat ducem vadentem haud timidus passibus.

Monte sub ærio ; qui nunc Misenus ab illo dicitur, æternumque tenet per secula nomen. 235
His actis, properè exsequitur præcepta Sibyllæ. Spelunca alta fuit, vastoque immanis hiatu, Scrupæ, tuta lacu nigro, nemorumque tenebris : Quam super haud ullæ poterant impune volantes Tendere iter pennis ; talis sese halitus atris 240
Faucibus effundens supera ad convexa ferebat : Unde locum Graii dixerunt nomine Aornon. Quatuor hic primum nigrantes terga juvencos Constituit, frontique invergit vina sacerdos ; Et summas carpens media inter cornua Setas, 245
Ignibus imponit sacris libamina prima, Voce vocans Hecaten, cæloque Ereboque potentem. Supponunt alii cultros, tepidumque cruorem Suscipiunt pateris. Ipse atri velleris agnam Æneas matri Eumenidum magnæque sorori 250
Ense ferit ; sterilemque tibi, Proserpina, vaccam. Tum Stygio Regi nocturnas inchoat aras ; Et solida imponit taurorum viscera flammis, Pingue superque oleum fundens ardentibus exitis. Ecce autem, primi sub lumina Solis et ortus, 255
Sub pedibus mugire solum, et juga cæpta moveri, Silvarum visæque canes ululare per umbram, Adventante Deâ. Procul, ô ! procul este profani, Conclamat Vates, totoque absistite luo : Tuque invade viam, vaginâque eripe ferrum : 260
Nunc animis opus, Ænea, nunc pectore firmo. Tantum effata, furens antro se immisit aperto. Ille ducem haud timidus vadentem passibus æquat.

Dî,

N O T E S.

245. *Summas carpens, &c.* Before the Sacrifice it was customary for the Priest to pluck off some of the roughest Hairs growing between the Horns of the Beast, which he threw into the Fire as the first Offerings to the Gods.

247. *Voce vocans Hecaten.* Servius says they

used to invoke that Goddess not by Words, but certain mystic, inarticulate Sounds, representing the baying of Dogs, the hissing of Serpents, &c.

248. *Supponunt cultros.* This was a Term adapted to the Sacrifices, in which all harsh Words, and such as were of bad Omen, were carefully

the Brow of an airy Mountain; which now from him is called Misenus, and retains a Name that shall be perpetuated through Ages.

This done, he speedily executes the Sibyl's Injunctions. There stood a Cave profound and hideous, with a wide yawning Mouth, stony, fenced by a black Lake, and the Gloom of Woods: Over which none of the flying Kind were able to wing their Way unhurt; such *noxious* Exhalations issuing from its grim Jaws, ascended to the vaulted Skies: Whence the *Greeks* called the Place by the Name of Aornus. Here first the Priests placed four Bulls with Backs of swarthy Hue, and poured Wine on their Foreheads, and cropping the topmost Hairs between the Horns, lays them on the sacred Flames as the first Offerings, by *mystic* Sounds invoking Hecate, whose Power extends both to Heaven and Hell. Others employ the *sacrificing* Knives, and receive the tepid Blood in Bowls. Æneas himself smites with his Sword an Ew-lamb of fable Fleece in Honour of the Mother of the Furies and her great Sister; and in Honour of thee, Proserpina, a barren Heifer. Then he sets about the nocturnal Sacrifices to the Stygian King, and lays on the Flames the Carcases of Bulls solid and unbroken, pouring fat Oil on the broiling Entrails. Lo now, at the early Beams and rising of the Sun, the Ground beneath their Feet began to rumble, the Mountain-tops to quake, and Dogs were seen to howl through the Shade of the Woods, at the Approach of the Goddess. Hence, far hence, O ye Profane, exclaims the Prophetess, and begone from all the Grove: And do you, Æneas, boldly set forward, and snatch your Sword from its Sheath: Now is the Time for Fortitude, now for Firmness of Resolution. This said, she furiously plunged into the open Cave. He, with intrepid Steps, keeps close by his Guide, as she leads the Way.

Ye

NOTES.

carefully avoided; and therefore *maſtare* was used instead of *cœdere*. Dr. Trapp, in translating this Phrase, has chosen a very unhappy Idea, and which would have been prodigiously shocking to a Roman Ear.

250. *Matri Eumenidum*. That is *Night*, who is said to have brought forth the Furies to *Acheron*, which, in the poetical Style, signifies that Night or Darkness is the Mother of horrid Shapes, visionary Forms, and Apparitions.

250. *Magnæque sorori*. Her great Sister the Earth, Night being nothing else but the Shadow of the Earth.

253. *Solida viscera*. Servius explains *viscera* to signify all the Parts between the Bones and the Skin. So that this Sacrifice was what was called a *Holocaust*, or *Whole-burnt-offering*.

258. *Procul, ô! procul*, &c. This was the solemn Preamble with which the Celebration of the sacred Mysteries used to be ushered in; and by it the Profane, or Uninitiated, were debarred from Access to such holy Rites.

260. *Invade viam*. This Expression is emphatic, and denotes the Difficulty of the Enterprize: *Set on the formidable Way*.

Dî, quibus est imperium animarum, vosque silentes umbræ, et Chaos, et Phlegethon, loca latè silentia nocte; fas sit mihi loqui audita: fas sit mihi vestro numine pandere res mersas altâ terrâ et caligine. Ibant obscuri per umbram solâ nocte, perque vacuas domos Ditis et regna inania: Quale iter est in silvis per incertam lunam sub malignâ luce; ubi Jupiter condidit cælum umbrâ, et atra nox abstulit colorem rebus. Ante ipsum vestibulum inque primis faucibus Orci, luctus et ultrices curæ posuere sua cubilia; pallentesque morbi habitant, tristisque Senectus, et Metus, et malefuada Fames, et turpis Egestas, formæ terribiles visu! Letumque, Laborque: tum Sopor consanguineus Leti, et mala gaudia mentis, inque limine adverso mortiferum Bellum, ferreique thalami Eumenidum, et d. mens Discordia innexa visperum crimem cruentis vitis. In medio ulmus opaca ingens pandit suos ramos brachiaque annofo: quam sedem vulgo ferunt vana Somnia tenere; hærentque sub omnibus foliis. Prætereaque multa monstra variarum ferarum; Centauri stabulant in foribus, biformesque Scyllæ, et Briareus centungeminus, ac bellua Lernæ stridens horrendum, Chimeræque armata flammis;

Dî, quibus imperium est animarum, umbræque silentes,

Et Chaos, et Phlegethon, loca nocte silentia latè; Sit mihi fas audita loqui: sit numine vestro Pandere res altâ terrâ et caligine mersas. Ibant obscuri solâ sub nocte per umbram, Perque domos Ditis vacuas, et inania regna: Quale per incertam Lunam sub luce malignâ Est iter in silvis; ubi cælum condidit umbrâ Jupiter, et rebus nox abstulit atra colorem.

Vestibulum ante ipsum, primisque in faucibus Orci,

Luctus et ultrices posuere cubilia Curæ; Pallentesque habitant Morbi, tristisque Senectus, Et Metus, et malefuada Fames, et turpis Egestas; Terribiles visu formæ! Letumque, Laborque: Tum consanguineus Leti Sopor, et mala mentis Gaudia; mortiferumque adverso in limine Bellum, Ferreique Eumenidum thalami, et Discordia demens,

Vipereum crinem vittis innexa cruentis. 281

In medio ramos annosaque brachia pandit Ulmus opaca, ingens: quam sedem Somnia vulgò Vana tenere ferunt; foliisque sub omnibus hærent. Multaque præterea variarum monstra ferarum; Centauri in foribus stabulant, Scyllæque biformes, Et centumgeminus Briareus, ac bellua Lernæ Horrendum stridens, flammisque armata Chimæra; Gorgones,

N O T E S.

279. *Malignâ luce.* Envious Light, that shines so faintly as if it grudged one the Happiness of enjoying it.

273. *Vestibulum.* The Vestible was the Space or Area before the Gate that divided the House from the High-way. In this infernal Vestible he imagines the various Calamities of human Life to have their fixed Residence.

276. *Malefuada fames.* Because Famine is a strong Incentive to Vice. *La Rue* however has well observed that *fames* might signify not merely Want of Bread, but Avarice, that

auri sacra fames which is the fruitful Source of so many natural and moral Ills.

278. *Tum consanguineus leti sapor.* By *sopor* here perhaps the Poet designed we should understand the Lethargy of the Mind, or that Inconsiderateness and Insensibility, whereby Men are lulled asleep in the Paths of Vice and Error; in which Light it is fitly joined with the *mala gaudia mentis*, the criminal Joys of the Mind, which are the Source of that fatal Security.

279. *Adverso in limine Bellum.* Here again another

Ye Gods, to whom the Empire of Ghosts belongs, and ye silent Shades and Chaos, and Phlegeton, Places where Silence reigns around in *the Realms of Night*; permit me to utter the Secrets I have heard: May I have your divine Permission to disclose Things buried in deep Earth and Darkness. Darkling they travelled under the solitary Night through the Shade, and through the desolate Halls, and empty Realms of Pluto. Much like travelling in Woods by the precarious *glimmering* Moon under a *faint* malignant Light, when Jupiter hath wrapped up the Heavens in Shade, and sable Night hath stripped Objects of Colour.

Before the very Courts, and in the opening Jaws of Hell, Grief and vengeful *tormenting* Cares have fixed their Couches, and pale Diseases dwell, and disconsolate *fullen* Old-age, and Fear, and the evil Counsellor Famine, and vile deformed Indigence, Forms ghastly to the Sight, and Death, and Toil: Then Sleep that is a-kin to Death, and criminal Joys of the Mind; and in the opposite *confronting* Threshold murderous War, and the Iron Bed-chambers of the Furies, and frantic Discord, having her viperous Locks bound with bloody Fillets.

In the midst a gloomy Elm displays its Boughs and aged Arms: which Seat vain *fantastic* Dreams are commonly said to haunt, and under every Leaf they dwell. Besides many monstrous Savages of various Forms; in the Gates Centaurs stable, and double-formed Scyllas, and Briareus with his hundred Hands, and the enormous Snake of Lerna hissing dreadful, and Chimæra armed with Flames; Gor-

N O T E S.

another Moral lies obvious to Observation: War; the Iron-beds of the Furies; that is, the racking Torments of a guilty Conscience; Discord, and all those boisterous, deformed Passions, that unhinge the Mind, and overturn the Peace and Happiness of human Society, represented by the Hydras, Harpies, and other Monsters here mentioned; these, I say, are with great Propriety placed in the opposite Threshold, confronting the guilty Joys of the Mind.

286. *Centauri stabulant.* The Centaurs were fabled to be Monsters, half Men, half Horses; therefore the Word *stabulant* is properly said of them. In Fact they were a People in *Thessaly* who first broke Horses; and the ignorant People seeing them at a Distance, took the Man and Horse to be but one Animal,

286. *Scyllæque.* See Æn. III. 424.

287. *Briareus.* One of the Giants who is feigned to have had an hundred Hands.

287. *Bellua Lerna.* A Snake bred in the Lake of Lerna, which Hercules destroyed. It had seven, or, according to others, fifty Heads, and no sooner was one cut off than another grew in its Place.

288. *Chimæra.* A Monster that vomited Flames; it had the Head of a Lion, the Breast of a Goat, and the Tail of a Serpent. It was slain by Bellerophon mounted on the Horse Pegasus. Those who would see all these Fables explained I refer to *Banier's Mythology*, which is the best and completest System extant of the Kind,

Gorgones, Harpyiæque, et
forma umbræ tricoloris.
Hic Æneas trepidus subitâ
formidine corripit fer-
rum, offertque strictum a-
ciem umbris venientibus.
Et irruat, et frustra
diverberet umbras ferro,
ni docta comes adnuceat
cum cernens illas volitare
sine corpore sub cavâ ima-
gine formæ. Hinc est
via, quæ fert ad undas
Tartari: Acherontis: hinc
gurgis, turbidus caeno va-
stâque viragine, æstuat,
atque eructat omnem are-
nam Cocyto. Fortitor Cha-
ron horrendus terribili
squalore ferat has aquas
et flumina; cui plurima
canities jacet inculta in
mento; cui lumina stant
flumina, sordidus amictus
nodo dependet ex humeris.
Ipse subigit ratem conto,
ministratque ei velis, et
subvertat corpora ferru-
gineâ cymbâ, jam senior:
sed cruda viridisque sene-
ctus est Deo. Huc omnis
turba effusa ruebat ad ri-
pas; matres, atque viri,
corpræque magnanimùm
heroum defunctâ vitâ, pu-
eri, innuptæque puellæ,
juvenesque impositi rogis
ante ora parentum: tam
multâ quam multa folia
lapsa cadunt in silvis pri-
mo frigore autumnî, aut
quam multæ aves glome-
rantur ab alto gurgite, ubi
frigidus annus fugat trans
pontum, et immittit eas
apricis terris. Stabant
orantes transmittere cur-
sum primi, tendebantque
manus amore ulterioris ri-
pæ: sed tristis navita
nunc accipit hos, nunc il-
los, aut arcet alios longè
summos arenâ. Æneas ait
(enim miratus est, motusque tumultu) &
Virgo, dic quid vult iste concursus ad amnem?

Gorgones, Harpyiæque, et forma tricoloris
umbræ.

Corripit hinc subitâ trepidus formidine ferrum 290
Æneas, strictamque aciem venientibus offert.

Et, ni docta comes tenues sine corpore vitas

Admoneat volitare cavâ sub imagine formæ,

Irruat, et frustra ferro diverberet umbras. 294

Hinc via, Tartarci quæ fert Acherontis ad undas:

Turbidus hic cœno, vastâque voragine gurgis

Æstuat, atque omnem Cocyto eructat arenam.

Portitor has horrendus aquas, et flumina servat

Terribili squalore Charon; cui plurima mento

Canities inculta jacet; stant lumina, flammæ: 300

Sordidus ex humeris nodo dependet amictus.

Ipse ratem conto subigit, velisque ministrat,

Et ferrugineâ subvertat corpora cymbâ,

Jam senior: sed cruda Deo viridisque senectus.

Huc omnis turba ad ripas effusa ruebat; 305

Matres, atque viri, defunctæque corpora vitâ

Magnanimùm heroum, pueri, innuptæque puellæ,

Impositique rogis juvenes ante ora parentum:

Quàm multa in silvis autumnî frigore primo 309

Lapsa cadunt folia; aut ad terram gurgite ab alto

Quàm multæ glomerantur aves, ubi frigidus annus

Trans pontum fugat, et terris immittit apricis.

Stabant orantes, primi transmittere cursum,

Tendebantque manus ripæ ulterioris amore:

Navita sed tristis nunc hos, nunc accipit illos, 315

Ast alios longè summos arcet arenâ.

Æneas (miratus enim, motusque tumultu)

Dic, ait, ô Virgo, quid vult concursus ad amnem?

Quidve

Quidve
Ait, ait, ô Virgo, quid vult concursus ad amnem?

N O T E S.

289. *Forma tricoloris umbræ.* Geryon, King of Spain, is feigned to have had three Bodies, because he reigned likewise over the three Islands adjacent to Spain, *Majorca, Minorca, and Yvica.*

298. *Has aquas et flumina.* Milton has

given a very fine Description of the infernal Rivers that are mentioned here, and in other Passages of this Book, distinguishing them by their different Qualities according to the Etymology of their Names:

—bend

Gorgons, Harpies, and the Form of Geryon's three-bodied Ghost. Here Æneas, disconcerted with sudden Fear, grasps his Sword, and presents the naked Point to the Shades as they came up. And had not his skilful Guide put him in mind that they were airy unbodied Phantoms, fluttering about under an empty imaginary Form, he had rushed in, and with his Sword struck at the Ghosts in vain.

Hence is a Path, which leads to the Floods of Tartarean Acheron: Here a Gulf turbid and impure boils up with Mire and vast Whirlpools, and disgorges all its Sand into Cocytus. A grim Ferryman guards these Floods and Rivers, Charon, of frightful Slovenliness; on whose Chin a Load of grey Hairs uncombed and neglected lies; his Eyes *all* Flame stand *glaring*: His Vestment hangs from his Shoulders by a Knot with Filth overgrown. Himself works the Barge with a Pole, and supplies it with Sails, and wafts over the Bodies in his Iron-coloured Boat, now in Years: But the God is of fresh and green Old-age. Hither the whole Tribe of Ghosts in Swarms came pouring to the Banks, Matrons and Men, the Souls of magnanimous Heroes, who had gone through *the Labours of Life*, Boys and unmarried Maids, and young Men, who had been stretched on the Funeral-pile before their Parents Eyes: As numerous as withered Leaves fall in the Woods with the first *nipping* Cold of Autumn; or as numerous as Birds flock to Land from the deep Ocean, when the chilling Year drives them beyond Sea, and sends to sunny Climes. They stood praying to cross the Flood the first, and were stretching forth their Hands with fond Desire to gain the farther Bank: But the sullen Boatman admits sometimes these, sometimes those, whilst others, to a great Distance removed, he debars from the Banks.

Æneas (for he stood amazed, and *much* moved with the Tumult) *thus* speaks: O Virgin, say what means that flocking to the River?

What

NOTES.

—bend
Four Ways their flying March, along the Banks
Of four infernal Rivers that disgorge
Into the burning Lake their baleful Streams:
Abhorred Styx the Flood of deadly Hate;
Sad Acheron of Sorrow, black and deep;
Cocytus, nam'd of Lamentation loud
Heard on the rueful Stream; fierce Phlegeton,
Whose Waves of torrem Fire inflame with Rage,

Far off from these a slow and silent Stream,
Lethe, the River of Oblivion, rolls
Her wat'ry Labyrinth, whereof who drinks,
Forthwith his former State and Being forgets,
Forgets both Joy and Grief, Pleasure and
Pain. Par. Lost, B. II. 574.

316. *Alit alios*, &c. Namely those whose
Bodies remained without Burial.

321. *Longæva*

*Quidve animæ petunt ?
quoque discrimine hæc lin-
quant ripas, illæ remis vada
verrunt livida vada ?
longæva sacerdos brevi-
ter fata est olli sic : O
generate Anchisæ, certis-
sima proles Deum, vides
alta stagna Cocyti, Sty-
giamque paludem, cujus
nomen Di timent jurare et
fallere. Hæc omnis tur-
ba quam cernis est inops
inhumataque ; portitor il-
le est Charon : hi, quos
unda vehit, sunt sepulti.
Nec datur ei transportare
eos horrendas ripas, nec
rauca fluentia, priusquam
ossa sua quierunt sedibus.
Errant centum annos, vo-
litantque circum hæc lito-
ra : tum demum admissi
revivunt stagna exoptata.
Satis Anchisæ constitit,
et pressit vestigia, putans
multa, animoque misera-
tus eorum iniquam sor-
tem. Ibi cernit mæstos,
et carentes honore mortis,
Leucaspim, et Orontem
ductorem Lyciæ sortis :
quos, simul vestros à Tro-
ja per ventosa æquora,
Auster obruit, aquâ in-
volvens navemque viros-
que. Ecce gubernator Pa-
linurus agebat sese : qui
super in Lybico cursu,
dum servat sidera, exci-
derat puppi, effusus in
mediis undis. Ubi Æ-
neas vix cognovit hunc
mæstum in multâ umbrâ,
prior alloquitur eum sic :
O Palinure, quis Deorum
eripuit te nobis, merisque
sub medio æquore ? Dic
age. Namque Apollo haud
ante repertus mihi fallax,
hoc uno responso delusit animum ;
qui canebat te fore incolumem ponto, venturumque ad Ausonios
lucis : en hæc est fides promissa ?*

*Quidve petunt animæ ? vel quo discrimine ripas
Hæc linquant, illæ remis vada livida verrunt ? 320
Olli sic breviter fata est longæva Sacerdos :
Anchisæ generate, Deum certissima proles,
Cocyti stagna alta vides, Stygiamque paludem ;
Dî cujus jurare timent, et fallere numen.
Hæc omnis, quam cernis, inops, inhumataque
turba est ; 325
Portitor ille, Charon ; hi, quos vehit unda, sepulti :
Nec ripas datur horrendas, nec rauca fluentia
Transportare prius, quàm sedibus ossa quierunt.
Centum errant annos, volitantque hæc litora cir-
cum :
Tum demum admissi, stagna exoptata revivunt. 330
Constitit Anchisæ satus, et vestigia pressit,
Multa putans, sortemque animo miseratus iniquam.
Cernit ibi mæstos, et mortis honore carentes,
Leucaspim, et Lyciæ ductorem classis Orontem :
Quos, simul à Trojâ ventosa per æquora vectos, 335
Obruit Auster, aquâ involvens navemque virosque.
Ecce gubernator sese Palinurus agebat :
Qui Lybico nuper cursu, dum sidera servat,
Exciderat puppi, mediis effusus in undis. 339
Hunc, ubi vix multâ mæstum cognovit in umbrâ,
Sic prior alloquitur : Quis te, Palinure, Deorum
Eripuit nobis, medioque sub æquore merfit ?
Dic age. Namque, mihi fallax haud ante repertus,
Hoc uno responso animum delusit Apollo ;
Qui fore te ponto incolumem, sineque canebat 345
Venturum Ausonios : en hæc promissa fides est ?*

Ille

Ille

NOTES.

321. Longæva sacerdos. Servius tells us that Apollo, out of his great Affection to the Sibyl, promised to grant her any Favour she should ask. Upon which she took up a Handful of Sand, and asked to have her Life prolonged to a Length of Years equal to the Number of Grains that Mass of Sand contained.

This Request she obtained, on condition however that she should quit the Island of Erythraea, where she then lived, and repair to Cumæ, there to spend the Remainder of her Days. He adds, that she lived there so long till she suffered the utmost Decay of Nature, and retained nothing at last but the Voice.

Ovid

What do the Ghosts desire? Or by what *Laws of Distinction* must these recede from the Banks, *while* those sweep with Oars the livid Flood. To him the aged Priestess thus replied: Son of Anchises, undoubted Offspring of the Gods, you see the deep Pools of Cocytus, and the Stygian Lake, by whose Divinity the Gods dread to swear and violate *their Oath*. All that Croud which you see is naked and unburied; the Ferryman is Charon; these whom the Stream carries are interred. Nor is it permitted to transport them over the horrid Banks and hoarse resounding Waves, till their Bones are quietly lodged in Urns. They wander an hundred Years, and flutter about these Shores: Then at length admitted they visit the wished-for Lakes.

The Offspring of Anchises paused and repressed his Steps, deep musing, and pitying from his Soul their unkind Lot. There he spies Leucaspis, and Orontes, the Commander of the Lycian Fleet, mournful, and bereaved of the Honours of the Dead: Whom, as they sailed from Troy, over the stormy Seas, the Southwind sunk together, whelming both Ship and Crew in the Waves. Lo the Pilot Palinurus slow advanced: Who lately in his Libyan Voyage, while he was observing the Stars, had dropped from the Stern, plunged in the midst of the Waves. When with much ado, by reason of the thick Shade, Æneas knew him in this mournful Mood, he thus first accosts him: What God, O Palinurus, snatched you from us, and overwhelmed in the Middle of the Ocean? Come tell me. For Apollo, whom I never before found false, in this one Response deceived my Mind; declaring that you should be safe on the Sea, and arrive at the Ausonian Coasts? Is this the Amount of his plighted Faith?

But

NOTE S.

Ovid makes her say of herself, that she had already lived seven Generations;

nam jam mihi secula septem
Æta vides,

324. *Di cujus jurare, &c.* This River was held in such high Veneration by the Gods above that they used to swear by its Divinity, and if they violated that sacred Oath, were deprived of their Divinity, and excluded from Nectar and Ambrosia, for nine Years say some, for an hundred Years say others. The Reason assigned for their conferring this Honour on Scyx is, that her Offspring, *Victory; Strength;*

&c. had given the Gods signal Assistance against the *Titans*.

325. *Inops, infortunatque est.* Servius explains this to mean that they had neither had a real nor imaginary Sepulture. *Inops*, says he, is *sine terra* or *humatione*, for *ops* is *terra*. A French Expositor, without so much refining, understands by *inops turba*, the Poor, who were not able to pay their Fare.

328. *Lybico cursu.* Sailing from Africa first to Sicily, and thence to Italy; for it was not in the Libyan but the Tyrrhene Sea that he perished.

Ille autem respondit: Dux Anchisiade, neque cortina Phœbi fefellit te, nec Deus inersit me æquore: namque præcipitans traxi mecum gubernaculum sorte revulsam multâ vi, cui datus custos hærebam, regēbamque cursus. Juro per aspera maria, me non cepisse ullum tantum timorem pro me, quam ne tua navis spoliata armis, excussa magistro, deficeret, tantis undis surgentibus. Violentus Notus aquâ vexit me tres hibernas noctes per immorsa æquora: vix lumine quarto prospexi Italiam, summâ sublimis ab summâ unda. Paulatim adnabam terræ; et jam tenebam tuta, ni crudelis genis ferro invasisset me gravatum cum madidâ veste, uncisque manibus præstantem aspera capita montis, ignaræque putasset me esse prædam. Nunc fluctus habet me, ventique versant me in litore. Quid oro te per jucundum lumen cœli et auras, per Genitorem, per spem surgentis Iulii, eripe me his malis, O invictæ: aut tu injice mihi terram (namque potes) requireque portus Velinos. Aut, si qua via est, si quam Diva creatrix ostendit tibi (neque enim, credo, paras innare tanta flumina Stygiamque paludem, sine numine Divûm) tu da dextram mihi misero, et tolle me tecum per undas, ut saltem quiescam placidis sedibus in morte. Fatus erat talia, cum Vates cœpit talia: ô Palinure, unde est tibi hæc tam dira cupido? tune inburnatus aspicias Stygias aquas amnemque severum Eumenidum? injussusve adibis ripam alteram? desine sperare fata Deûm flesti precando: sed memor cape mea dicta solatia tui duri casus. Nam finitimi acti cœlestibus prodigiis longè latèque piabunt tua ossa per urbes;

Ille autem: Neque te Phœbi cortina fefellit, Dux Anchisiade, nec me Deus æquore merisit: Namque gubernaculum multâ vi forte revulsam, Cui datus hærebam custos, cursufque regebam, 350 Præcipitans traxi mecum. Maria aspera juro, Non ullum pro me tantum cepisse timorem, Quàm tua ne, spoliata armis, excussa magistro, Deficeret tantis navis surgentibus undis. 354 Tres Notus hibernas immensa per æquora noctes Vexit me violentus aquâ: vix lumine quarto Prospexi Italiam, summâ sublimis ab undâ. Paulatim adnabam terræ; jam tuta tenebam, Ni gens crudelis madidâ cum veste gravatum, Præstantemque uncis manibus capita aspera montis, Ferro invasisset, prædamque ignara putasset. 361 Nunc me fluctus habet, versantque in litore venti. Quod te per cœli jucundum lumen, et auras, Per Genitorem oro, per spes surgentis Iulii; Eripe me his, invictæ, malis: aut tu mihi terram 365 Injice, (namque potes) portusque require Velinos. At tu, si qua via est, si quam tibi Diva creatrix Ostendit (neque enim, credo, sine numine Divûm Flumina tanta paras, Stygiamque innare paludem) Da dextram misero, et tecum me tolle per undas; Sedibus ut saltem placidis in morte quiescam. 371

Talia fatus erat, cœpit cum talia Vates: Unde hæc, ô Palinure, tibi tam dira cupido? Tu Stygias inhumatus aquas, amnemque severum Eumenidum aspicias? ripamve injussus adibis? 375 Desine fata Deûm flesti sperare precando: Sed cape dicta memor duri solatia casus. Nam tua finitimi, longèque latèque per urbes Prodigiiis acti cœlestibus, ossa piabunt;

Et

injussusve adibis ripam alteram? desine sperare fata Deûm flesti precando: sed memor cape mea dicta solatia tui duri casus. Nam finitimi acti cœlestibus prodigiis longè latèque piabunt tua ossa per urbes;

N O T E S.

353. *Spoliata armis.* Arma signifies the whole Tackle and Accoutrements that belong to a Ship, whether for Use, Steerage, Defence, or Ornament.

But he *answers*: Neither the Oracle of Phœbus beguiled you, Prince of Anchises's Line, nor a God plunged me in the Sea: For falling headlong I drew along with me the Helm, which I chanced with great Violence to tear away, as I clung to it, and steered our Course, being assigned the Guardian of *the Ship*. By the rough Seas I swear, that any Fear I had was not so much for myself, as lest your Ship, spoiled of her Rudder, dispossessed of her Pilot, should sink while such high Billows were rising. The South-wind drove me violently on the Water over the spacious Sea three *rough* wintry Nights: On the fourth Day I descry'd Italy from the high Ridge of a Wave *whereon I was* rais'd aloft. I was swimming gradually towards Land, and now got out of Danger, had not a cruel People fallen upon me with the Sword, incumbered with my wet Garment, and grasping with crooked Hands the ragged Tops of a Mountain, and ignorantly taken me for a *rich* Prey. Now the Waves possess me, and the Winds toss me on the Shore. But by the pleasant Light of Heaven, and by the *vital* Air, by him who gave you Birth, by your Hope of rising Iulus, I thee implore, invincible *Leader*, release me from these Woes: Either throw on me *some* Earth (for it is in your Power) and seek out the Velin Port; or, if there be any Means *to bring it about*, if your Goddess Mother shews you any (for it is not, I presume, without the Will of the Gods you attempt to cross such mighty Rivers and the Stygian Lake) lend your Hand to an unhappy Wretch, and bear me with you over the Waves, that in Death at least I may rest in peaceful Seats.

Thus he spoke, when thus the Prophetess began: Whence, O Palinurus, rises in thee this so impious a Desire? Shall you unburied see the Stygian Floods, and the grim River of the Furies, or reach the Bank against the Command of Heaven? Cease to hope that the Decrees of the Gods are to be altered by Prayers: But mindful take *these* Predictions as the Solace of your hard Fate. For the neighbouring People, compelled by portentous Plagues from Heaven, shall through their several Cities far and wide offer Attonement to thy

N O T E S.

371. *Sedibus placidis*. Palinurus's Life | ging for Rest now at least in the Regions of
had been full of Labour and Toil, and there- | the Dead.
fore there is a particular Emphasis in his beg- | 3 A

et statuent tumulum tibi,
et mittent solennia tuo
tumulo: locusque æternum
habebit nomen Palinuri.
His dictis curæ emotæ, pulsusque parumper
est pulsus tristi corde:
gaudet cognomine terrâ.

Ergo peragunt inceptum
iter, propinquantque flu-
vio. Quos ut navita jam
indè ab Stygiâ undâ pro-
spexit ire per tacitum ne-
mus, advertereque pedem
ripæ; sic prior aggre-
ditur eos dictis, atque ultro
increpat: quisquis es, qui
tendis ad nêstra flumina
armatus, fâre agè, ob-
quid venias: et jam i-
stinc comprime gressum.
Hic est locus Umbrarum,
Somni, Noctisque soporæ:
nefas est vectare
viva corpora in Stygiâ
carinâ. Nec verò sum læ-
tatus me lacu accepisse Al-
ciden huc euntem, nec
Thesæa, Pirithoumque,
quanquam essent geniti
Dîs, atque invicti viri-
bus. Ille manu petivit
Tartareum custodem in
vincla, traxitque cum
tremement à folio ipsius
Regis: hi adorti sunt de-
ducere Dominam thalamo
Ditis. Contra quæ Am-
phrysia vates breviter fa-
ta est: nullæ tales insidiæ
sunt hîc, absiste moveri:
nec tela nostra ferunt vim:
per nos licet ut ingens ja-
nitor æternum latrans an-
tro terreat exsangues um-
bras; licet ut Proserpina
casta servet limen patrum.
Troius Æneas, insignis
pietate et armis, descendit
ad genitorem, ad imas
umbras Erebi. Si nulla imago tantæ pietatis movet te, at agnoscas hunc ramum (aperit ramum
qui latebat sub veste.) Tum corda Charontis residunt ex tumidâ irâ.

Et statuent tumulum, et tumulo solennia mittent:
Æternumque locus Palinuri nomen habebit. 381
His dictis curæ emotæ, pulsusque parumper
Corde dolor tristi: gaudet cognomine terrâ.

Ergo iter inceptum peragunt, fluvioque pro-
pinquant. 384
Navita quos, jam inde ut Stygiâ prospexit ab undâ
Per tacitum nemus ire, pedemque advertere ripæ;
Sic prior aggreditur dictis, atque increpat ultro:
Quisquis es, armatus qui nostra ad flumina tendis,
Fare age, quid venias; jam istinc et comprime
gressum.

Umbrarum hic locus est, Somni, Noctisque soporæ:
Corpora viva nefas Stygiâ vectare carinâ. 391
Nec verò Alciden me sum lætatus euntem
Accepisse lacu, nec Thesæa, Pirithoumque;
Dîs quanquam geniti, atque invicti viribus essent.
Tartareum ille manu custodem in vincla petivit;
Ipsius à folio Regis traxitque tremement:
Hi dominam Ditis thalamo deducere adorti.

Quæ contra breviter fata est Amphrysia vates:
Nullæ hîc insidiæ tales; (absiste moveri)
Nec vim tela ferunt: licet ingens janitor antro 400
Æternum latrans exsangues terreat umbras:
Castâ licet Patrum servet Proserpina limen.
Troius Æneas, pietate insignis et armis,
Ad Genitorem imas Erebi descendit ad umbras.
Si te nulla movet tantæ pietatis imago, 405
At ramum hunc (aperit ramum qui veste latebat)
Agnoscas. Tumidâ ex irâ tum corda residunt.

Nec

NOTES.

392. Nec sum lætatus. The Fable says, that when Hercules descended to the infernal Regions, Charon was terrified at the Sight of him, and forthwith admitted him into his Boat. For which Piece of Rashness he was bound in Chains by Pluto for a whole Year.

394. Dîs quanquam geniti. Hercules was the Son of Jupiter; Thesæus fabled to be the Offspring of Neptune; and Homer makes Pirithous the Son of Jupiter and Dia the Wife of Ixion.

395. Tartareum custodem. The Dog Cerberus

thy Ashes, erect to thee a Tomb, and stated anniversary Offerings on that Tomb present: And the Place shall retain the Name of Palinurus for ever. By these Words his Cares were removed, and Grief a while banished from his disconsolate Heart: He joys in the Land that is to bear his Name.

They therefore accomplish their begun Journey, and approach to the River: Whom when the Boatman soon from the Stygian Wave beheld, *as they were* advancing through the silent Grove, and moving forward to the Bank, thus he first accosts them in *these* Words, and chides them unprovoked: Whoever thou art, who advances armed to our Rivers, say quick for what End you come; and from that very Spot advance not one Step farther. This is the Region of Ghosts, of Sleep and drowsy Night: To waft over the Bodies of the Living in my Stygian Boat is not permitted. Nor indeed was it Joy to me that I received Alcides on the Lake when he came *hither*, nor that I received Theseus and Pirithous; tho' they were the Offspring of the Gods, and invincible in Might. The one with *audacious* Hand clapped in Chains the Keeper of Tartarus, and dragged him trembling from the Throne even of our King: The others attempted to carry off our Queen from Pluto's Bed-chamber,

In answer to which the Amphrysian Prophetess *thus* spoke: No such Plots are here, be not disturbed, nor do these Weapons bring Violence: *For us* the huge Porter may *unmolested* bay in his Den for ever to the Terror of the incorporeal Shades; Proserpine inviolate in her Chastity may *for ever* remain in her Uncle's Palace. Trojan Æneas, illustrious for Piety and Arms, descends to the deep Shades of Erebus to *visit* his Sire. If the Image of such shining Piety make no Impression on you, own a *Regard* at least to this Branch (*at the same time* she shews the Branch that was concealed under her Robe.) Then his Heart from swelling Rage is stilled; nor passed more

Words

N O T E S.

Perus had been dragged by *Hercules* from the very Throne of *Pluta*, whither he had fled for Shelter.

398. *Amphrysia vates*. That is, the Priestess or Prophetess of *Apollo*, who is called *Pastor ab Amphryso*, from *Amphrysus*, a River in *Thessaly*, near which he had kept the Flocks

of *Admetus*, when banished by *Jupiter* from Heaven for putting to Death the *Cyclops*, the Forgers of *Jupiter's* Thunderbolts.

402. *Patruī*. Pluto was both the Husband and Uncle of *Proserpine*; for she was the Daughter of *Ceres*, and *Jupiter* the Brother of *Pluto*.

Nec plura bis sunt dicta. Ille, admirans venerabile donum fatalis virgæ, visum longo tempore post, advertit cæruleam puppim, propinquatque ripæ. Inde deturbat alias animas, quæ sedebant per longa juga, laxatque foros: simul accipit ingentem Æneam alveo. Sutilis cymba genuit sub pondere, et rimosa accepit multam paludem. Tandem exponit vatemque virumque incolumes trans fluvium in infirmi limo, glaucæque ulvæ. Ingens Cerberus personat hæc regna trifauci latratu, recubans immanis in adverso antro. Cui Vates, videns ejus colla jam horrere colubris, objicit offam saporatam melle et medicatis frugibus. Ille, pandens tria guttura rabida fame, corripit eam objectam, atque fusus humi, resolvit immania terga, extenditurque ingens toto antro. Æneas occupat aditum, custode somno sepulto, ceterque evadit ripam irremeabilis undæ. Continuo voces sunt auditæ, et ingens vagitus, animæque infantum flentes in primo limine: quos exfortes dulcis vitæ, et raptos ab ubere, atra dies abstulit,

Nec plura his. Ille admirans venerabile donum Fatalis virgæ, longo post tempore visum, 409 Cæuleam advertit puppim, ripæque propinquat. Ind: alias animas, quæ per juga longa sedebant, Deturbat, laxatque foros: simul accipit alveo Ingentem Ænean. Genuit sub pondere cymba Sutilis, et multam accepit rimosa paludem. Tandem trans fluvium incolumes, Vatemque, 415 Virumque, Informi limo, glaucæque exponit in ulvâ. Cerberus hæc ingens latratu regna trifauci Personat, adverso recubans immanis in antro. Cui Vates, horrere videns jam colla colubris, Melle saporatam, et medicatis frugibus offam 420 Objicit. Ille, fame rabida tria guttura pandens, Corripit objectam, atque immania terga resolvit Fusus humi, totoque ingens extenditur antro. Occupat Æneas aditum, custode sepulto, Evaditque celer ripam irremeabilis undæ. 425 Continuo auditæ voces, vagitus et ingens, Infantumque animæ flentes in limine primo: Quos dulcis vitæ exfortes, et ab ubere raptos, Abstulit atra dies, et funere merfit acerbo. Hos juxta, falso damnati crimine mortis. 430 Nec

Hos juxta, falso damnati crimine mortis. falso crimine.

N O T E S.

409. *Fatalis virgæ.* The Rod or Bough that was the Pledge or Signal of Fate, that shewed the Person authorized or licensed by Heaven to be admitted to the infernal Regions.

414. *Sutilis.* As Leathern-boats were first in use, some take the Word *sutilis* in that Sense; but *Servius* explains it in the Sense we have given.

420. *Medicatis frugibus.* Signifies either Poppy-seed, or other saporiferous Ingredients made up with Honey.

427. *Infantum, &c.* The Wailings of those Infant-ghosts, considered only in a poetical Light, are very properly disposed of in the Entrance to *Pluto's* Kingdom, as they cast a melancholy Gloom over the Scene, and excite such tender Passions in the Mind of the Read-

er as prepare him for relishing the Beauties of so grave and solemn a Representation. But some Critics, not content with considering *Virgil* as a Poet, whose Province it is to represent Objects not merely as they are in Nature, but as they are most apt to strike the Imagination, arraign him on the Head of his Divinity, and are shocked at his placing Infants, who had never sinned, in this State of Suffering. But I see not why those Cries and Laments should be so shocking, since, for what appears, they are nothing but the Language of the tender Infant-state, and the natural Expressions of their Discontent for being snatched away from the Breast by a violent untimely Death. As for the Notion of their suffering what is called positive Punishment, I

Words than these. He with Wonder gazing on the awful Present of the fatal Branch, seen after a long Time *interveneing*, turns toward them his leaden-coloured Barge, and approaches to the Bank. Thence he dislodges the other Souls that sat on the long Benches, and clears the Hatches: At the same time receives into his Bottom the weighty Æneas. The frail patched Vessel groaned under the Weight, and being leaky took in Plenty of *Water from the Lake*. At length he lands the Heroe and the Prophetess safe on the other Side of the River, on the foul slimy Strand and sea-green Weed. Huge Cerberus with barking from his triple Jaws howls through these Realms, stretched at his enormous Length in a Den that fronts the Gate. To whom the Prophetess, seeing his Neck now *begin to* bristle with horrid Snakes, flings a soporific Cake of Honey and medicated Grain. He in the mad Rage of Hunger opening his three Mouths snatches the offered *Morsel*, and spread on the Ground relaxes his monstrous Limbs, and is extended at vast Length over all the Cave. Æneas, now that the Keeper of *Hell* is buried in *Sleep*, seizes the Passage, and swift overpasses the Bank of that Flood, whence there is no Return.

Forthwith are heard Voices, loud Wailings, and weeping Ghosts of Infants in the first opening of the Gate: Whom bereaved of sweet Life out of the Course of Nature, and snatched from the Breast, a black *unjoyous* Day cut off, and buried in an untimely Grave.

Next to those are such as had been condemned to Death by false Accusations.

N O T E S.

see no Warrant it has from the Poet; unless it is from what *Achilles* says to *Æneas* in general, that all underwent purgatorial Punishment before they were admitted into *Elysium*: *Quisque suos patimur manes, inde per Elysium mittimur*: But those Punishments he tells us were proportioned to every one's Stains and Pollutions: *—Alie panduntur inanes suspense ad ventos: alii sub gurgite vasto insectum eluitur scelus, aut exuritur igni*: Whence he leaves us to infer, that if the Souls of Infants had any Share in these painful Purgations, it could be but very gentle, as their Stains were so slight and superficial. After all, tho' this Representation were much more unreasonable than it appears to be; *Virgil* would no more be accountable for it, than a Poet of any other Nation or Persuasion, for delivering the

Doctrines or Opinions of any particular Sect such as he found them.

430. *Falso damnati crimine mortis*. Here again our Critics are scandalized to find, that *Virgil* has given a Place, among other Sufferers in his Purgatory, to Persons unjustly condemned, and whose Innocence had been oppressed by Calumny. An ingenious modern Author, *Warburton*, in his *Divine Legation of Moses*, V. 1. in particular, looks upon this as the most perplexing Difficulty in the whole *Æneis*; i. e. I suppose he found none more difficult to be reconciled to his Scheme, which would make this whole Episode an allegorical Representation of the *Eleusinian* Mysteries. But for my Part I see nothing in this either so shocking or perplexing but that it may easily be explained on the Principles of that Philosophy which the

here

Nec verò hæ sêdes sunt datæ sine sorte, sine judice. Quæstor Minos movet urnam: ille vocatque concilium silentum, discitque vitas et crimina. Deinde nâesti, qui infontes peperere letum sibi suâ manu, perosique lucem projecere animas, tenent proxima loca. Quam velent nunc perferre et pauperiem et duos labores in alto æthere! Fata obstant, inamabilisque palus alligat eos tristi undâ, et Styx novies interfusa coercet eos. Nec procul hinc monstrantur fusi in omnem partem lugentes campi: sic dicunt illos nomine. Hic secreti calles celant, et myrtea silva circum tegit eos, quos durus amor peredit crudeli tabe; hos curæ non relinquunt in morte ipsâ. Æneas cernit Phædræm Procrinque in his locis, mœstamque Eriphylen monstrantem vulnera crudelis nati, Evadnenque, et Pasiphaen. Laodamia it comes bis; et Cæneus, quondam juvenis, nunc femina,

Nec verò hæ sine sorte datæ, sine judice, sedes, Quæstor Minos urnam movet: ille silentum Conciliumque vocat, vitasque et crimina discit.

Proxima deinde tenent mœsti loca, qui sibi lethum Infontes peperere manu, lucemque perosi 435 Projecere animas. Quàm vellent æthere in alto Nunc et pauperiem et duos perferre labores! Fata obstant, tristisque palus inamabilis undâ Alligat, et novies Styx interfusa coercet.

Nec procul hinc partem fusi monstrantur in omnem 440

Lugentes campi: sic illos nomine dicunt.

Hic, quos durus amor crudeli tabe peredit,

Secreti celant calles, et myrtea circum

Silva tegit. Curæ non ipsâ in morte relinquunt,

His Phædræm Procrinque locis, mœstamque Eriphylen 445

Crudelis nati monstrantem vulnera, cernit;

Evadnenque, et Pasiphaen: his Laodamia

It comes; et juvenis quondam, nunc femina, Cæneus,

Rurfus

NOTES.

here delivered; for if none were to be admitted into *Elysium* till they had undergone purgatorial Punishment, then why not these as well as others? It is true they were innocent of the Crime for which they had been unjustly condemned to Death; but it follows not that they were therefore quite faultless; to be sure they had other Stains and corporeal Pollution, and till these were purged away they could not have Access to the *Elysian Fields*, according to the Doctrine of the *Platonic Philosophy*.

431. *Sine sorte.* I take *sorte* here with *Servius* for a Sentence, Appointment or Destination; in the same Sense as the Word is used, *Æn. I. 138.*

Non illi imperium pelagi, sævumque tridentem,

Sed mihi sorte datum.

432. *Minos.* A famous King of *Crete*, who governed his People with great Justice, and was the Founder of wise Laws, hence

feigned by the Poets to be the first Judge in Hell.

432. *Urnæ movet.* He shakes the Urn which contains every one's Sentence; that is, in other Words, he determines every one's Doom, and destines them to their proper Stations. It is an Allusion to the Custom of the *Greeks*, who used two Urns, into one or other of which the Judges threw in their *calculi sortes* or Suffrages, according as they were either for condemning or absolving the Pannel, So *Horace, Carm. II. 3. 26.*

Omnium

Versatur urna; serius, ocyus, Sors exitura.

And *Carm. III. 1. 14.*

Æqua lege necessitas.

Sortitur insignes et imos

Omne capax movet urna nomen.

445. *Phædræm.* *Phædra* was the Daughter of *Minos*, and Wife of *Theseus*. She fell in love with her Stepson *Hippolitus*, but finding him

Accusations. Nor yet were those Seats assigned them without Destination and Appointment, nor without *the Sentence* of a Judge. Minos as Inquisitor shakes the Urn: He summons the Council of the silent *Shades*, and examines their Lives and Crimes.

The next Apartments in order *those* mournful *Bands* possess, who, tho' free from Crimes *that deserved Death*, procured Death to themselves with their own Hands, and, sick of the Light, threw away their Lives: How gladly would they now endure Poverty and painful Toils in the upper Regions! *But* Fate opposes, and the hateful Lake of *Acheron* imprisons them with its dreary Waves, and Styx, nine times rolling between, confines them.

Not far from hence, extended on every Side, are shewn the Fields of Mourning: *For* so they call those *Fields* by Name. Here By-paths remote conceal, and Myrtle-groves cover those around whom unrelenting Love with his cruel envenomed Darts consumed away. Their Cares leave them not in Death itself. In these Apartments he sees Phædra and Procris, and disconsolate Eriphyle pointing to the Wounds she had received from her cruel Son, Evadne and Pasiphaë: These Laodamia accompanies, and Cæneus, once a Man, now a Woman, and again by Fate transformed into his pristine

N O T E S.

him obstinate to all her Sollicitations, she accused him to her Husband of having made an Attempt upon her Honour. *Theseus*, too hasty in believing her calumnious Report, put *Hippolitus* to Death; and *Phædra* no sooner heard the News, than she was stung with terrible Remorse, and hanged herself at last in Despair.

445. *Procrineque*. Procris was the Daughter of *Erechtheus*, King of *Athens*, and Wife of *Cephalus*. She lost her Life through foolish Jealousy of her Husband; for having watched him in the Woods, where he was wont to go a hunting, she overheard him in the Heat of the Day invoking the cool Breeze, and still repeating to himself *aura veni*; by which she imagined he was calling upon his Mistress, and was coming forth from her Place of Concealment in order to make the Discovery, when *Cephalus* happened to see the Bushes move, and taking her for some Beast of Prey, slew her unwittingly with a Javelin.

445. *Mæstanque Eriphylen*. Eriphyle was

the Wife of *Amphiaraus*, the Prophet of *Argos*. He, foreseeing that he would die if he went to the *Theban* War against *Eteocles*, sought to conceal himself; but *Eriphyle*, bribed by *Polynices*, the Brother of *Eteocles*, with a Gold Necklace, discovered the Place where her Husband lay concealed. Thus he was forced to the War, and there perished by an Earthquake as he was fighting valiantly. The Son *Alcæon* revenged the Father's Death by killing *Eriphyle*.

447. *Evadneque*. The Wife of *Capaneus*, who threw herself on her Husband's Funeral-pile, and was consumed with him.

447. *Pasiphaen*. See the Note on V. 24.

448. *Laodamia*. The Wife of *Protesilaus*, the first of the *Greeks* who was killed in the *Trojan* War. When she got the sad News of her Husband's Death, nothing would satisfy her but to have a Sight of his Ghost, and the Gods having granted her Desire, she breathed out her Soul in fond Embraces of the Phantom.

471. *Marpesia*

et rursus revoluta fato in veterem figuram. Inter quas Phœniſſa Dido, recens à vulnere, errabat in magnâ ſilvâ: juxta quam ut primum Troius heros ſtetit, agnovitque eam per obſcuram umbram; qualem qui aut videt aut putat ſe vidiffè lunam ſurgere per nubila primo menſe; demisit lacrymas, eſſque affatus eam dulci amore: infelix Dido! ergo verus nuncius venerat mihi te eſſe exſtinctam ferro, ſecutamque extrema? Heu fui cauſa funeris tibi! juro per ſidera, per ſuperos, et ſi eſt qua fides ſub ima tellure, invitus caſſi de tuo litore, ô regina. Sed juſſa Deorum, quæ nunc cogunt me ire per has umbras, per loca ſenta ſint, profundamque noctem, egere me ſuis imperiis: nec quivî credere me ferre hunc tantum dolorem tibi meo diſceſſu. Siſte gradum, neque ſubtrahere te noſtro aſpectu. Quem fugis? hoc eſt extremum tempus quod alloquar te permiſſus fato. Æneas lenibat ejus animum ardentem et tuentem torva talibus dictis, ciebatque lacrymas. Illa averſa, tenebat oculos fixos ſolo: nec magis movetur quoad vultum incepto ſermone, quàm ſiſſet dura ſilex aut Marpeſia cautes. Tandem corripuit ſeſe, atque inimica fugit in umbriferum nemus: ubi priſtinus conjux Sichæus reſpondet illi curis, æquatque ejus amorem. Nec minus Æneas, percuſſus iniquo caſu, proſequitur eam longè lacrymans, et eſt miſeratus eam euntem. Inde molitur datum iter: jamque tenebat ultima arva, quæ ſecreta viri clari bello frequentant. Hic Tydeus, hic Parthenopæus inclutus armis, et imago pallentis Adraſti occurrit illi.

Rursus et in veterem fato revoluta figuram. Inter quas Phœniſſa recens à vulnere Dido 450.
Errabat ſilvâ in magnâ: quam Troius heros,
Ut primum juxta ſtetit, agnovitque per umbram
Obſcuram; qualem primo qui ſurgere menſe
Aut videt aut vidiffè putat per nubila Lunam;
Demisit lacrymas, dulcique affatus amore eſt: 455
Infelix Dido! verus mihi nuncius ergo
Venerat exſtinctam, ferroque extrema ſecutam?
Funeris heu tibi cauſa fui! per ſidera juro,
Per Superos, et ſi qua fides tellure ſub imâ eſt;
Invitus, Regina, tuo de litore ceſſi. 460
Sed me juſſa Deum, quæ nunc has ire per umbras;
Per loca ſenta ſitu cogunt, noctemque profundam,
Imperiis egere ſuis: nec credere quivi,
Hunc tantum tibi me diſceſſu ferre dolorem.
Siſte gradum, teque aſpectu ne ſubtrahere noſtro. 465
Quem fugis? extremum fato quod te alloquor,
hoc eſt.

Talibus Æneas ardentem et torva tuentem
Lenibat dictis animum, lacrymasque ciebat.
Illa ſolo fixos oculos averſa tenebat;
Nec magis incepto vultum ſermone movetur, 470
Quàm ſi dura ſilex, aut ſtet Marpeſia cautes.
Tandem corripuit ſeſe, atque inimica refugit
In nemus umbriferum; conjux ubi priſtinus illi
Reſpondet curis, æquatque Sichæus amorem.
Nec minus Æneas, caſu percuſſus iniquo, 475
Proſequitur lacrymans longè, et miſeratur euntem.

Inde datum molitur iter: jamque arva tenebant
Ultima, quæ bello clari ſecreta frequentant.
Hic illi occurrit Tydeus, hic inclutus armis
Parthenopæus, et Adraſti pallentis imago. 480
Hic

NOTES.

471. *Marpeſia cautes.* A Rock of Parian Marble, from Marpeſus, a Mountain in the Iſland of Paros, one of the Cyclades, famed for its white Marble.

479. *Tydeus, &c.* Here are mentioned ſome of the Leaders in the Theban War, which was fought about thirty Years before that of Troy.

pristine Shape. Amongst whom Phœnician Dido, fresh from her Wound, was wandering in a spacious Grove: To whom, so soon as the Trojan Heroe approached nigh, and discovered faintly thro' the Shades, in like Manner as one sees, or thinks he sees the Moon rising through the Clouds in the Beginning of her monthly Course; he dropp'd Tears, and address'd her in Love's sweet Accents: Hapless Dido, was it then a true Report I had of your being dead, and that you had finished your own Destiny by the Sword? Was I, alas! the Cause of your Death? I swear by the Stars, by the Powers above, and if there be any Faith under the deep Earth, against my Will, O Queen, I parted from thy Coast. But the Mandates of the Gods, which now compel me to travel through these Shades, through noisom dreary Regions, and profound Night, drove me from you by their Authority: Nor could I believe that I should involve you in such deep Anguish by my Departure. Stay your Career, and withdraw thee not from my Sight. Whom dost thou fly? This is the last time Fate allows me to have Intercourse with you. With these Words Æneas sought to sooth her Soul enflamed, and eyeing him with stern Regard, and provoked his Tears to flow. She, loathing the Sight of him, held her Eyes fixed on the Ground; nor alters her Looks one Jot more by the Conversation he had begun, than if she were fixed immoveable like a stubborn Flint, or Rock of Parian Marble. At length she flung away, and in Detestation fled into a shady Grove; where Sichæus her first Lord answers her with *correspondent amorous* Cares, and returns her Love for Love. Æneas nevertheless, in deep Commotion for her disastrous Fate, with weeping Eyes pursues her far, and melts with Pity towards her as she goes *from him*.

Hence he holds on his destined Way: And now they were got to the last Fields, which by themselves apart renowned Warriors frequent. Here Tydeus appears to him, here Parthenopæus illustrious in Arms, and the Ghost of pale Adrastus. Here those Trojans who

N O T E S.

Troy. Tydeus was the Father of the famous Diomedes, and was killed by Menalippus the Theban, at the Siege of Thebes.

480. Parthenopæus. The Son of Meleager and Atalanta; he went to the Theban War when very young, and is said to have died at the Siege of Troy.

480. Abassi. Adrastus was Father-in-law to Tydeus and Polynices, who, having lost a numerous Army, was forced to raise the Siege of Thebes, and fly back into his own Country. In allusion to this his Ghost is called *pale*, Palenesis being the Companion of Flight and Fear.

Hic Dardanidæ multum fleti ad Superos, caducique bello : quos omnes ille cernens longo ordine ingemuit ; Glaucumque, Medontaque, Therfilochumque, tres Antenoridas, Polybœtenque sacrum Cereri, Idæumque etiam tenentem currus, etiam arma. Animæ circumstant frequentes dextrâ lævâque. Nec est satis iis vidisse eum semel : juvat usque morari eum, et conferre gradum unâ, et poscere causas veniendi. At proceres Danaûm, Agamemnoniæque phalanges, ut videre virum, fulgentiaque arma per umbras, cœperunt trepidare ingenti metu ; pars cœpit vertere terga, ceu quondam petivere rates ; pars tollere exiguam vocem ; inceptus clamor frustratur hiantes. Atque hic vidit Deiphobum Priamiden laniatum toto corpore, et crudeliter laceratum quoad ora, ora, ambasque manus, temporaque populata auribus raptis, et nares truncas inhonesto vulnere. Adde vix agnovit eum pavitantem, et tegentem dira supplicia ; et ultro compellat eum notis vocibus : Deiphobe armipotens, genus ab alto sanguine Teucris, quis optavit de te sumere tam crudeles pœnas ? cui licuit sumere tantum supplicii de te ? Fama tulit mihi, te, supremâ nocte Trojæ, fessum vastâ cæde Pelasgorum, procubuisse super acervum confusæ stragis. Tunc egomet constitui inanem tumulum tibi in Rhœteo litore, et ter vocavi tuos Manes magnâ voce. Tuum nomen et tua arma servant locum. Nequivi conspiceret te, amice, et, decedens, ponere te sepultum patriâ terrâ. Atque hic Deiphobus Priamides ait : ô amice, nihil est relictum tibi, solvisti omnia officia Deiphobo, et umbris funeris.

Hic multum fleti ad Superos, belloque caduci Dardanidæ : quos ille omnes longo ordine cernens, Ingemuit ; Glaucumque, Medontaque, Therfilochumque,

Tres Antenoridas, Cererique sacrum Polybœten, Idæumque, etiam currus, etiam arma tenentem. 485 Circumstant animæ dextrâ lævâque frequentes. Nec vidisse semel satis est : juvat usque morari, Et conferre gradum, et veniendi poscere causas. At Danaûm proceres, Agamemnoniæque phalanges Ut videre virum, fulgentiaque arma per umbras ; Ingenti trepidare metu ; pars vertere terga, 491 Ceu quondam petiere rates ; pars tollere vocem Exiguam ; inceptus clamor frustratur hiantes.

Atque hic Priamiden laniatum corpore toto Deiphobum vidit, lacerum crudeliter ora, 495 Ora manusque ambas, populataque tempora raptis Auribus, et truncas inhonesto vulnere nares. Vix aded agnovit pavitantem, et dira tegentem Supplicia ; et notis compellat vocibus ultro : Deiphobe armipotens, genus alto à sanguine Teucris, Quis tam crudeles optavit sumere pœnas ? 501 Cui tantum de te licuit ? mihi fama supremâ Nocte tulit, fessum vastâ te cæde Pelasgum Procubuisse super confusæ stragis acervum.

Tunc egomet tumulum Rhœteo in litore inanem Constitui, et magnâ Manes ter voce vocavi. 506 Nomen et arma locum servant. Te, amice, nequivi Conspicere, et patriâ decedens ponere terrâ.

Atque hic Priamides : Nihil, ô tibi, amice, relictum : Omnia Deiphobo solvisti, et funeris umbris. 510

Sed

NOTES.

483. *Glaucumque.* Glaucus was the Son of Hippolochus, and Grandson of the famous Belierophon. He, with Sarpedon, commanded the Lycians in the War of Troy.

484. *Tres Antenoridas.* Whose Names are

recorded by Homer, II. XI. 59. Polybus, Agenor, and Acamas.

485. *Idæumque.* Idæus was Priam's Charioteer, II. XXIV. 470.

494. *Laniatum corpore toto Deiphobum.* Deiphobus

who had died in the Field of Battle, much lamented in the upper World: Whom when he beheld all together in a numerous Body he inly groaned; *particularly when he saw* Glaucus, Medon, Therfilochus, the three Sons of Antenor, and Polybœtes consecrated to Ceres, and Idæus still handling his Chariot, still his Armour. The Ghosts in Crouds around him stand on Right and Left. Nor are they satisfied with seeing him once: They are fond to detain him longer and longer, come into close Conference with him, and learn the Reasons of his coming. But so soon as the Grecian Chiefs and Agamemnon's Battalions saw the Heroe, and his Arms gleaming through the Shades, they quaked with huge Dismay. Some turned their Backs, as *when* they fled once to their Ships; some raise their slender Voices; the Scream *just* begun dies in their gasping Throats.

And here he spies Deiphobus, the Son of Priam, mangled in every Limb, his Face all cruelly torn, his Face and both his Hands, his Temples slashed, his Ears cropped, and his Nostrils slit with a hideously deformed Wound. Thus he hardly knew him quaking *for fear of being discovered*, and seeking to hide his ghastly Scars; and *thus* he first accosts him with well-known Accents: Deiphobus, great in Arms, sprung from Teucer's noble Blood, who could choose to inflict *on you* such Cruelties? Or who was allowed such Power over you? To me, in that last Night, a Report was brought that you, tired with the vast Slaughter of the Greeks, had fallen at last on a Heap of mingled Carcases. Then with my own Hands I raised to you an empty Tomb on the Rhœtean Shore, and thrice with loud Voice I invoked your Manes. Your Name and Arms possess the Place. Your Body, my Friend, I could not find, and, at my Departure, deposite in thy native Land. And upon this the Son of Priam: Nothing, my Friend, has been omitted by you: You have discharged every Duty to Deiphobus, and to the Shadow of a Corpse. But my own *unhappy* Fate, and the cursed

N O T E S.

Deiphobus was the Son of Priam, and married Helen after Paris's Death. What the Poet here says of his Body being thus cruelly mangled is agreeable to what we read in *Diclys Cretensis*, Lib. V. Menelaus Deiphobum, quem, post Alexandri interitum, Helenæ matrimonium intercepisse, supra docuimus, exestis primo auribus, brachiisque ablatis, dein naribus, ad po-

sternum truncatum omni ex parte, sedatumque summo cruciatu necat. And here we may observe, that Virgil's Representation of Deiphobus's mangled Phantom is according to the Philosophy of Plato; who teaches that the Dead retain the same Marks and Blemishes in their Bodies which they had when alive.

510. *Funeris umbris.* I take *funeris* here, with

*Sed mea fata, et exitiale
scelus Lacænæ Helenæ
mergere me his malis : il-
la reliquit hæc monumen-
ta. Namque novisti, ut
egerimus supremam noctem
Trojæ inter falsa gau-
dia, et est necesse te ni-
mum meminisse hanc, cum
fatalis equus venit saltu
super ardua Pergama, et
gravis attulit armatum
peditem in alvo. Illa,
(Hælena) simulans cho-
rum, ducebat Phrygiæ
feminas Evantes circum
Orgia : ipsa media tene-
bat ingentem flammam, et
vocabat Danaos ex sum-
mâ arce. Tum infelix
thalamus habuit me con-
fectum curis, gravatum-
que somno, dulcisque et
alta quies, similimaque
placidæ morti, preffit me
jacentem. Interea egregia
uxor Helena emovet om-
nia arma tectis, et sub-
duxerat fidum enssem meo
capiti. Vocat Menelaum
intra tecta, et pandit li-
mina. Scilicet sperans id
fore magnum munus a-
manti marito, et sic fa-
mam veterum malorum
posse extinguere. Quid
moror te ? irrumpunt tha-
lamo : Ulysses Æolides,
hortator scelerum, adli-
tur comes his una. Dî,
instaurate talia Graiis, si
reposito pœnas pio ore.
Sed age, Æneæ, fare
vicissim, qui casus attu-
lerint te vivum huc : ve-
niste actus erroribus pel-
agi ? an monitu Divûm ?
an quæ alia fortuna fatigat te, ut adires has tristes domos sine sole, hæc turbida loca ? Hac vice
sermonum Aurora, vecta roseis quadrigis, jam trajecerat medium axem ætherio cursu, et fors trabe-
rent omne tempus datum per talia colloquia :*

*Sed me fata mea, et scelus exitiale Lacænæ
His mergere malis : illa hæc monumenta reliquit.
Namque ut supremam falsa inter gaudia noctem
Egerimus, nosti, et nimium meminisse necesse est,
Cum fatalis equus saltu super ardua venit 515
Pergama, et armatum peditem gravis attulit alvo.
Illa chorum simulans, Evantes Orgia circum
Ducebat Phrygiæ : flammam media ipsa tenebat
Ingentem, et summâ Danaos ex arce vocabat.
Tum me, confectum curis, somnoque gravatum,
Infelix habuit thalamus, preffitque jacentem 521
Dulcis et alta quies, placidæque simillima morti.
Egregia interea conjux arma omnia tectis
Emovet, et fidum capiti subduxerat enssem ;
Intra tecta vocat Menelaum, et limina pandit. 525
Scilicet id magnum sperans fore munus amanti,
Et famam extinguere veterum sic posse malorum.
Quid moror ? irrumpunt thalamo : comes additur
unâ*

*Hortator scelerum Æolides. Dî, talia Graiis
Instaurate, pio si pœnas ore reposco. 530*

*Sed te qui vivum casus, age fare vicissim,
Attulerint. Pelagine venis erroribus actus,
An monitu Divûm ? an quæ te Fortuna fatigat,
Ut tristes sine Sole domos, loca turbida adires ?*

*Hac vice sermonum roseis Aurora quadrigis 535
Jam medium ætherio cursu trajecerat axem ;
Et fors omne datum traherent per talia tempus :*

Sed

NOTES

with *La Rue*, for the Corpse or dead Body itself.
As the Word is also used, *Æn. IX. 491.*

— *Quæ nunc artus, avulsæque membra,
Et funus lacerum tellus habet ?*

524. *Capiti subduxerat enssem.* The ancient
Warriors were wont to lay their Swords under
their Pillows when they went to Sleep.

529. *Æolides.* This is a reproachful Name
given to *Ulysses*, which insinuates that he was

not the Son of *Laertes*, but of *Sisyphus*, the
Son of *Æolus*, with whom his Mother *Anti-
clea* is said to have been intimate.

535. *Aurora quadrigis medium trajecerat ax-
em.* *Servius* explains this to mean Midnight,
when the Sun descended here by *Aurora*, has fi-
nished the Half of his Course in the lower
Hemisphere ; and there is the same Distance
of Time to his rising on the other Hemisphere,

as

curfed Wickednefs of Helen, plunged me in thefe Woes: She hath left me thefe Monuments *of her Love*. For how we paffed that laft Night amidft falfe *ill-grounded* Joys you know, and muft needs remember but too well; when the fatal Horfe came bounding over our lofty Walls, and pregnant brought armed Infantry in its Womb. She, pretending to *celebrate a mingled Dance*, led her Train of Phrygian Matrons yelling around the Orgies: Herfelf in the midft *of them* held a large flaming Torch, and called to the Greeks from the lofty Tower. I, at that Time being oppreffed with Care, and overpowered with Sleep, was lodged in my unfortunate Bed-chamber, *where* Reft, balmy, profound, and the perfect Image of a calm peaceful Death preffed me as I lay. Mean while my incomparable Wife removes all Arms from my Palace, and had withdrawn my trufted Sword from my Head: She calls Menelaus into the Palace, and throws open the Gates. Hoping, no doubt, that would be a mighty Favour to her amorous Husband, and that thus the Infamy of her former wicked Deeds might be extinguifhed. In fhort, they burft into my Chamber: That Traitor of Æolus's Race, the Promoter of Villainy, is joined in Company with them. Ye Gods requite thefe Cruelties to the Greeks, if I fupplicate Vengeance with pious Lips. But come now in your Turn, fay what Adventure hath brought thee *hither* alive. Come you driven by the Errors of the Main, or by the Direction of the Gods? Or what Fortune ftimulates thee to vifit thefe dreary Manfions, troublous Regions, where the Sun never fhines?

In this Converfation the Sun in his rofy Chariot had now paffed the Meridian in his ethereal Courfe; and they perhaps would in this Manner have fpent the whole Time affigned them; but the Sibyl, his

N O T E S.

as from his fetting. But I choofe rather to take it, with *Ruæus* and others, for Mid-day. For underftanding which we are to obferve, that the Time appointed for performing the preliminary Rites, and vifiting the infernal Manfions, called here *datum tempus*, was a Day and two Nights, as we learn from *Plutarch's* Treatife concerning the Genius of *Socrates*. Now *Æneas* had fpent the Night before his Defcent to Hell in offering Sacrifices to *Pluto*, Verfe 252.

Tum Stygio Jovi nocturnas inchoat aras.
He entered on his Journey next Morning about Sun-rifing, Verfe 255.

Ecce autem primi sub lumina solis et ortus.

And now, having travelled through fo many different Regions, he may well be allowed to have fpent the Half of a Day, referving the Evening and Part of the following Night for a Survey of the *Elyfian* Fields; and thus he will return to his Associates in the fecond Night after he had left them.

535. *Quadrigis*. The Morning is reprefented drawn by a Chariot with two Horfes; but here, being put for the Sun, ſhe is drawn in a Chariot with four Horfes.

Sed Sibylla comes admonuit, breviterque est affata eum: Ænea, nox ruit, nos ducimus horas flendo. Hic est locus, ubi via findit se in ambas partes. Est dextera pars, quæ tendit sub mœnia magni Ditis: hac iter est nobis ad Elysium; at læva pars exercet pœnas malorum, et mittit ad impia Tartara. Contra Deiphobus ait: magna sacerdos, ne sævi; discedam; explebo numerum, reddarque tenebris. Inostrum decus, i; utere melioribus satis. Est effatus hoc tantum, et in verbo torfit vestigia. Æneas respicit subito; et sub sinistrâ rupe vidit lata mœnia, circumdata triplici muro: quæ rapidus amnis Tartarus Phlegeton ambit torrentibus flammis, torquetque sonantia saxa. Est porta adversa, ingens, columnæque ex solido adamante, ut nulla vis virorum, non cœlicolæ ipsi valeant excindere eas ferro: ferrea turris stat ad auras: Tisiphoneque sedens, succincta eruentâ pallâ, exsomnis servat vestibulum noctisque diesque. Gemitus ceperunt exaudiri hinc, et sæva verbera sonare: tum stridor ferri, tractæque catenæ ceperunt exaudiri. Æneas constitit, exterritusque hausit strepitum. Ait, o virgo, effare, quæ facies scelerum est illic, quibus pœnis urgentur? quis tantus plangor ascendit ad auras? Tum vates est orsa loqui sic: inclyte dux Teucrorum, est fas nulli casto insistere sceleratum limen: sed Hecate ipsa, cum præfecit me Averniis lucis, docuit me pœnas Deorum, duxitque me per omnia. Cnossus Rhadamanthus habet hæc durissima regna, castigatque, auditque dolos; subigitque fateri, quæ quis apud superos, furto lætatus inani furto.

Sed comes admonuit breviterque affata Sibylla est: Nox ruit, Ænea: nos flendo ducimus horas. Hic locus est, partes ubi se via findit in ambas; 540 Dextera, quæ Ditis magni sub mœnia tendit; Hac iter Elysium nobis: at læva malorum Exercet pœnas, et ad impia Tartara mittit. Deiphobus contra: Ne sævi, magna Sacerdos; Discedam; explebo numerum, reddar tenebris. I decus, i, nostrum; melioribus utere fatis. 546 Tantum effatus, et in verbo vestigia torfit.

Respicit Æneas subito; et sub rupe sinistrâ Mœnia lata videt, triplici circumdata muro; Quæ rapidus flammis ambit torrentibus amnis 550 Tartareus Phlegeton, torquetque sonantia saxa. Porta adversa, ingens, solidoque adamante columnæ, Vis ut nulla virum, non ipsi excindere ferro Cœlicolæ valeant. Stat ferrea turris ad auras: Tisiphoneque sedens pallâ succincta cruentâ, 555 Vestibulum exsomnis servat noctesque diesque. Hinc exaudiri gemitus, et sæva sonare Verbera; tum stridor ferri, tractæque catenæ. Constitit Æneas, strepitumque exterritus hausit: Quæ scelerum facies? O Virgo, effare; quibusve 560 Urgentur pœnis? quis tantus plangor ad auras? Tum Vates sic orsa loqui: Dux inclyte Teucrum, Nulli fas casto sceleratum insistere limen: Sed me, cum lucis Hecate præfecit Averniis, Ipsa Deum pœnas docuit, perque omnia duxit. 565 Cnossus hæc Rhadamanthus habet durissima regna, Castigatque, auditque dolos; subigitque fateri, Quæ quis apud superos, furto lætatus inani, Distulit in feram commissa piacula mortem.

Continuò

N O T E S.

553. *Vis ut nulla, &c.* By this Virgil intimates that the Pains of Tartarus were ever-

lasting, and that neither Gods nor Men could release the Prisoners who were once condemned to.

his Companion put him in mind, and thus briefly spoke: Æneas, the Night comes on apace, *while* we waste the Hours in *vain* Laments. This is the Place where the Path divides in two; the Right, is what leads to great Pluto's Walls, by this our Way to Elysium lies: But the Left carries on the Punishments of the Wicked, and conveys to cursed Tartarus. On the other hand Deiphobus: Be not incensed, great Priests; I shall be gone; fill up the Number of *those disconsolate Ghosts among whom I dwell*, and be rendered back to my *former* Darkness. Pass on, pass on, thou Glory of our Nation; may you prove the Fates more kind. This much he spoke, and at the Word turned his Steps.

Æneas on a sudden looks back; and under a Rock on the Left sees spacious Prisons inclosed with a triple Wall; which Tartarean Phlegethon's rapid Flood environs with Torrents of Flame, and whirls roaring Rocks along. Fronting is a Gate of huge Dimensions, and Columns of solid Adamant, that no Strength of Men, nor the Gods themselves can with Steel demolish. An Iron Tower rises high; and *there* Tisiphone, a wakeful Fury, clad in a bloody Robe, sits to watch the Gate both Night and Day. Hence Groans are heard; the cruel Lashes resound; the grating too of Iron, and *Clank* of dragging Chains. Æneas stopped short, and startling listened to the Din. What Scenes of Guilt *are these*, O Virgin, say; with what Pains are they chastened? What hideous yelling *ascends* to the Skies? Then thus the Prophetess began: Renowned Leader of the Trojans, no holy Person is allowed to tread the cursed Threshold: But Hecate, when she set me over the Groves of Avernus, taught me herself the Punishments appointed by the Gods, and led me through all. Cretan Rhadamanthus possesses these ruthless Realms, examines and punishes Frauds; and forces every one to confess what Crimes committed in the upper World he had left *unattended* till the late Hour of Death, hugging himself in secret Crimes

N O T E S.

to that Place of Torment. This is exactly conformable to Plato's Doctrine.

566. *Rhadamanthus*. Was the Brother of *Minos*, King of *Crete*, both of them Sons of *Jupiter* by *Europa*.

568. *Furto inani*. All secret clandestine

Acts of Vice go under the Name of *furtum*, *Theft*. Thus *Mars's* Adulteries are called *dulcia furta*, *sweet Thefts*. The Epithet *inani*, *unprofitable*, *unavailing*, because in however great Secrecy committed they were known to the Gods.

Continuò Tisiphone ultrix, accincta flagello, quatit fontes insultans; intentansque torvos angues sinistrâ manu, vocat sæva agmina sororum. Tum demum sacræ portæ, stridentes horrifono cardine, panduntur. Cernis, qualis custodia, sedeat vestibulo? quæ facies servet limina? servior hydra, immanis quinquaginta atris hiatibus, habet sedem intus: tum Tartarus ipse patet bis tantum in præceps, tenditque sub umbras, quantus est suspectus ad ætherium Olympum Cœli. Hic antiquum genus terræ, Titania pubes, dejecti fulmine, volvuntur in imo fundo. Hic vidi et geminos Aloidas, immania corpora: qui sunt aggressi rescindere magnum cælum manibus, detrudereque Jovem superis regnis. Vidi et Salmonea dantem crudeles poenas, dum imitatur flammam Jovis, et sonitus Olympi. Hic, in vectus quatuor equis, et quassans lampada, ibat ovans per populos Graiorum, perque urbem mediæ Elidis, poscebatque honorem Divorum sibi: demens! qui simulaverat nimbos, et fulmen non imitabile, ære et cursu cornipedum equorum. At omnipotens pater Jupiter contorsit telum inter densa nubila (ille non contorsit faces, nec lumina funea tædis) adigitque eum præcipitem immani turbine. Nec non et erat copia cernere Tityon, alumnum omniparentis terræ:

Continuò fontes ultrix accincta flagello 570
Tisiphone quatit insultans; torvosque sinistrâ
Intentans angues, vocat agmina sæva sororum.
Tum demum horrifono stridentes cardine sacræ
Panduntur portæ. Cernis, custodia qualis
Vestibulo sedeat? facies quæ limina servet? 575
Quinquaginta atris immanis hiatibus Hydra
Sævior intus habet sedem. Tum Tartarus ipse
Bis patet in præceps tantum, tenditque sub umbras,
Quantus ad ætherium Cœli suspectus Olympum.
Hic genus antiquum terræ, Titania pubes, 580
Fulmine dejecti, fundo volvuntur in imo.
Hic et Aloidas geminos, immania vidi
Corpora; qui manibus magnum rescindere cælum
Aggressi, superisque Jovem detrudere regnis.
Vidi et crudeles dantem Salmonea poenas, 585
Dum flammam Jovis, et sonitus imitatur Olympi.
Quatuor hic in vectus equis, et lampada quassans,
Per Graiûm populos, mediæque per Elidis urbem,
Ibat ovans, Divûmque sibi poscebat honorem;
Demens! qui nimbos, et non imitabile fulmen 590
Ære, et cornipedum cursu simularat equorum.
At pater omnipotens densa inter nubila telum
Contorsit (non ille faces, nec funea tædis
Lumina) præcipitemque immani turbine adigit.
Nec non et Tityon Terræ omniparentis alumnum
Cernere

NOTES.

571. *Quatit insultans.* The Construction may be *insultans fontes*, as well as *quatit fontes*; for *insulto* often governs the Accusative; as Sallust says, *Multos à pueritia bonos insultaverat.*

572. *Agmina sæva sororum.* The Furies are commonly reckoned but three in Number, *Tisiphone, Alesto, Megæra*; but they may be called *agmina*, *Troops*, either on account of their complicated Rage; or perhaps, as *La Rue* conjectures, these three were the principal Ones, and had Numbers of others in Subordination to them.

573. *Tum demum horrifono, &c.* This Verse is finely imitated by *Milton*;

—On a sudden open fly
With impetuous recoil, and jarring Sound
Th' infernal Doors; and on their Hinges grate
Harsh Thunder. Par. Lost, B. XI. 879.

579. *Ætherium Olympum Cœli.* Signifies the highest Pinacle of Heaven, where the Gods sat enthroned.

580. *Titania pubes.* The Race of the *Titans*, i. e. the Giants, who were the Sons of *Titan* and the Earth.

582. *Aloidas.*

Crimes of no Avail. Forthwith avenging Tisiphone, armed with her Whip, scourges the Guilty with cruel Insult, and in her Left-hand shaking them over her grim Snakes, calls to her Aid the fierce Troops of her Sister-Furies.

Then at length the cursed Gates, grating on their dreadful-sounding Hinge, are thrown open. See you what kind of Watch sits in the Entry? What Figure guards the Gate? Huge *overgrown* Hydra, more fell, with fifty black gaping Mouths, has her Seat within. Then Tartarus itself sinks deep down, and extends towards the Shades twice as far as is the Prospect upwards *from the Earth* to the ethereal Throne of Heaven. Here Earth's ancient Progeny, the young Titanian Brood, hurled down with Thunderbolts, welter in the profound Abyss. Here too I saw the two Sons of Aloeus, gigantic Bodies; who attempted with *impious* Hands to overturn the spacious Heavens, and thrust down Jove from his exalted Kingdom. Salmoneus likewise I beheld suffering Punishment inflexibly severe, for having imitated Jove's flaming Bolts, and the *awful* Sounds of Heaven. He, drawn in his Chariot by four Horses, and brandishing a Torch, rode triumphant through the Nations of Greece, and the midst of the City Elis, and claimed to himself the Honour of the Gods: Infatuate! who, with brazen Wheels, and the prancing of his Horn-hoofed Steeds, would needs counterfeit the Storms and inimitable Thunder. But the almighty Father amidst the thick Clouds threw a Bolt (not Brands nor Torches he, with smoaky Light) and hurled him down headlong in a vast *fiery* Whirlwind. *Here* too you might have seen Tityus, the Foster-child of all-bearing

ing

N O T E S.

582. *Aloidas*. The two Giants, *Otus* and *Ephialtes*, whom *Neptune* begat on *Iphimedia*, the Wife of *Aloeus*. *Homer* makes them nine Cubits broad and nine Ells high when they were but in the ninth Year of their Age. See the Explication of this Fable in *Banier's Mythology*.

585. *Salmoneus*. Salmoneus was the Son of *Æolus*, not he who was King of the Winds, but another of the Name who reigned in *Elis*. He framed a Bridge of Brass, over which he drove his Chariot, impiously boasting, that by the rattling of the Wheels, and prancing of his Horses Hoofs, he imitated the Thunder of *Olympian Jove*, who was highly honoured at *Elis*. At the same time, to

counterfeit his Lightning, he hurled flaming Torches at his Subjects, ordering every one to be put to Death at whom he brandished his Torch.

585. *Dantem poenas*. The Reason of this Phrase is because *poena* properly signifies *Satisfaction*.

595. *Tityon*. Tityus was the Son of *Jupiter* and *Elara*. When *Jupiter* found his Mother with Child by him, he shut her up in the Bowels of the Earth for fear of *Juno*; whence *Tityus* issuing forth in a gigantic Form, was deemed to be the Son of the Earth. Therefore *Virgil* calls him *alumnus terræ*, Earth's Foster-child; for offering Violence to *Latona*, *Apollo*, shot him to Death with

cui corpus porrigitur per novem tota jugera ; immanisque vultus, tundens immortale jecur, visceraque secunda pœnis adunco rostro, rimaturque ea epulis, habitatque sub ejus alto pectore : nec ulla requies datur fibris semper renatis. Quid memorem Lapithas, Ixiona, Pirithoumque ? super quos atra flix, jam jam lapsura, assimilique cadenti innuinet. Aurea fulcra lucent altis genialibus toris, epulæque paratæ ante ora regifico luxu : maxima furiarum accubat juxta, et prohibet eos contingere mensas manibus, exurgitque attollens faciem, atque intonat ore. Hic sunt illi, quibus fratres erant invisi, dum vita manebat, parentisve pulsus, et fraus innexa clienti ; aut qui soli incubuere divitiis repertis, nec possere partem earum suis, quæ est maxima turba ; quique fuerunt cæsi ob adulterium, quique secuti impia arma, nec veriti fallere dexteras dominorum, inclusi hic expectant pœnam. Ne quære doceri quam pœnam, aut quæ forma, fortunæve meritis viros. Alii volunt ingens saxum, alique pendens districti radiis rotarum.

Cernere erat: per tota novem cui jugera corpus 596
 Porrigitur ; rostroque immanis vultus adunco
 Immortale jecur tundens, secundaque pœnis
 Viscera, rimaturque epulis, habitatque sub alto
 Pectore : nec fibris requies datur ulla renatis. 600
 Quid memorem Lapithas, Ixiona, Pirithoumque?
 Quos super atra flix jam jam lapsura, cadentique
 Imminet assimilis. Lucent genialibus altis
 Aurea fulcra toris, epulæque ante ora paratæ
 Regifico luxu. Furiarum maxima juxta 605
 Accubat, et manibus prohibet contingere mensas ;
 Exurgitque facem attollens, atque intonat ore.
 Hic, quibus invisi fratres, dum vita manebat,
 Pulsatusve parens, et fraus innexa clienti ;
 Aut qui divitiis soli incubuere repertis, 610
 Nec partem posuere suis ; quæ maxima turba est :
 Quique ob adulterium cæsi, quique arma secuti
 Impia, nec veriti dominorum fallere dexteras ;
 Inclusi pœnam expectant. Ne quære doceri
 Quam pœnam, aut quæ forma viros fortunæve
 meritis. 615
 Saxum ingens volvunt alii, radiisque rotarum
 Districti

N O T E S.

his Arrows. Homer describes him of the same Dimensions, and has him punished in Tartarus after the same Manner with Virgil, *Odys. XI.* 576. The Moral of this and the other Fables here mentioned, is finely explained by Lucretius, *Lib. III.* 991.

Aque ea nimirum quæcunque Acherontic profundo

Proditæ sunt esse, in vita sunt omnia nobis, &c.
 For the Sake of the English Reader I shall give the Passage in Mr. Dryden's Translation.

*The dismal Tales that Poets tell
 Are verified on Earth, and not in Hell ;
 No Tantalus looks with a fearful Eye,
 Or dreads the impending Rock to crush him
 From on high.*

*No Tityus, torn by Vultures, lies in Hell,
 Nor could the Lohes of his rank Liver swell
 To that prodigious Mass, for their eternal
 Meal.*

*But he's the Tityus, who, by Love oppress'd,
 Or tyrant Passion preying on his Breast,
 And ever anxious Thoughts, is robb'd of
 Rest.*

*The Sisyphus is he, whom Noise and Strife
 Seduce from all the soft Retreats of Life,
 To vex the Government, disturb the Laws ;
 Drunk with the Fumes of popular Applause,
 He courts the giddy Crowd to make him great,
 And sweats, and toils in vain, to mount the
 sovereign Seat.*

*For still to aim at Pow'r, and still to fail,
 Ewer to strive, and never to prevail,
 What is it but, in Reason's true Account,
 To heave the Stone against the rising Mount ?*
 601. *Lapithas, Ixiona. The Lapithæ were
 a People in Thessaly of dissolute Morals, over
 whom reigned Ixion, the Son of Phlegyas,
 admitted to intimate Friendship with Jupiter
 in*

ing Earth: Whose Body is extended over nine whole Acres, and a huge Vultur with her hooky Beak pouncing his immortal Liver and Bowels, the fruitful Source of Punishment, rummages them for her *everlasting* Meal, and dwells in the deep Recesses of his Breast; nor is any Respite given to his Fibres still springing up afresh. Why should I mention the Lapithæ, Ixion, and Pirithous, over whom hangs a black flinty Rock every Moment threatening to tumble down, and seeming to be actually falling? Golden Pillars supporting lofty genial Couches shine, and full in their View Banquets furnished out with regal Magnificence; *while* the Chief of the Furies sits by them, and debars them from touching the Provisions with their Hands; and *when they attempt it* starts up, lifting her Torch on high, and thunders over them with her Voice. Here are those who, while Life remained, had been at Enmity with their Brothers, had beaten a Parent, or wrought Deceit against a Client; or who alone brooded over their acquired Wealth, nor assigned a Portion to their own, which Class is the most numerous: Those too who were slain for Adultery, who joined in impious Wars, nor made any Scruple to violate the Faith they had plighted to their Masters; *all these*, shut up in *those* *doleful* Prisons, await their Punishment. But what kind of Punishment seek not to be informed, in what Shape of *Misery*, or in *what* *piteous* State they are involved. Some roll a huge *unweildy* Stone, and hang fast bound to the Spokes of Wheels.

There

NOTES.

in Heaven, which he forfeited by attempting to debauch *Juno*. But *Jupiter*, knowing his Intention, substituted a Cloud in the Room of the Goddess, and contented himself at first with dismissing *Ixion* from the Court of Heaven, and degrading him again to Earth. But *Jupiter* understanding that the Fool made his Boast every where that he had been honoured with *Juno's* Bed, hurled him down to *Tartarus*, where he ordered *Mercury* to bind him to a Wheel stuck round with Serpents, which he was doomed to turn without Intermission.

601. *Pirithoumque*. Pirithous was the Son of *Ixion*. See the Note on Verse 122.

609. *Pulsatusve parens*. The Crime of Parricide is so horrid and unnatural, that he would not suppose any of the human Race guilty of it, but puts the Case only of those who had beaten a Parent.

609. *Fraus innexa clienti*. Who had twisted or wove Arts of Deceit against a Client, whose Claim to the Faith and Protection of his Patron was reckoned sacred among the *Romans*, like that of a Child from a Parent. Hence among the Laws of the twelve Tables it was enacted, If any Patron shall defraud his Client, let him be accursed; *Patronus, si Clienti fraudem fecerit, sacer esto*.

615. *Quæ forma, fortunave merfit*. *Servius* understands by *forma* the Form or Rule of Justice. I have given that Sense of the Expression, which agrees best with what follows. *Fortuna merfit*, I take to be the same as *in qua fortuna merguntur*. Dr. Trapp explains *fortuna* to mean the Sentence of the Judge, but by what Authority I know not.

Infelix Theseus sedet, sedebitque in æternum; miserimusque Phlegyas admonet omnes, et testatur per umbras magnâ voce; dicens, moniti discite justitiam, et non temnere Divos. Hic vendidit patriam auro, imposuitque potentem dominum; fixit atque refixit leges pretio. Hic invasit thalamum natæ, vetitosque hymenæos: omnes sunt ausi immane nefas, potitque auso. Si sint mihi centum linguæ, centumque ora, et ferrea vox, non possim comprehendere omnes formas scelerum, et percurrere omnia nomina pœnarum. Ubi longæva sacerdos Phœbi dedit hæc dicta, ait, sed jam age, carpe viam, et perface susceptum munus; acceleremus. Conspicio mœnia educata in caminis Cyclopum, atque portas adverso fornice, ubi Di jubeat nos deponere prœcepta dona. Dixerat: et pariter gressi per opaca viarum, corripiunt medium spatium, propinquantque foribus. Æneas occupat aditum, spargitque corpus recenti aquâ, fixitque ramum in adverso limine. His demum exactis, munere perfacto Divæ Proserpinæ, devenere lætos locos, et amœna vireta, beatasque sedes fortunatorum nemorum. Hic largior æther vestit campos, et purpureo lumine:

Districti pendent. Sedet, æternumque sedebit
Infelix Theseus: Phlegyasque miserimus omnes
Admonet, et magnâ testatur voce per umbras:
Discite justitiam moniti, et non temnere Divos. 620
Vendidit hic auro patriam, dominumque potentem
Imposuit; fixit leges pretio, atque refixit.
Hic thalamum invasit natæ, vetitosque Hymenæos:
Ausi omnes immane nefas, ausoque potiti.
Non, mihi si linguæ centum sint, oraque centum,
Ferrea vox, omnes scelerum comprehendere formas,
Omnia pœnarum percurrere nomina possim.

Hæc ubi dicta dedit Phœbi longæva sacerdos,
Sed jam age, carpe viam, et susceptum perface munus;
Acceleremus, ait: Cyclopum educata caminis 630
Mœnia conspicio, atque adverso fornice portas:
Hæc ubi nos prœcepta jubent deponere dona.
Dixerat: et pariter gressi per opaca viarum,
Corripiunt spatium medium, foribusque propinquant.

Occupat Æneas aditum, corpusque recenti 635
Spargit aquâ, ramumque adverso in limine figit.

His demum exactis, perfecto munere Divæ,
Devenere locos lætos, et amœna vireta,
Fortunatorum nemorum sedesque beatas.
Largior hinc campos æther, et lumine vestit 640
Purpureo:

NOTES.

617. *Sedet æternumque sedebit.* How this is consistent with what is said above of *Theseus's* having returned from Hell, see in the Note on Verse 122.

618. *Phlegyasque, &c.* Phlegyas was the Father of *Ixion*, and King of the *Lapithæ*: His Daughter *Coronis* was ravished by *Apollo*, and he in Revenge burnt his Temple, for which Impiety the God thrust him down to *Tartarus*.

620. *Discite justitiam moniti.* This is the great Moral of all those infernal Punishments, that the Example of them might deter from Vice, and stimulate to Virtue. It has been objected however, that *Virgil* makes *Phlegyas*

deliver this Admonition, or Sermon, as they call it, preposterously, and out of Season, since his Audience could not be the better for it, there being no Room left for their Repentance. But not to enter here on that Question, whether *Virgil*, *Plato*, or any of the Ancients, taught that the Punishments of the other World were absolutely eternal, on which the Objection turns; this much at least may be said, that if it was of no Profit to the Ghosts in *Tartarus*, it may however be useful to those who are clothed with Flesh and Blood, to whom it is communicated by the Poet, and for whom, no doubt, it was designed; only he gives it the greater Weight and

There sits, and to Eternity shall sit, the unhappy Theseus : And Phlegyas most wretched is a Monitor to all, and with loud Voice proclaims through the Shades : “ Warned by my Example learn Righteousness, and not to condemn the Gods.” One sold his Country for Gold, and imposed on it a domineering Tyrant ; made and unmade Laws for Money. Another invaded his Daughter’s Bed, and joined himself to her in unlawful Wedlock : All of them boldly dared some heinous Crime, and accomplished what they dared. Had I an hundred Tongues, an hundred Mouths, and Iron Lungs, I could not comprehend all the Species of their Crimes, nor enumerate the Names of all their Punishments.

When the aged Priests of Phœbus had uttered these Words, she adds : But come now set forward, and finish the Task you have undertaken : Let us haste on. I see the Walls of Pluto wrought in the Forges of the Cyclops, and the Gates with their Arch full in our View, where our Instructions enjoin us to deposite this our Offering. She said, and, with equal Pace advancing through the gloomy Path, they speedily traverse the intermediate Space, and approach the Gates. Æneas springs forward to the Entry, sprinkles his Body with fresh Water, and fixes the Bough in the fronting Portal.

Having finished these Rites, and performed the Offering to the Goddess, they came at length to the Regions of eternal Joy, delightful green Retreats, and blessed Abodes in Groves, where Happiness abounds. Here the Air they breathe is freer and more enlarged, and clothes the Fields with radiant Light : *Here the happy Inhabi-*

N O T E S.

and Solemnity, by putting it in the Mouth of a guilty Wretch pining under the severe Sentence of the Gods, than if he had delivered it in his own Person.

622. *Fixit leges.* Enacted Laws, a Metaphor borrowed from the Roman Custom of engraving their Laws on Tables of Brass, and fixing them up in a publick Place to the View of all the People. And therefore when those Laws were abrogated, they were said *resigi*, to be unfixed or taken down.

624. *Ausque potius.* Dr. Trapp thinks *ausp* here may be for *præmio ausi*, by way of Sarcasm, *they have their Reward*, meaning now in Hell. But the Sense commonly given is

much easier, and besides contains this Moral, that however successful Men are in Villainy, they are not the less odious to the Gods.

629. *Suscepit perficere munus.* By these Words some understand *finish the Offering you have undertaken*, making it refer to the Offering of the golden Bough which Æneas was to deposite in Proserpine’s Palace. In which Sense the Word occurs, Verse 637. *Perfesto munere Divæ.*

630. *Cyclopum*, &c. See the Note on Æn. III. 569. To the Cyclops is ascribed the Art of forging Iron, and fortifying Cities. So that the Expression denotes these Walls to have been of Iron, and strongly fortified.

incolæ nôruut suum solem, suaque sidera. Pars exercent membra in gramineis palæstris, contendunt ludo, et luctantur fulvâ arenâ: pars plaudunt choreas pedibus, et dicunt carmina. Nec non Orpheus Threicius sacerdos, cum longâ veste, obloquitur septem discrimina vocum numeris: pulsatque eadem jam digitis jam eburno pectine. Hic est antiquum genus Teucri, pulcherrima proles, magnanimi heroes, nati melioribus annis; Ilusque, Assaracusque, et Dardanius auctor Trojæ. Miratur procul arma, inanesque currus virorum. Hastæ stant defixæ terrâ, equique soleni pascuntur passim per campos: quæ gratia curruum, armorumque fuit viris, quæ cura pascere nitentes equos; eadem cura sequitur eos repositos tellure. Ecce conspiciat alios, dextrâ lævâque, vescentes per herbam, canentesque lætum Pæana choro, inter odoratum nemus lauri: unde superne plurimus amnis Eridani volvitur per silvam. Hic est manus eorum, qui sunt passi vulnera pugnando ob patriam: quique fuerunt casti sacerdotes, dum vita manebat: quique fuerunt pii vates, et fuerunt locuti digna Phæbo: aut qui excoluere vitam per inventas artes; quique fecere alios memores sui merendo: tempora cinguntur omnibus his niveâ vittâ. Quos circumfusus Sibylla est affata sic, Musæum ante omnes; nam plurima turba habet hunc medium,

Purpureo: Solemque suum, sua sidera norunt.
 Pars in gramineis exercent membra palæstris;
 Contendunt ludo, et fulvâ luctantur arenâ:
 Pars pedibus plaudunt choreas, et carmina dicunt.
 Nec non Threicius longâ cum veste sacerdos 645
 Obloquitur numeris septem discrimina vocum:
 Jamque eadem digitis, jam pectine pulsât eburno.
 Hic genus antiquum Teucri, pulcherrima proles,
 Magnanimi heroes, nati melioribus annis;
 Ilusque, Assaracusque, et Trojæ Dardanus auctor.
 Arma procul, currusque virûm miratur inanes.
 Stant terrâ defixæ hastæ, passimque soluti
 Per campos pascuntur equi. Quæ gratia currûm,
 Armorumque fuit vivis, quæ cura nitentes
 Pascere equos; eadem sequitur tellure repositos. 655
 Conspectis, ecce, alios dextrâ lævâque per herbam
 Vescentes, lætumque choro pæana canentes,
 Inter odoratum lauri nemus: unde superne
 Plurimus Eridani per silvam volvitur amnis.
 Hic manus, ob patriam pugnando vulnera passi; 660
 Quique sacerdotes casti, dum vita manebat;
 Quique pii vates, et Phœbo digna locuti;
 Inventas aut qui vitam excoluere per artes;
 Quique sui memores alios fecere merendo:
 Omnibus his niveâ cinguntur tempora vittâ. 665
 Quos circumfusus sic est affata Sibylla,
 Musæum ante omnes; medium nam plurima turba
 Hunc

NOTES.

645. *Longâ cum veste.* Orpheus is represented in a long Robe, both as a Priest and Medicin, both those Characters being thus distinguished in ancient Times.

646. *Obloquitur numeris, &c.* He speaks in Numbers the seven Distinctions of Sounds, or the seven Notes of Music. *Obloquitur* expresses the Perfection of his Music, since the nearer it comes to the Voice it is the more perfect.

646. *Septem discrimina vocum.* Because the Harp or Lyre was furnished at first only with seven Strings, to which two were added afterwards.

650. *Ilusque, &c.* These were the first Kings of Troy, from whom Virgil all along makes the Romans to be descended. *Ilus* and *Assaracus* were the Sons of *Tros*, who was the Son of *Erichthonius*, whose Father was *Dardanius*, the Son of *Jupiter* and *Elestra*.

658. *Superne.* Servius understands by *superne*, upward, to the upper World; but as we have only his bare Word for it, I choose rather to take it in the common Acceptation, unde denoting the Place in general, and *super-*
 ne

Inhabitants know their own Sun, and their own Stars. Some exercise their Limbs on the grassy Plains; in Sports contend, and wrestle on the yellow Sand: Some beat Harmony in the mingled Dances, and sing Hymns. *Orpheus* too, the Thracian Priest, in his long Robe warbles in melodious Lays the seven distinguished Notes of *Musick*: And now strikes the same with his Fingers, now with his Ivory Quill. Here is *Teucer's* ancient Race, a most illustrious Line, magnanimous Heroes, born in happier Times, *Ilus*, *Assaracus*, and *Dardanus* the Founder of *Troy*. From far he views with Wonder the Arms and empty Chariots of the Chiefs. Their Spears stand fixed in the Ground, and up and down their Horses feed at large throughout the Plain. The same Fondness they had when alive for Chariots and Arms, the same Concern for training up shining Steeds, follows them deposited under the Earth.

Lo he views others on the Right and Left feasting upon the Grass, and singing joyous Hymns to *Apollo* in Confort, amidst a fragrant Grove of *Laurel*: Whence from on high the River *Eridanus* rolls in copious Streams through the Wood. Here is a Band made up of those who sustained Wounds in fighting for their Country; Priests who preserved themselves pure and holy, while the Temptations of Life remained; pious Poets, who sung in Strains worthy of *Apollo*; those who improved human Life by the Invention of Arts; and who by their worthy Deeds made others remember them with Gratitude: All these have their Temples crowned with a Snow-white Fillet. Whom gathered around the Sibyl thus addressed, and *Musæus* chiefly; for a numerous Croud has him in their

N O T E S.

ne the Quality of the Ground being raised high.

662. *Pii vates*. *Vates* signifies either Prophets or Poets, who all pretended to be inspired, and were therefore called *vates*, Prophets. The ancient Poets were the only Divines who taught the Knowledge of the divine Nature, and delivered the sublime Doctrines of Religion in Verse. Hence the Expression *Pœbo digna locuti*, who taught such useful Doctrines of Religion and Morality as were worthy of the God to whose Inspiration they laid claim.

664. *Quique sui memores*, &c. This Head includes all who have been public-spirited, Lovers of their Country, and the common

Benefactors of Mankind; for whom *Cicero* says a peculiar Place is reserved in Heaven. *Sed quo sis, Africane, alacrior ad tutandam rempublicam, sic habeto: omnibus qui patriam conservarint, adjuverint, auxerint, certum esse in cælo definitum locum, ubi beati ævo sospitantes fruuntur*, &c. *Som. Scip.*

667. *Musæum ante omnes*. *Musæus* was the Disciple of *Orpheus*, some say his Son; others make him the Son of *Eumolpus*. We know little more of him, but that he was an *Athenian*, and a heroic Poet, who flourished under the Reign of *Cecrops* the Second, a considerable Time before the Destruction of *Troy*. Some Fragments of Verses are extant under his Name, which

atque suspicit eum exstantem altis humeris: felices animæ, tuque, optime vates, dicite; quæ regio, quis locus habet Anchisen? venimus ergo illius, et tranavimus magnos annes Erebi. Atque ita heros reddidit responsum huic paucis verbis: est certa domus nulli nostrum: habitamus opacis lucis, incolimusque toros riparum: et prata recentia rivis: sed, si ita voluntas fert corde, vos superate hoc jugum, et jam sistam vos in facili tramite. Dixit: et tulit gressum ante eos, desuperque ostentat nitentes campos: dehinc linquunt summa cacumina. At pater Anchises lustrabat animas penitus inclusas virenti convalle, iturasque ad superum lumen, recolens eas studio: forteque recensabat omnem numerum suorum, carosque nepotes, fataque fortunæque virorum, moreque, manusque. Iste, ubi vidit Ænean tendentem cursum adversum per gramina, alacris tetendit utraque palmas: lacrymæque fuerunt effusæ genis, et vox excidit ore: venisti tandem; tuaque pietas, expectata mihi parenti, vicit durum iter huc! Nate, datur mihi tueri tua ora, et audire et reddere notas voces! Sic equidem dinumerans tempora ducebam animo, rebarque esse futurum: nec mea cura fefellit me. Per quas terras, et per quanta æquora accipio te esse ventum! quantis periculis jactatum, nate! Quam metui, ne regna Libyæ nocerent tibi quid; Autem ille ait: genitor, tua, tua tristis imago, occurrens sæpius, adegit me tendere ad hæc limina. Classis stant Tyrrheno sale. Genitor, da jungere dextram, da: neque subtrabe te nostro amplexu.

Hunc habet, atque humeris exstantem suspicit altis: Dicite, felices animæ, tuque, optime vates, Quæ regio Anchisen, quis habet locus? illius ergo Venimus, et magnos Erebi tranavimus amnes. 67
Atque huic responsum paucis ita reddidit heros: Nulli certa domus; lucis habitamus opacis, Riparumque toros, et prata recentia rivis Incolimus. Sed vos, si fert ita corde voluntas, 675
Hoc superate jugum, et facili vos tramite sistam. Dixit, et ante tulit gressum, camposque nitentes Desuper ostentat; dehinc summa cacumina linquunt.

At pater Anchises penitus convalle virenti Inclusas animas, superumque ad lumen ituras, 680
Lustrabat studio recolens; omnemque suorum Forte recensabat numerum, carosque nepotes, Fataque, fortunæque virum, moreque, manusque. Isteque ubi tendentem adversum per gramina vidit Ænean, alacris palmas utraque tetendit, 685
Effusæque genis lacrymæ; et vox excidit ore: Venisti tandem! tuaque expectata parenti Vicit iter durum pietas! datur ora tueri, Nate, tua, et notas audire et reddere voces! Sic equidem ducebam animo, rebarque futurum, 690
Tempora dinumerans: nec me mea cura fefellit. Quas ego te terras, et quanta per æquora vectum Accipio! quantis jactatum, nate, periculis! Quam metui, ne quid Libyæ tibi regna nocerent! Ille autem: Tua me, genitor, tua tristis imago, 695
Sæpius occurrens, hæc limina tendere adegit. Stant sale Tyrrheno classes. Da jungere dextram, Da, genitor; teque amplexu ne subtrahere nostro.

Sic

NOTES.

which Scaliger prefers to those of *Homer*, tho' 'tis probable they are the Forgery of later Ages. Here some have raised a very foolish

Objection against *Virgil* for not giving *Homer* the chief Place among the Poets in *Elysium* rather than *Musæus*, and they can find no better Reason for

their Center, and admires him raised above them by the Height of the Shoulders: Say, happy Souls, and thou, best of Poets, what Quarter, what Apartment contains Anchises? On his Account we have *hither* come, and crossed the great Rivers of Hell. And thus the Heroe briefly returned her an Answer: None of us have a fixed Abode: In shady Groves we dwell, or lie on *flowery* Couches all along the Banks, and on Meadows with Rivulets *ever* fresh and green: But do you, if so your Inclination leads, overpass this Eminence, and I will now set you in the easy Path. He said, and advanced on before, and shews them from a rising Ground the shining Plains; then they descend from the Summit of the Mountain. But Father Anchises deep in a verdant Vale was surveying with studious Care the Souls there inclosed, who were to revisit the upper *Regions of Light*, and happened *then* to be reviewing the whole Number of his Race, his dear Descendants, their Fates and Fortunes, their Manners and Atchievements. So soon as he beheld Æneas advancing towards him across the Meads, he joyfully stretched out both his Hands, and Tears poured down his Cheeks; and these Words dropt from his Mouth: Are you come at length, and has that Piety, *so much* experienced by your Sire, surmounted the arduous Journey? Am I permitted, my Son, to see thy Face; to hear and return the well-known Accents? So indeed I concluded in my Mind, and reckoned it would happen, computing the Time, nor have my anxious Hopes deceived me. Over what Lands, O Son, over what immense Seas have you, I hear, been tossed! with what Dangers harrassed! how I dreaded lest you had sustained Harm from Libya's Realms: But he: Your Ghost, your dreary Ghost, my Sire, oft-times appearing, compelled me to set forward to these Mansions. My Fleet rides in the Tyrrhene Sea. Permit me, Father, to join my Right-hand *with thine*; and withdraw thee not from

N O T E S.

for this Omission than that the Roman Poet envied the Greek, and from a Spirit of Jealousy grudged him his due Honour. But they might have assigned a much wiser Reason, namely,

that Virgil saw it would have been absurd, since he could not have made Æneas see Homer in the Elysian Fields without supposing him dead several Years before he was born.

Sic memorans, simul rigabat ora largo fletu. Ibi ter conatus circumdare brachia collo, ter imago, frustra comprehensa, effugit manus, par levibus ventis, similisimæque volucris somno. Interea Æneas videt seclusum nemus in reductâ valle, et virgulta forantia in silvis; Lethæumque amnem, qui prænatat placidas domos. Innumera gentes populi que volabant circum hunc amnem. Ac veluti in pratis, ubi apes insidunt variis floribus serenâ æstate, et funduntur circum candida lilia, omnis campus strepit murmure. Æneas hoc respicit subito visu, insciscque requirit causas: sunt porro quæ ea flumina, quæ viri compleverint ripas tanto agmine. Tum pater Anchises ait: animæ, quibus altera corpora debentur fato, potant securos latices, et longa oblivita ad undam Lethæi fluminis. Equidem jam pridem cupio memorare tibi, atque ostendere has coram, et enumerare hanc prolem memorans: quod magis tandem lætere Italiâ repertâ. O pater, anne est putandum aliquas sublimes animas ire hinc ad cælum? iterumque eas reverti ad tarda corpora? quæ tam dira cupido lucis est miseris? Anchises suscipit, equidem dicam, nec tenebo te suspensum, nate; atque pandit singula ordine. Principio spiritus intus alit cælum, ac terras, liquentesque campos, lucentemque globum Lunæ, Titaniaque astra:

Sic memorans, largo fletu simul ora rigabat.

Ter conatus ibi collo dare brachia circum; 700
Ter frustra comprehensa manus effugit imago;
Par levibus ventis, volucrique similissima somno.

Interea videt Æneas in valle reductâ
Seclusum nemus, et virgulta sonantia silvis; 704
Lethæumque, domos placidas qui prænatat, amnem.
Hunc circum innumeræ gentes populi que volabant.
Ac veluti in pratis, ubi apes æstate serenâ
Floribus insidunt variis, et candida circum
Lilia funduntur, strepit omnis murmure campus.
Hortescit visu subito, causasque requirit 710
Inscius Æneas; quæ sint ea flumina porro,
Quive viri tanto compleverint agmine ripas?
Tum pater Anchises: Animæ, quibus altera fato
Corpora debentur, Lethæi ad fluminis undam
Securos latices, et longa oblivita potant. 715
Has equidem memorare tibi, atque ostendere coram,
Jam pridem hanc prolem cupio enumerare meorum;
Quò magis Italiâ tandem lætere repertâ.

O pater, anne aliquas ad cælum hinc ire putandum est

Sublimes animas, iterumque ad tarda reverti 720
Corpora? quæ lucis miseris tam dira cupido?
Dicam equidem; nec te suspensum, nate, tenebo;
Suscipit Anchises, atque ordine singula pandit.

Principio cælum, ac terras, camposque liquentes,
Lucentemque globum Lunæ, Titaniaque astra, 725

Spiritus

NOTES

713. *Quibus altera fato corpora debentur.* He says such as were destined to return to other Bodies; for some were excepted from that Transmigration, those especially who for their sublime Virtues were admitted to the Society of the Gods, and translated into the stary Mansions; in which Number was *Anchises* himself, to whom we see *Æneas* paying divine Honours, as to one who lived among the Gods, and whose Soul was released from the infernal Regions, *Æn. V. 99.*

—animamque vocabat
Anchise magni, manesque Achæonte remissos. What *Æneas* therefore here converses with under the Appearance of his Father *Anchises* is only his Image (called *idolum* or *simulacrum*) which the Poets feigned to be in the infernal Regions, while at the same time the Soul was in Heaven among the Gods.

724. *Principio cælum, &c.* Here *Anchises* explains the whole System of the infernal Regions

from my Embrace. So saying, he at the same time watered his Cheeks with a Flood of Tears. There thrice he attempted to throw his Arms around his Neck; thrice the Phantom grasped in vain escaped his Hold; like the fleet Air, or resembling most a fugitive Dream.

Mean while Æneas sees in the retired winding Vale a Grove situate by itself, Shrubs rustling in the Woods, and the River Lethe, which glides by those peaceful Dwellings. Around this River unnumbered Tribes and Nations of Ghosts were fluttering. And as in Meadows on a Serene Summer's Day, when the Bees sit on the various Blossoms, and swarm around the Snow-white Lilies, all the Plain buzzes with their humming Noise. Æneas nonplussed shudders at the unexpected Sight, and asks the Causes of that Appearance, what those Rivers yonder are, or what Ghosts have in such Crouds filled the Banks? Then Father Anchises: Those Souls, for whom other Bodies are destined by Fate, at the Streams of Lethe's Flood quaff Care-expelling Draughts and lasting Oblivion. Long indeed have I wished to give you a Detail of these, pointing them out before you, and enumerate this my future Race; that you may rejoice the more with me in the Possession of Italy. O Father, is it to be imagined that any Souls of an exalted Nature will go from hence to the World above, and enter again into clumsy inactive Bodies? What cursed Love of Life possesses the miserable Beings? I indeed, replied Anchises, will inform you, my Son, nor hold you longer in Suspense: And thus he unfolds each Particular in order.

First then, the divine Spirit within sustains the Heavens, the Earth, and watery Plains, the Moon's enlightened Orb, and shining

N O T E S.

gions according to the Principles of the Pythagorean and Platonic Philosophy. The same sublime Principle is expressed in other Words, Geor. IV. 221.

*Docui namque ire per omnes
Terrasque, trausque maris, cœlumque profundum.*

Hinc pecudes, armenta, viros, genus omne ferarum,

Quemque sibi tenues nascentem arcessere vitas.

*Scilicet huc rediti deinde, ac resoluta referri
Omnia: nec morti esse locum; sed viva volare*

Sideris in numerum, atque alto succedere cœlo.

725. *Titaniaque æthera.* In this Expression I take the Sun to be included, they being all

Globes of Fire that shine with their own Light: Whereas the Moon is mentioned by itself, as being *lucens globus*, which in Servius's Opinion signifies that shines with a borrowed Light, just as *patens* signifies a Thing that opens at Times, in Contradistinction to *patibilis*, that is always open. Farther, the Stars are called *Titanian* from *Titan*, the Name given to the Sun, Æn. IV. 119. The *Titan*, particularly *Hyperion*, being famous Astronomers, as we learn from *Diodorus* and *Pausanias*, might give the Poets a Handle for signifying that they were translated into the Bodies of the Sun and Stars after their Death.

mensque infusa per artus,
 agitat totam molem, et
 miscet se magno corpore.
 Inde oritur genus hominum,
 pecudumque, vitæque vo-
 lantium avium, et quæ
 monstra pontus fert sub
 marmoreo æquore. Est
 igneus vigor, et cœlestis
 origo ollis seminibus :
 quantum noxia corpora
 non tardant, terrenique
 artus, moribundaque mem-
 bra hebetant. Hinc ani-
 mæ metuunt capiuntque,
 dolent gaudentque ; neque
 respiciunt auras, clausæ
 tenebris et cæcæ carcere.
 Quin et cum vita reliquit
 eas supremo lumine ; ta-
 men nec omne malum, nec
 omnes corporeæ pestes fun-
 ditus excedunt miseris ;
 penitusque est necesse mul-
 ta vitæ diu concreta ino-
 lesceat iis miris modis.
 Ergo exercentur pœnis,
 expiuntque supplicia ven-
 erum malorum. Aliæ
 panduntur suspensæ ad
 inane ventos : infectum
 scelus eluitur aliis sub va-
 sto gurgite, aut exurit
 igni. Nos patimur quis-
 que suos Manes. (Ex-
 inde mittimur per amplum
 Elysium, et pauci læta arva tenemus :
 Donec longa dies perfecto temporis orbe
 Concretam exemit labem, purumque relinquit
 Ætherium sensum, atque auræ simplicis ignem.)
 Hinc metuunt capiuntque, &c. Into these
 four general Heads the Passions are commonly
 divided by the Philosophers, namely, Grief
 and Fear, Joy and Desire : The two first hav-
 ing for their Object present or future Evil, and
 the two last present or future Good. See Ci-
 ceron's *Tus. Quæst.* Lib. IV. Cap. 6.

739. Exercentur pœnis. These Chastise-
 ments are of three Kinds, according to the
 Nature of the Stains and Pollutions with which
 the Souls were infected. If their Defilements
 were more slight and superficial, they were
 bleached away in the Wind, or washed out in
 the Water ; but those of a deeper Dye were
 burnt out by Fire. As these three Elements,
 Air, Water, and Fire, are of a purifying Na-

Spiritus intus alit : totamque infusa per artus
 Mens agitat molem, et magno se corpore miscet.
 Inde hominum, pecudumque genus, vitæque vo-
 lantium,
 Et quæ marmoreo fert monstra sub æquore pontus :
 Igneus est ollis vigor, et cœlestis origo 730
 Seminibus ; quantum non noxia corpora tardant,
 Terrenique hebetant artus, moribundaque membra.
 Hinc metuunt capiuntque, dolent gaudentque ;
 nec auras
 Respiciunt, clausæ tenebris, et carcere cæco.
 Quin, et supremo cum lumine vita reliquit, 735
 Non tamen omne malum miseris, nec funditus
 omnes
 Corporeæ excedunt pestes : penitusque necesse est
 Multa diu concreta modis inolescere miris.
 Ergo exercentur pœnis, veterumque malorum
 Supplicia expiunt. Aliæ panduntur inanes 740
 Suspensæ ad ventos : aliis sub gurgite vasto
 Infectum eluitur scelus, aut exurit igni.
 Quisque suos patimur Manes : exinde per amplum
 Mittimur Elysium, et pauci læta arva tenemus :
 Donec longa dies perfecto temporis orbe 745
 Concretam exemit labem, purumque relinquit
 Ætherium sensum, atque auræ simplicis ignem.
 Has

N O T E S.

ture, they have been figuratively used by all
 Writers as fit Emblems of moral Purification.

743. Quisque suos patimur Manes. The
 Construction is thus : Omnes patimur Manes,
 quisque patitur suos. This Passage has greatly
 perplexed the Commentators ; I shall give
 what I take to be the Sense of it in a very few
 Words. We are to observe then that *pati*
Manes is the same as *pati supplicium per Ma-*
nes : As in the third Book, Verse 583, *per-*
ferimus inania monstra signifies *we suffer from*
horrid prodigies. Again, as the Ghosts and
 Manes of the Dead were believed to haunt
 and disturb the Living from whom they had
 suffered any grievous Injury ;

ing Stars; and the *eternal* Mind, diffused through all the Parts of Nature, actuates the whole stupendous Frame, and mingles with the vast Body of the *Universe*. Thence proceed the Race of Men and Beasts, the vital Principles of the flying Kind, and the Monsters which Ocean breeds under its smooth *crystal* Plain. These Principles have the active Force of Fire, and are of a heavenly Original, which they exert so far as they are not clogg'd by noxious Bodies, blunted by Earth-born Limbs and sickly dying Members. From this *Union and Incumbrance* they are subjected to various *Passions*, they fear and desire, grieve and rejoice; and, shut up in Darkness, and a gloomy Prison, lose Sight of their *native* Skies. Nay, even when with the last Beams of Light their Life is gone, yet not every Ill, nor all corporeal Stains are quite removed from the unhappy Beings: And it is absolutely unavoidable that many *vicious Habits*, which have long grown up with the Soul, should be strangely confirmed and rivetted therein. Therefore are they afflicted with Pains, and pay the Penalties of their former Ills. Some, hung on high, are spread out to *whiten* in the empty Winds: In others the Guilt not done away is washed out in a vast watery Abyss, or burnt away in Fire: We have each of us his Demon, from whom we suffer, till Length of Time, after the fixed Period is elapsed, hath done away the inherent Stains, and hath left celestial Reason pure from all *irregular Passions*, and the Soul, that Spark of heavenly Fire, in its original Purity and Brightness, simple and unmixed. Then are we conveyed into Elysium, and we, who are the *happy* few, possess the Fields of Bliss. All these Souls whom

N O T E S.

*Et cum frigida mors anima seduxerit artus,
Omnibus umbra locis adero; dubis improbe
pœnas.*

Hence the Word *Manes* comes to signify the Fiends, Furies, or tormenting Demons of the other World. As *Geor. IV. 489.*

Ignoscenda quidem, possent si noscere Manes.
Or which comes much to the same Thing, we may understand by *Manes* the Stings and fierce Upbraidings of a guilty Conscience. These are the *Manes* which every heinous Offender carries about with him, and by whose Means he becomes his own Tormenter. Thus *Ausonius*:

*tormenta que sæva gehennæ
Anticipat, patiturque suos meus conscia Manes.*

745. *Donec longa dies.* I am intirely of Opinion, with Dr. Trapp and others, that the Order of this Passage is inverted, and therefore have taken the Liberty to translate it as I think it ought to stand. *Quisque suos patimur Manes, donec longa dies,* &c. putting *exinde per amplum,* &c. in a Parenthesis. The only plausible Sense that *donec*, as it now stands, can have, is what the ingenious Editor of the *Dauphin's* Virgil has given; that is, to take *donec* for *quando*, on the Authority of *Horace's donec gratus eram tibi*; but the learned Doctor very well observes, that *donec*, tho' sometimes put for *quando*, in the Sense of *cum*, yet never is put for it in the Sense of *postquam*.

747. *Auræ simplici ignem.* By *ignis* here I un-

Deus evocat omnes has animas, ubi volvere rotam per mille annos, ad Lethæum fluvium magno agmine: scilicet ut immemores præteritorum reviviscant supera convexa, et rursus incipiant velle reverti in corpora. Anchises dixerat: trahitque natum, Sibyllamque unâ in medios conventus, sonantemque turbam: et capit tumulum, unde posset legere omnes adversos longo ordine, et dicere vultus venientium. Nunc age, expediam dictis, quæ gloria deinde sequatur Dardaniam prolem, qui nepotes mancant te de Italâ gente, illustres animas, iturasque in nostrum nomen, et docebo te tua fata. Vides? ille juvenis, qui nititur purâ hastâ, tenet proxima loca lucis forte; ille primus, commixtus Italo sanguine, surget dictus Silvius, Albanum nomen, tua postuma proles: quem serum Lavinia conjux silvis educet tibi longævo, futuram regem, parentemque regum: unde nostrum genus dominabitur longâ Albâ. Ille proximus est Procas, gloria Trojanæ gentis; et Capys, et Numitor; et Silvius Æneas, qui reddet te nomine: pariter egregius pietate vel armis, si unquam acceperit Albam regnandam. Qui juvenes, aspice, quantas vires ostendant! At qui gerunt tempora umbrata civili queru; hi condent Nomentum, et Gabios, urbemque Fidenam tibi; hi imponent Collatinas arces montibus, Pometios, Castrumque Inui, Bolamque, Coramque. Tum hæc erunt nomina, nunc terræ sunt sine nomine.

Has omnes, ubi mille rotam volvere per annos, Lethæum ad fluvium Deus evocat agmine magno: Scilicet immemores supera ut convexa reviviscant, Rursus et incipiant in corpora velle reverti. 75
Dixerat Anchises: natumque unâque Sibyllam Conventus trahit in medios, turbamque sonantem; Et tumulum capit, unde omnes longo ordine possit Adversos legere, et venientum discere vultus. 755

Nunc age, Dardaniam prolem quæ deinde sequatur

Gloria, qui maneant Italâ de gente nepotes, Illustres animas, nostrumque in nomen ituras, Expediam dictis, et te tua fata docebo. 760
Ille, vides? purâ juvenis qui nititur hastâ, 760
Proxima forte tenet lucis loca; primus ad auras Ætherias Italo commixtus sanguine surget, Silvius, Albanum nomen, tua postuma proles: Quem tibi longævo serum Lavinia conjux Educet silvis Regem, Regumque parentem: 765
Unde genus longâ nostrum dominabitur Albâ. Proximus ille, Procas, Trojanæ gloria gentis; Et Capys, et Numitor, et, qui te nomine reddet, Silvius Æneas; pariter pietate, vel armis Egregius, si unquam regnandam acceperit Albam. Qui juvenes quantas ostendant, aspice, vires! 770
At qui umbrata gerunt civili tempora queru; Hi tibi Nomentum, et Gabios, urbemque Fidenam, Hi Collatinas imponent montibus arces, 774
Pometios, Castrumque Inui, Bolamque, Coramque. Hæc tum nomina erunt, nunc sunt sine nomine terræ.

Quin

NOTES.

I understand the Soul, which, according to the Platonists, was thought to be of a fiery Quality,—igneus est olis vigor, Verse 730, as being a Ray of the divine Brightness,—divinæ particulam auræ, Hor. II. Sat. II. 79. So

that auræ simplicis ignem will signify the Soul, that fiery active Principle, in its simple uncorrupted Purity; aurâ signifying not only Brightness, Splendor, as aurâ auri, Æn. VI. 204.

763. Postuma.

whom you see, after they have rolled away a thousand Years, are summoned forth by the God in a great Body to the River Lethe: To the Intent, that losing Memory of the past, they may revisit the upper Regions, and again become willing to return into Bodies. Anchises said: And leads his Son, together with the Sibyl, into the midst of the Assembly and noisy Throng; then chooses a rising Ground, whence he may survey them all as they stand opposite to him in a long Row, and discern their Looks as they come up.

Now mark, I will explain to you what Glory shall henceforth attend the Trojan Race, what Descendants await them of the Italian Nation, Souls of distinguished Worth, and who shall succeed to our Name; yourself too I will instruct in your particular Fate. See you that Youth who leans on his pointless Spear? He by Destiny holds a Station nearest to the Regions of Light; he shall ascend to the upper World the first of your Race, who shall have a Mixture of Italian Blood in his Veins, Sylvius, an Alban Name, your last Issue: Whom late your Consort Lavinia shall in the Woods bring forth to you in your advanced Age, himself a King, and the Father of Kings: In whom our Line shall reign over Alba Longa. That next is Procas, the Glory of the Trojan Nation, and Capys, and Numitor, and Æneas Silvius, who shall represent thee in Name, equally distinguished for Piety and Arms, if ever he receive the Crown of Alba. See what brave Youths are these, what manly Force they shew! and bear their Temples shaded with a civic Crown of Oak; these to thy Honour shall build Nomentum, Gabii, and the City Fidena; these on the Mountains shall raise the Collatian Towers, Pometia, the Fort of Inuus, Bola, and Cora. These shall then be famous Names, now they are Lands nameless and obscure. Farther, martial Romulus, whom Ilia of .Assaracus's

N O T E S.

763. *Postuma proles*. In this Place cannot signify what we call in *English* a posthumous Child, as is plain from the next Words, *quem tibi longævo educet*. Sometimes it is the same with *postremus*, and that must be the Sense of it here.

772. *Umbrata civili tempore quercu*. The Civic Crown was conferred on him who had saved a Roman Citizen in Battle. It was of Oak, because, says *Servius*, by the Fruit of that Tree in ancient Times human Life was sustained.

Quin et Mavortius Romulus, quem Ilia mater sanguinis Assaraci educet, addet sese comitem avo. Videsne, ut geminæ cristæ stent ejus vertice, et jam pater superiorum ipse signet eum suo honore? En, nate, auspiciis hujus illa inclyta Roma æquabit imperium terris, et animos Olympo; et hæc una circumdabit septem arces sibi muro. Felix prole virorum: qualis Berecynthia mater Cybele turrita invehitur curru per Phrygiæ urbes, læta partu Deorum, complexa centum nepotes, omnes cœlicolas, omnes tenentes supera et alta spatia. Huc, huc fleste geminas acies oculorum: aspice hanc gentem, tuosque Romanos. Hic est Cæsar, et omnis progenies Iulii, ventura sub magnum axem cœli. Hic, hic est vir, quem sæpius audis promitti tibi, Augustus Cæsar, genus Divorum: qui rursus condet aurea secula Latio, per arva quondam regnata Saturno; et proferet imperium super Garamantas et Indos; illa tellus jacet extra sidera, extra vias anni solisque, ubi cœlifer Atlas humero torquet axem aptum ardentibus stellis. In adventum hujus, jam nunc et Caspia regna borrent responsis Divorum; et Mæotica tellus, et trepida ostia septemgemini Nili turbant. Nec verò Hercules Alcides obivit tantum telluris: licet fixerit æripidem cervam, aut pacaverit nemora Erymanthi, et tremefecerit Lernam arcu.

Quin et avo comitem sese Mavortius addet Romulus; Assaraci quem sanguinis Ilia mater Educet. Viden' ut geminæ stant vertice cristæ, Et Pater ipse suo Superum jam signet honore? 780 En hujus, nate, auspiciis illa inclyta Roma Imperium terris, animos æquabit Olympo, Septemque una sibi muro circumdabit arces; Felix prole virum: qualis Berecynthia mater Invehitur curru Phrygiæ turrita per urbes, 785 Læta Deum partu, centum complexa nepotes; Omnes cœlicolas, omnes supera alta tenentes. Huc, geminas huc fleste acies; hanc aspice gentem, Romanosque tuos. Hic Cæsar, et omnis Iulii Progenies, magnum cœli ventura sub axem. 790 Hic vir, hic est, tibi quem promitti sæpius audis, Augustus Cæsar, Divi genus: aurea condet Secula qui rursus Latio, regnata per arva Saturno quondam: super et Garamantas et Indos Proferet imperium. Jacet extra sidera tellus, 795 Extra anni Solisque vias, ubi cœlifer Atlas Axem humero torquet stellis ardentibus aptum. Hujus in adventum jam nunc et Caspia regna Responsis horrent Divum, et Mæotica tellus, Et septemgemini turbant trepida ostia Nili. 800 Nec verò Alcides tantum telluris obivit; Fixerit æripidem cervam licet, aut Erymanthi Pacarit nemora, et Lernam tremefecerit arcu.

Nec

NOTES.

777. *Avo comitem*, &c. That is, Romulus, the Son of Mars, and Ilia, shall join his Grandfather Numitor, and re-establish him in the Throne, of which he was dispossessed by his Brother Amulius.

792. *Divi genus*. This is to flatter the Vanity of Augustus, who, from the Time he deified Julius Cæsar his Father by Adoption, assumed the Title of the Son of a God, *Divi filius*, as appears from ancient Inscriptions.

792. *Aurea condet secula*. This refers to

the universal Peace which Augustus established in the Empire, *A. U. C.* 725.

794. *Garamantas & Indos*. As these two People are joined together, 'tis probable that they are both to be understood of African Nations, most of Africa having been subdued by Augustus, and that the Indians here are the Ethiopians, who were called Indians by some ancient Writers, as Rucens shews in his Note on Geor. II. 171. This agrees best with the following Description of their Country.

795. *Jacet*

Assaracus's Line shall bear, shall associate with his Grandfire *Numerator*. See you not how the double Plumes stand on his Head erect, and *how* the Father of the Gods himself already marks him out with his *distinguished* Honours? Lo, my Son, under his auspicious Influence Rome, that City of Renown, shall measure her Dominion by the Earth, and her Valour by the Skies, and that one City shall for herself wall around seven strong Hills, happy in a Race of Heroes. *Clothed with such Majesty* as Mother Berecynthia, crowned with Turrets, rides in her Chariot through the Phrygian Towns, joyful in a Progeny of Gods, who embraces an hundred Grandchildren, all Inhabitants of Heaven, all seated in the high celestial Abodes. This Way now bend both your Eyes: View this Lineage, and your own Romans. This is Cæsar, and the whole Race of Iulus, who shall *one Day* rise to the spacious Axle of the Sky. This, this is the Man whom you have often heard promised to you, Augustus Cæsar, the Offspring of a God: Who once more shall establish the golden Age in Latium, through those Lands where Saturn reigned of old, and shall extend his Empire over the Garamantes and Indians. *Their* Land lies without the Signs of the *Zodiac*, beyond the Sun's annual Course, where Atlas, supporting Heaven on his Shoulder, turns the Axle studded with flaming Stars. Against his Approach even now both the Caspian Realms and the Land about the Palus Mæotis are dreadfully dismayed at the Responses of the Gods, and the quaking Mouths of seven-fold Nile hurry on their troubled Waves. Nor indeed did Hercules *himself* run over so many Countries, tho' he transfix'd the brazen-footed Hind, quelled the Forest of Erymanthus, and made Lerna tremble with his

N O T E S.

795. *Facet extra sidera tellus, &c.* Sidera here plainly signifies not the Stars or Constellations in general, but the particular Signs of the Zodiac; as is explained in the next Words, *extra anni solisque vias*: Which Description agrees to *Africa*, the Country here spoken of, which is extended beyond the Tropic of Cancer to the North, and the Tropic of Capricorn to the South.

800. *Turbant.* Has in this Place the Signification of *turbantur*, as in *Lucret. Lib. II.*

125. *Corpora quæ in solis radiis turbare videntur.* So also *Tacitus* says, *Si una alterave civitas turbat.*

802. *Æripedem corvæ.* A Hind with bra-

zen Feet and golden Horns, in *Mænalis*, a Mountain of *Arcadia*, which *Hercules* is said to have outrun and taken, but not put to Death, because it was sacred to *Diana*, tho' *Virgil* seems to intimate that he killed, at least pierced it with his Spear or Arrows, by using the Word *fixerit*. But *Servius*, to reconcile *Virgil* to Mythology, interprets *fixerit* by *statuerit*, *stepp'd its Career*.

802. *Erymanthi pacarit nemora.* That is, subdued the wild Bear which infested the Forest of *Erymanthus*; this fierce Savage *Hercules* took alive, and carried to *Emrysheus*.

803. *Lernam.* The Fens of *Lerna*, be-
3 E twccc

*Nec Liber, qui victor
flectit juga pampineis ha-
benis, agens tigres de cel-
so vertice Nyse. Et du-
bitamus adhuc virtutem extendere factis?
Aut metus Ausoniâ prohibet consistere terrâ?
Autem
quis est ille, insignis ra-
mis olive, ferens sacra?
Nosco crines incanaque
menta Romani Regis;
qui primus fundabit ur-
bem legibus, missus in
magnum imperium à par-
vis Curibus et paupere ter-
râ. Cui deinde Tullus
subiit, qui rumpet otia
patriæ, movebitque resi-
des viros in arma, et ag-
mina jam defueta trium-
phis. Quem juxta ja-
ctantior Ancus sequitur,
jam nunc quoque nimium
gaudens popularibus auris.
Vis videre et Tarquinius
reges, superbamque ani-
mam ultoris Bruti, fas-
cesque receptos? Hic pri-
mus accipiet imperium con-
sulis, sævasque secures:
infelixque pater, pro pul-
chra libertate, vocabit
natos, moventes nova bel-
la ad penam: utcunque
minores ferent ea facta,
amor patriæ, immensa-
que cupido laudem vincet.
Quin aspice Decies, Drususque procul, Torquatunque sævum securi, et Camillum referentem signa.*

Nec, qui pampineis victor juga flectit habenis,
Liber, agens cello Nyse de vertice tigres. 805
Et dubitamus adhuc virtutem extendere factis?
Aut metus Ausoniâ prohibet consistere terrâ?

Quis procul ille autem ramis insignis olive,
Sacra ferens? nosco crines incanaque menta
Regis Romani; primus qui legibus urbem 810
Fundabit, Curibus parvis, et paupere terrâ
Missus in imperium magnum. Cui deinde subiit,
Otia qui rumpet patriæ, residetque movebit
Tullus in arma viros, et jam defueta triumphis
Agmina. Quem juxta sequitur jactantior Ancus;
Nunc quoque jam nimium gaudens popularibus
auris. 816

Vis et Tarquinius Reges, animamque superbam
Ultoris Bruti, fascesque videre receptos?
Consulis imperium hic primus, sævasque secures
Accipiet; natosque pater, nova bella moventes, 820
Ad pœnam pulchrâ pro libertate vocabit,
Infelix: utcunque ferent ea facta minores,
Vincet amor patriæ, laudumque immensa cupido.
Quin Decios, Drususque procul, sævumque securi
Aspice Torquatam, et referentem signa Camillum.

Illæ

NOTES.

tween Argos and Mycenæ, where he slew the famous Hydra.

805. *Nyse.* History mentions several Places of this Name, all of them sacred to Bacchus.

805. *Agens tigres.* Plutarch, in his Treatise of Superstition, writes that the Tygers are transported with Fury at the Sound of Tambrets and Drums, so as to be ready to tear one another, which is perhaps the Reason why those Animals were given to Bacchus, the God of Fury and enthusiastic Rage.

809. *Incanaque mentis.* In here increases the Signification of *cana*, and signifies exceeding hoary. The Person here designed is *Numa Pompilius*, who was a peaceful Monarch, and therefore distinguished by the Olive-bough, a Badge of Peace; and his hoary Beard de-

notes his great Age, he having lived fourscore Years, whereof he reigned Forty three.

818. *Ultoris Bruti.* The Avenger of public Liberty, and Avenger of *Lucretia's* violated Honour.

818. *Fascesque receptos.* By *fasces receptos* Dr. Trapp understands the Power or Fasces taken from the Kings, and transferred to the Consuls, but this is straining the Word *receptos*. But I see not why it may not be taken in its ordinary Sense, to signify that the Power was recovered, and again put into the Hands of the People, from whom it had been extorted by Tyranny and Usurpation. History particularly informs us, that the Consuls were obliged to bow their Fasces to the Assembly of the Roman People, as an Acknowledgment that the sovereign Power was theirs. *Virgil*, in this, and

his Bow. Nor Bacchus, who in Triumph manages his Carr with Reins wrapp'd about with Vine-leaves, driving the *joked* Tygers from Nyfa's lofty Top. And doubt we yet to extend *the Fame of our Virtue by heroic Deeds*? Or is Fear a Barr to our settling in the Ausonian Land?

But who is he at a Distance distinguished by the Olive Boughs, bearing the sacred Utensils? I know the *venerable* Locks and hoary Beard of the Roman King; who first shall establish the City by Laws, sent from *his* little City Cures, and poor Estate, to vast Empire. Whom Tullus shall next succeed, who shall break the Peace of his Country, and rouse to Arms his inactive Subjects, and Troops now unused to Triumphs. Whom follows next vain-glorious Ancus, even now too much tickled with the Breath of popular Applause. Will you also see the Tarquin Kings, and the *fiern* unsubmitting Soul of Brutus the Avenger of *his Country's Wrongs*, and the Sovereignty recovered *to the People*? He first shall receive the consular Power, and the Sword of Justice inflexibly severe; and the ill-fated Sire shall, for the sake of glorious Liberty, summon to Death his own Sons, raising civil War, *till then new, and unknown to Rome*: However Posterity shall interpret that Action, Love to his Country, and the unbounded Desire of Praise, shall prevail over paternal Affection. See besides at some Distance the Decii, Drusi, Torquatus inflexibly severe in executing Justice, and Camillus recovering the Roman Standards from the Enemy. But those

N O T E S.

and some other Passages in this Book, declares his Patriotism and republican Principles as openly as he durst with Safety, especially when we consider that this was one of the three Books which he read before *Augustus* himself.

821. *Natusque pater*, &c. When Brutus's two Sons were found privately caballing against the public Liberty, and using their Interest to have the banished *Tarquins* recalled; the Father, who was then Consul, not only ordered them to be put to Death, but himself looked on and saw the Sentence put in Execution. See *Livy*, Lib. II. 5.

823. *Infelix*, &c. This Sentence is capable of a double Meaning, according to the Pointing. Most Interpreters join *infelix* with the Words that go before, and this is the Sense we have followed. Others construe *infelix*

with *utcumque fereat*, &c. which is the Way *St. Augustine* explains them.

824. *Decios*. Three of the Family of the *Decii* are famous for having devoted their Lives for their Country.

824. *Drusique*. Drusus was the Surname of the *Livian* Family, of which was *Livia Drusilla*, the Wife of *Augustus*.

824. *Sævumque securi Torquatum*. *Manlius Torquatus*, who commanded his own Son to be put to Death for fighting the Enemy contrary to Orders, notwithstanding he gained the Victory.

825. *Referentem signa Camillum*. When the Gauls had destroyed the Roman Legions, possessed themselves of the City, and had laid Siege to the Capitol, *Camillus*, who was then in Exile, came upon them unawares, and cut them all in Pieces.

Autem illæ animæ, quas cernis fulgere in paribus armis, concordēs nunc, et dum prementur nocti, ben- quantum bellum, quantas- que acies, stragemque cie- bunt inter se, si attige- rint lumina vitæ! Socer descendens Alpinis agge- ribus, atque arce Monæ- ci; gener instructus Eois populis adversis. Pueri, ne, ne assuescite tanta bel- la animis: neu vertite validas vires in viscera patriæ. Tuque prior, tu parce, qui ducis genus ab Olympo: projice tela ma- nu, tu, qui es meus san- guis. Ille, Corintho tri- umphatâ, victor aget cur- rum ad alta Capitolia, insignis cæsis Achivis. Il- le eruet Argos, Agamem- noniasque Mycenæ, Æa- eidonque ipsum, genus ar- mipotentis Achillei; ultus avos Trojæ, et teme- rata templa Minervæ. Quis relinquat te tacitum, magne Cato; aut te, Cos- se? quis relinquat genus Gracchi? aut geminos Scipiadæ, duo fulmina belli, cladem Libyæ? Fa- briciumque potentem parvo? vel te serentem fulco, Serrane?

Illæ autem, paribus quas fulgere cernis in armis, 826
Concordes animæ nunc et dum nocte prementur,
Heu quantum inter se bellum, si lumina vitæ
Attigerint, quantas acies stragemque ciebunt!
Aggeribus Socer Alpinis, atque arce Monæci 830
Descendens; Gener adversis instructus Eois.
Ne, pueri, ne tanta animis assuescite bella;
Neu patriæ validas in viscera vertite vires.
Tuque prior, tu parce, genus qui ducis Olympo;
Projice tela manu, sanguis meus. 835
Ille triumphatâ Capitolia ad alta Corintho
Victor aget currum, cæsis insignis Achivis.
Eruet ille Argos, Agamemnoniasque Mycenæ,
Ipsūque Æaciden, genus armipotentis Achillei;
Ultus avos Trojæ, templa et temerata Minervæ.
Quis te, magne Cato, tacitum, aut te, Cossæ,
relinquat? 841
Quis Gracchi genus? aut geminos, duo fulmina
belli,
Scipiadæ, cladem Libyæ? parvoque potentem
Fabricium? vel te fulco, Serrane, serentem?
Quod

NOTES.

830. *Arce Monæci.* The Town of *Monaco*, built on a Promontory on the Coast of *Liguria*, where the maritime *Alps* begin to rise. The Place is well fortified by Nature, and had formerly a Temple to *Hercules Monæciens*, who is said to have reigned there.

831. *Gener adversis instructus Eois.* *Pompey*, whose auxiliary Troops were chiefly *Asiatics*, which lay to the East, in respect of *Rome*.

833. *Neu patriæ, &c.* Nothing is more remarkable than the artful Composition of this Verse, which conveys to the Ear the Sound of tearing and rending it is designed to express.

834. *Tuque prior, &c.* Here *Virgil* shows the Delicacy of his Judgment in expressing his Adherence of the civil War, and glancing a Reproof to *Cæsar* with such artful Address as leaves not the least Room for *Augustus* to take Offence.

836. *Ille triumphatâ, &c.* This refers to *Nummius*, who subdued and triumphed over

Achaia, and by a Decree of the Senate razed their City *Corinth*, for having offered Violation to the *Romans* in the sacred Character of their Embassadors. See *Liv. Epit. Lib. II.*

838. *Eruet ille Argos, &c.* Here *Aulus Gellius* tells us that *Virgil* was censured by *Hyginus* for confounding Events that were intirely different, and supposing the War with *Achaia* and that with *Pyrrhus* to have happened at the same Period of Time, and been carried on by one and the same Person: Whereas the War with *Pyrrhus*, here called *Æacides*, was conducted by *M. Curius*, and that with the *Achaïans* many Years after by *L. Mummius*, Noct. Att. Lib. X. Cap. 16. But this Objection falls to the Ground, only by making the *ille* here refer to a different Person with the other in the former Verse.

838. *Argos, Agamemnoniasque Mycenæ.* The best Interpreters understand these Words the Power of *Greece* in general; and by

839, *Æaciden*, They understand, not *Pyrrhus*,

those *two* Ghosts whom you observe to shine in equal Arms, in perfect Friendship now, and while they shall be shut up in the *Realms of Night*, ah what War, what Battles and Havock shall they between them raise, if once they have attained to the Light of Life! The Father-in-law descending from the Alpine Hills, and the Tower of Monœcus; the Son-in-law furnished with the Troops of the East to oppose him. Make not, my Sons, make not such *unnatural* Wars familiar to your Minds; nor turn the powerful Supports of your Country against its own Bowels. And thou, *Cæsar*, first forbear, thou who deriveest thy Origin from Heaven, fling those Arms out of thy Hand, O my *Offspring*, my own Blood! That one, having triumphed over Corinth, shall drive his Chariot victorious to the lofty Capitol, illustrious in the *Blood of* slaughtered Greeks. That other shall overthrow Argos, and Mycenæ, Agamemnon's Seat, and Æacides himself, the Descendant of valorous Achilles; avenging his Trojan Ancestors, and the violated Temple of Minerva. Who can in Silence pass over thee, great Cato, or thee Cossus? Who the Family of Gracchus, or both the Scipios, those two Thunderbolts of War, the Bane of Afric, and Fabricius in low Fortune exalted? Or thee, Serranus, sowing in the Furrow *thy own Hands had made?* Whither,

N O T E S.

Pyrrhus, to whom *Hyginus* and *Gellius* refer it; for the Power of *Greece*, that is, the Kingdom of *Epirus*, was not overthrown in his Time; but *Perseus*, or *Perseus*, King of *Macedonia*, who may likewise be called *Æacides*, being descended from *Achilles*, the Grandson of *Æacus*, as in *Propertius*,

Et Perseus proavi simulantem postus Achilles, and was routed and led in Triumph by *Paulus Æmilius*, whereby the Power of *Greece* was quite broke.

841. *Magne Cato*. M. Portius Cato, the Censor.

841. *Cossæ*. A. Cornelius Cossus, the Dictator, who slew *Volumnius*, the King of the *Veientes*, and consecrated his Spoils, the second *spolia opima* since the founding of *Rome*, to *Jupiter Feretrius*.

842. *Gracchi genus*. Tiberius Sempronius Gracchus, who triumphed over the *Celtiberi*, having destroyed three hundred of their Cities. He married *Cornelia*, the Daughter of *Scipio Africanus*, by whom, among other Children, he had the two famous Brothers, *Tiberius* and *Caius Gracchus*.

843. *Scipiadæ*. *Scipio Africanus Major*, and *Scipio Africanus Minor*, the Grandson of the former, who was adopted by *P. Æmilius*, thence distinguished by the Name of *Æmilianus*. They are famous in the *Roman History* for subduing the Power of *Africa*, and destroying *Carthage*, whence they had the Surname of *Africanus*. This Epithet, *fulminæ belli*, *Thunderbolts of War*, is given them both by *Lucretius* and *Cicero*.

843. *Parvæque potentem Fabricium*. *Fabricius*, who was raised from a low obscure Fortune to command the *Roman Legions*. The *Saviniter*, against whom he was at War, knowing how poor he was, thought to have corrupted him with their Money; but he rejected the Offer with the utmost Indignation, giving them to know, that a *Roman* was not ambitious to possess great Sums of Gold, but gloried in commanding those to whom that Gold belonged.

844. *Serrane*. *Quinctius Cincinnatus*, whom *Florus* calls *Dictator ab aratro*, because he was twice brought from his small Farm of four Acres of Ground, which he is said to have sowed.

*Fabii, quò rapitis me
fessum? Tu es ille maxi-
mus, qui unus restitues
rem nobis cunctando. A-
lii excudent mollius spi-
rantia æra, equidem cre-
do; ducent viros vultus
de marmore; orabunt cau-
sas melius; meliusque de-
scribent meatus cæli ra-
dio, et dicent surgentia
sidera: tu, Romane, me-
mento regere populos im-
perio; hæ erunt artes tibi;
imponereque morem
pacis, parcere subiectis,
et debellare superbos. Pa-
ter Anchises ait sic, at-
que addit hæc iis miran-
tibus: aspice ut Marcellus
ingreditur insignis op-
pimis spoliis, victorque
supereminet omnes viros!
Hic eques sistet Romanam
rem magno tumultu tur-
bante eam; sternet Pæ-
nos, rebellisque Gallum;
suspendetque tertia arma
capta patri Quirino. At-
que hic Æneas ait (nam-
que videbat juvenem, e-
gregium formâ, et ful-
gentibus armis, ire unâ
eum illo; sed ejus frons
erat parum læta, et lu-
mina dejecto vultu) pa-
ter, quis est ille, qui sic
comitatur virum euntem?
an filius? anne est ali-
quis de magnâ stirpe ne-
potum? quis strepitus co-
mitum est circa eum!
quantum instat Marcelli
est in ipso! sed atra nox
circumvolat ejus caput
tristi umbrâ. Tum pater
Anchises est ingressus lo-
qui lacrymis obortis: ô nate,
ne quære ingentem luctum tuorum:
fata tantum ostendent hunc terris,
neque sinent eum esse ultra.
Romana propago esset visa vobis,
superi, esse nimium potens, si
hæc dona fuissent propria.*

Quò fessum rapitis, Fabii? tu maximus ille es, 845
Unus qui nobis cunctando restitues rem.
Excudent alii spirantia mollius æra,
Credo equidem; vivos ducent de marmore vultus;
Orabunt causas melius; cœlique meatus
Describent radio; et surgentia sidera dicent: 850
Tu regere imperio populos, Romane, memento;
Hæ tibi erunt artes; pacisque imponere morem,
Parcere subiectis, et debellare superbos.

Sic pater Anchises, atque hæc mirantibus addit:
Aspice, ut insignis spoliis Marcellus opimis 855
Ingreditur, victorque viros supereminet omnes!
Hic rem Romanam, magno turbante tumultu,
Sistet eques; sternet Pœnos, Gallumque rebellem;
Tertiaque arma patri suspendet capta Quirino.
Atque hic Æneas (unâ namque ire videbat 860
Egregium formâ juvenem, et fulgentibus armis,
Sed frons læta parum, et dejecto lumina vultu)
Quis, pater, ille, virum qui sic comitatur euntem?
Filius? anne aliquis magnâ de stirpe nepotum?
Quis strepitus circa comitum! quantum instat in
ipso est!

Sed nox atra caput tristi circumvolat umbrâ. 866
Tum pater Anchises lacrimis ingressus obortis:
O nate, ingentem luctum ne quære tuorum:
Ostendent terris hunc tantum Fata, neque ultra
Esse sinent. Nimium vobis Romana propago 870
Visa potens, Superi, propria hæc si dona fuissent.

Quantos

N O T E S.

sowed and cultivated with his own Hands, and promoted to the Dictatorship, whence he had the Name of Serranus from *sevo*, to sow.

846. *Cunctando restitues rem.* When Annibal had brought the Roman State to the very Brink of Ruin, by two signal Victories at Trebia and Trasimene, Q. Fabius was chosen to make head against him, who by delaying to give Annibal Battle, broke his Army by

Degrees: By which prudent Conduct he saved his Country from Ruin, and was honoured from that Time with the Surname of *Maximus*.

855. *Insignis spoliis Marcellus opimis.* The *spolia opima* were those Spoils of which a Roman General stripped the Enemy's General, whom he had slain with his own Hand in the Field of Battle: Such Spoils *M. Claudius Marcellus*

Whither, ye Fabii, do you hurry me *already* tired? Thou art that Fabius, *justly* filed the Greatest, who sole shalt repair our *sinking* State by *wise* Delay. Others, I grant indeed, shall with more Delicacy mold the breathing *animated* Brass; from Marble draw the Features to the Life; plead Causes better; describe with the *Astronomer's* Rod the Courses of the Heavens, and explain the rising Stars: *But* to rule the Nations with imperial Sway be thy Care, O Roman; these shall be thy Arts; to impose Terms of Peace, to spare the Humbled, and crush the proud *stubborn* Foes.

Thus Father Anchises, and as they are wondering farther sub-joins: Behold how adorned with triumphal Spoils Marcellus stalks along, and shines above the Heroes all! He, mounted on his *fierce* Steed, shall prop the Roman State in the Rage of a formidable Insurrection; the Carthaginians he shall humble, and the rebellious Gaul, and dedicate to Father Quirinus the third *triumphal* Spoils. And upon this Æneas *says*; for he beheld marching with him a Youth distinguished by his Beauty and shining Arms, but his Countenance not joyous, and his Eyes sunk and dejected: What *Youth* is he, O Father, who thus accompanies the Heroe as he walks? Is he a Son, or one of the illustrious Line of his Descendants? What bustling Noise of Attendants round him! How great Resemblance in him *to the other*! But sable Night with her dreary Shade hovers around his Head. Then Father Anchises, while Tears gushed *from his Eyes*, thus began: Seek not, my Son, to *know* the deep Disaster of thy Kindred: Him the Fates shall just shew on Earth, nor suffer longer to subsist. Ye Gods, Rome's Sons had seemed too powerful in your Eyes, had these *your* Gifts been permanent.

What

N O T E S.

Marcellus won from Viridomarus, the General of the Gauls.

859. *Tertique arma*, &c. He was the third who consecrated the *spolia opima*, Romulus having been the first, Cornelius Cossus, mentioned Verse 841, the second. These Spoils were dedicated in the Temple of Jupiter Feretrius, whom *Ræmus* thinks here called *Quirinus*, for the same Reason that *Janus* is stiled *Quirinus* by *Saxtonius* in *August*. XXII. and *Horace* IV. Ode XV. 9. because he presided over War, and because his Temple was built by *Romulus Quirinus*. *Servius* however explains *capta Quirino* by *qualia et Quirinus cepit*, be dedicated to Jupiter Feretrius the third

spolia opima, such as *Quirinus* had first won from the Enemy's General.

861. *Egregium formâ juvenem*, &c. Here *Virgil* comes to the noble Encomium on young *Marcellus*, the Son of *Octavia Augustus's* Sister, and of *Caius Marcellus*, whom *Augustus* had adopted, and designed for his Successor in the Empire, but he was cut off in the Bloom of his Youth. This is reckoned one of the finest Passages of the whole Æneid, *Augustus* was so taken with it at the Time when he heard *Virgil* pronounce it with the rest of this Book, that he ordered him a Present of ten *Sestertia* for every Line, i. e. about 78 Pounds of our Money.

Quantos genitus virorum
ille campus aget ad magnam urbem Mavortis !
vel quæ funera va, Tiberine, videbis,
cum præterlabere recentem tumultum ! Nec quisquam puer
de Iliacâ gente tollet Latinos avos in tantum spei :
nec quondam Romula tellus jactabit se tantum ul-
to alumno. Heu pietas ! heu prisca fides ! dexteraque
invicta bello ! Non quisquam obitus tulisset
se illi armato impune : seu cum pedes iret in hostem,
seu foderet arnos spumantis equi calcaribus. Heu
puer miserande ! si qua rumpas aspera Fata, tu
eris Marcellus. Date lilia plenis manibus : spargam
purpureos flores, saltemque accunulem animam
nepotis his donis, et fungar inani munere. Sic
vagantur passim totâ regione in laus campis æ-
ris, atque lustrant omnia. Per quæ singula pèssquam
Anchises duxit natum, incenditque ejus animum
amore venientis famæ : exin memorat viro quæ
bella deinde sint gerenda ; docetque eam Laurentis
populos, urbemque Latini ; et quo modo fugiatque
feratque quancumque laborem. Sunt geminæ portæ
Somni ; quarum altera fertur esse cornæ, quâ
facilis exitus datur veris umbris : altera nitens,
perfecta candenti elephanto : sed quâ Manes mittunt falsa insomnia ad cælum. Tum ubi Anchises
prosequitur natum Ænean, Sibyllamque unâ his dictis, emittitque eos eburnâ portâ :

Quantos ille virum magnam Mavortis ad urbem
Campus aget gemitus ! vel quæ, Tiberine, videbis
Funera, cum tumulum præterlabere recentem !
Nec puer Iliacâ quisquam de gente Latinos 875
In tantum spe tollet avos : nec Romula quondam
Ullo se tantum tellus jactabit alumno.
Heu pietas ! heu prisca fides ! invictaque bello
Dextera ! non illi quisquam se impune tulisset
Obvius armato ; seu cum pedes iret in hostem, 880
Seu spumantis equi foderet calcaribus arnos.
Heu, miserande puer ! si qua Fata aspera rumpas,
Tu Marcellus eris. Manibus date lilia plenis ;
Purpureos spargam flores, animamque nepotis
His saltem accunulem donis, et fungar inani 885
Munere. Sic totâ passim regione vagantur
Aëris in campis latis, atque omnia lustrant.
Quæ postquam Anchises natum per singula duxit,
Incenditque animum famæ venientis amore ;
Exin bella viro memorat quæ deinde gerenda ; 890
Laurentesque docet populos, urbemque Latini ;
Et quo qucumque modo fugiatque feratque laborem.
Sunt geminæ Somni portæ ; quarum altera fertur
Cornæ ; quâ veris facilis datur exitus umbris :
Altera candenti perfecta nitens elephanto : 895
Sed falsa ad cælum mittunt insomnia Manes.
His ibi tum natum Anchises, unâque Sibyllam
Prosequitur dictis, portâque emittit eburnâ :

Ille

NOTES.

872. Mavortis ad urbem. Rome, sacred to Mars, the Father of Romulus and Remus.

874. Tumulum præter labere recentem. It was the ancient Custom to raise sepulchral Monuments on the Banks of Rivers. Thus Æn. III. 312.

Ante urbem in loco falsi Simoentis ad undam
Libabat cineri Andromache, &c.

878. Heu pietas ! heu prisca fides ! He deploras the Loss that Virtue, and Integrity, and Valour sustained by his Death ; agreeable to which is the Character given him by Vel-

leius Patereculus ; Sane, ut aiunt, ingeniarum virtutem, lætusque animi, et ingenti ; fortunæque, in quam alabatur, capax. And Seneca calls him, Adolescentem animo alacrem, ingenio potentem ; sed et frugalitatis continentique in illis aut annis, aut opibus, non mediocriter admirandum ; patientem laboris, voluptatibus alienum ; quantumcumque imponere illi avunculus, et, ut ita dicam, inædificare voluisset, laturnum.

883. Tu Marcellus eris, &c. At hearing this Line Octavia is said to have swooned away. Virgil, whose great Talent lies in mov-

ing

What Groans of Heroes shall that Field by Mars's imperial City send forth ! What *solemn* Funeral-pomp shall you, O Tiberinus, see, when you glide by his recent Tomb ! Nor shall any Youth of the Trojan Line in Hope exalt the Latin Fathers so high : Nor shall the Land of Romulus ever glory so much in any of her Sons. Ah *that* Piety ! ah that Faith *and Integrity* of ancient Times ! and that Right-hand invincible in War ! none with Impunity had encountered him in Arms, whether when on Foot he rushed upon the Foe, or goared with the Spur his foaming Courser's Flanks. Ah, piteous Youth ! if possibly thou canst burst *the Bonds* of rigorous Fate, thou shalt be a Marcellus. Give me Lilies in Handfuls ; let me strow the purple *blooming* Flowers, these Offerings at least let me heap upon my Descendant's Shade, and discharge this unavailing Duty. Thus up and down they roam through all the *Elysian* Region in spacious airy Fields, and survey every Object. Through each of which when Anchises had conducted his Son, and fired his Soul with the Love of future Fame ; he next recounts to the Heroe what Wars he must hereafter wage ; informs him of the Laurentine People, and of the City of Latinus, and by what Means he may surmount or shun every Toil.

Two Gates there are of Sleep, whereof the one is said to be of Horn ; by which an easy Egress is given to true Visions : The other shining, *as being wrought of white Ivory* ; but *through it* the infernal Gods send up lying Dreams to the upper World. Here then Anchises addresses this Discourse to his Son and the Sibyl together, and dismisses them by the Ivory Gate. The Heroe speeds his Way

to

N O T E S.

ing the soft and tender Passions, artfully forbears mentioning the Name of *Marcellus* till the very last.

893. *Sunt geminae Somni portæ.* This Fiction is borrowed from the nineteenth Book of Homer's *Odyssey*, where *Euryclæa* recounts to *Ulysses* in Disguise a Vision she had of his speedy Return Home ; but she is apprehensive it may be false, because there are many delusive Dreams as well as true ones, which she thus expresses in the poetical Language, according to Mr. Pope's Translation ;

*Immur'd within the silent Bow'r of Sleep,
Two Portals firm the various Phantoms keep :
Of Ivory one ; whence flit to mock the Brain,
Of winged Lies a light fantastic Train :*

*The Gate oppos'd, pellucid Palves adorn,
And Columns fair encas'd with polish'd Horn :
Where Images of Truth for Passage wait,
With Visions manifest of future Fate.*

Odys. XIX. 657.

895. *Cornæ, quæ veris, &c.* Among the several Reasons given why true Dreams are made to pass through the Horn-gate, and false ones through the Ivory one, what appears the most solid is, that Horn is a fit Emblem of Truth, as being transparent, and pervious to the Sight, whereas Ivory is impenetrable.

898. *Portæque emittit eburræ.* Here *Servius* tells us that *Virgil*, by sending out *Æneas* by the Ivory Gate, would have us understand that the whole of this Episode concern-

*Ille Æneas fecat viam
ad naves, revisitque so-
cios. Tum fert se recto
litore ad portum Caietæ.
Ancora jacitur de prorâ,
et puppes stant litore.*

Ille viam fecat ad naves, sociosque revisit.
Tum se ad Caietæ recto fert litore portum. 900
Ancora de prorâ jacitur. Stant litore puppes.

NOTES.

ing the infernal Regions is mere Fiction: *Vult autem intelligi falsa esse omnia quæ dixit.* But is it to be imagined that so judicious a Poet would thus with one Dash of his Pen destroy all the fine Compliments he had paid to *Augustus*, and the whole Body of the *Roman* Nation, by telling them that all was Lies and fictitious? Besides, he could never pronounce the whole Vision false, since he has interwoven into it a Prophecy of the principal Events and most notorious Facts of the *Roman* History. So that however it may be accounted a Dream, is can never be reckoned a false one, since here is a Mixture of something real and something visionary, which is the very Nature of a true Dream. *Ruens* again is somewhat more mo-

dest, and alledges that *Virgil* only signifies by this allegorical Circumstance, that what he had said concerning the infernal Regions was to be deemed fabulous. But what was the need of giving us that Hint? Who was in Danger of being deceived, or taking his System for true Doctrine? It is certain, that neither *Virgil* himself, nor any Reader of common Sense, even among the *Romans*, believed one Word of the Matter, as we may infer particularly from *Cicero*: *Dic, quæso, num te illa terrent: triceps apud inferos Cerberus, Cocytii fremitus, transvolutio Acherontis, mento summam aquam attingens siti eneetus Tantalus, &c.*—The other answers; *Adeone me delirare censes, ut ista esse credam.*—And in another Place;
Quæ

P. VIRGILII MARONIS

ÆNEIDOS

LIBER SEPTIMUS.

ORDO.

*Tu quoque Caietæ, Æ-
neia nutrix, moriens do-
disti æternam famam no-
stris litoribus: et nunc
tuus honos servat hanc
sedem: nomenque signat
tua ossa in magnâ He-
speriâ, si ea est qua gloria.*

TU quoque litoribus nostris, Æneia nutrix,
Æternam moriens famam, Caietæ, dedisti:
Et nunc servat honos sedem tuus: ossa-
que nomen
Hesperiâ in magnâ, si qua est ea gloria, signat.

At

NOTES.

King *Latinus* entertains *Æneas*, and pro-
mises him his only Daughter, *Lavinia*, the
Heiress of his Crown. *Turnus* being in Love
with her, favoured by her Mother, and stirred

up by *Juno* and *Alecto*, breaks the Treaty
which was made, and engages in his Quarrel
Mezentius, *Camilla*, *Messapus*, and many o-
ther of the neighbouring Princes; whose For-
ces,

to the Ships, and revisits his Friends. Then steers directly along the Coast for the Port of Cajeta: Where, *having arrived*, the Anchor is thrown out from the Forecastle, *and* the Sterns rest upon the Shore.

N O T E S.

Quæ est anus tam delira, quæ timent ista?

Acheruntia templa, alta Orci, pallida

Leti obnubila, obsita tenebris, loca.

But how little soever the Poet believes of what he writes, it is still his Business to deliver his Fictions and Allegories with all the Air and Assurance of Truth, and to try to impose the Belief of them upon his Reader; and to go about to undeceive him, by taking off the Mask, and intimating that some Parts of his Narration are mere Fables, which he himself disbelieves, is quite bungling and unpoetical. Those Interpreters had therefore done much better to acknowledge their Ignorance of the Poet's Meaning, than to father upon him such Impertinence and Absurdity. I shall only of-

fer, by way of Conjecture, that as *Virgil* in this whole Episode seems to have had an Eye to the *Platonic* Philosophy; by emitting his Heroe through the Ivory Gate, by which lying Dreams ascend to this Earth, he might possibly mean, that thus far *Æneas* had been admitted to see the naked Truth, had the true System of Nature laid open to his View, and the Secrets of Futurity unveiled; but henceforth he was returning to his former State of Darkness, Ignorance, and Error: And therefore is sent forth from those Regions of Light and Truth, by the Ivory Gate, in Company with lying Dreams and mere Shadows, which are to attend him, with the rest of Mankind, in their Progress through Life.

T H E

S E V E N T H B O O K

O F T H E

Æ N E I D.

YOU too, Cajeta, Nurse to *Æneas*, expiring *here*, gavest to our Coasts immortal Fame: And now thy Honour *here* resides: And the Name *Cajeta* points to thy Ashes in *Hesperia* the Great, if that be any Glory to thy departed Ghost. And now

N O T E S.

ces, and the Names of their Commanders, are particularly related.

1. *Tu quoque*. This refers to what the Poet had told us before of *Misenus* having a sepul-

chral Monument raised to his Honour on the Coasts of *Italy*, in those Lines of the former Book that immediately precede the Description of the infernal Regions, Verse 232.

At pius Æneas, exsequiis nutritis in d. solutis, aggere tumuli composito, postquam alia æquari quiverunt, tendit iter velis, relinquitque portum. Auræ aspirant in noctem; nec candida luna negat cursum. Pontus splendet sub ejus tremulo lumine. Litora proxima Circææ terræ raduntur; ubi dives filia Solis resonat inaccessus lucis assiduo cantu, superbi que telluris urit odoratam cedrum in nocturna lumina, percurrens tenues telas argute pectine. Hinc gemitus experant exaudiri, iræque leonum recusantium vincla, et rudentium sub serâ nocte. Setigerique fues, atque iussu auditi sevir in præsepibus, ac formæ magnorum luporum ululare: quos sæva Dea Circe potentibus herbis inducat ex facie hominum in vultus ac terga ferarum. Quæ talia monstra, ne pii Troes, delati in illos portus, paterentur, neu subirent dira litora; Neptunus implevit vela secundis ventis, atque dedit fugam, et vixit eos præter servida vada. Jamque mare rubescebat radius lucis, et lutea Aurora fulgebat in roseis bigis ab alto cœlere; cum venti posuere, omnisque status repente resedit, et tonse luctantur in lento marmore. Atque hic Æneas prospicit ingentem lucum ex æquore. Inter hunc Tiberinus amœno fluvio, rapidis vorticibus, et flavus multâ arenâ, prorumpit in mare. Circumque supraque eum variæ

At pius exsequiis Æneas rite solutis,
Aggere composito tumuli, postquam alma quierunt.
Æquora, tendit iter velis, portumque relinquit.
Aspirant auræ in noctem; nec candida cursum
Luna negat. Splendet tremulo sub lumine pontus.
Proxima Circææ raduntur litora terræ; 10
Dives inaccessos ubi Solis filia lucos
Assiduo resonat cantu, rectisque superbis
Urit odoratam nocturna in lumina cedrum;
Arguto tenues percurrrens pectine telas.
Hinc exaudiri gemitus, iræque leonum 15
Vincla recusantum, et serâ sub nocte rudentum;
Setigerique fues, atque in præsepibus urfi
Sævire, ac formæ magnorum ululare luporum:
Quos hominum ex facie Dea sæva potentibus herbis
Induerat Circe in vultus ac terga ferarum. 20
Quæ ne monstra pii paterentur talia Troes
Delati in portus, neu litora dira subirent;
Neptunus ventis implevit vela secundis,
Atque fugam dedit, et præter vada fervida vexit.
Jamque rubescebat radiis mare, et æthere ab alto.
Aurora in roseis fulgebat lutea bigis; 26
Cum venti posuere, omnisque repente resedit
Flatus, et in lento luctantur marmore tonse.
Atque hic Æneas ingentem ex æquore lucum
Prospicit. Hunc inter fluvio Tiberinus amœno, 30
Vorticibus rapidis, et multâ flavus arenâ
In mare prorumpit. Variæ circumque supraque
Affluetæ.

N O T E S.

At pius Æneas ingenti mole sepulcrum imponit, suaque arma viro, romumque, tumulumque.
Monte sub aërio, qui nunc Misenus ab illo dicitur, æternumque tenet per secula nomen,
In Connection with which follows;
Itaque quoque litoribus nostris, Æneæ nutritæ, æternam moriens famam, Caietæ, dedit.
2. Caieta. Now Gaeta.
3. Servat bonos sedem tuus. Some make

this an Hypallage for *sedes servat honorem tumuli*; but the Reader will judge if it is not more natural to explain it as in the Translation; or perhaps it means, that Caieta's Name honoured, preserved, and protected the Place.

4. *Hesperia in magna.* Italy was called *Hesperia Magna* in Contradistinction to Spain, the Lesser *Hesperia*.

6. *Agere composito tumuli.* The Earth, raised up into a Heap over the Corps or Ashes.

now that her Funeral Obsequies in due Form were paid, the Grave raised high in decent Order, the pious Æneas, soon as the swelling Seas were hush'd, sails on his *destined* Course, and leaves the Port behind. The Gales breathe fair at the Approach of Night, nor does the Silver Moon oppose his Voyage. Under *her* trembling Light the Ocean shines. They skim along the Coasts adjacent to Circe's Land; where with incessant Song the wealthy Daughter of the Sun makes her inaccessible Groves resound, and in her proud Palace burns fragrant Cedar for nocturnal Lights, flying over the slender Web with her shrill-sounding Shuttle. Hence were heard Groans, the Rage of Lions reluctant to their Chains, and roaring at the late midnight *Hour*; bristly Boars, and Bears growl in their Stalls, and Wolves of prodigious Form with *horrid* Howlings strike the Ear: Whom Circe, cruel Goddess, had by her potent *magical* Herbs transformed from human Shape into the Features and Limbs of wild Beasts. Which monstrous Changes that the pious Trojans might not undergo, *if* carried to that Port, nor land on those cursed Shores; Neptune filled their Sails with favouring Winds, and sped their Flight, and wafted them beyond *those* boiling Shoals. And now the Sea began to redden with the *dawning* Beams, and from the lofty Sky the Saffron-coloured Morn shone in her rosy Carr, when on a sudden the Winds grew still, every Breath of Air died away, and the Oars struggle on the smooth Surface of the lazy Main. And here from the Deep Æneas spies a spacious Grove. Through this Tyberinus, *God* of the pleasant River Tyber, with rapid Whirls and vast Quantities of yellow Sand discoloured, bursts forward into the Sea. All around, and over Head, various Birds accustomed

N O T E S.

is called *agger tumuli*, *agger* signifying any Eminence, as *agger viæ*, Æn. V. 273. and *agger ripæ*, Æn. VI. 106.

8. *Candida Luna*. The Silver Moon; as the Sun from his flaming Brightness is called *aureus*, so the Moon from her paler Light *candida*, or *argentea*.

19. *Quos hominum ex facie*. Circe is said to have transformed Men into wild Beasts, by Means of certain Herbs, and a magical Wand, with which she touched them. The Fable is taken from *Homer*, *Odysl.* X. 135. and the moral Sense of it given by *Horace*, 1 Ep. 1. 23.

27. *Venti posuere*. i. e. *Posuere se*.

28. *Lento marmore*. *Ramus* interprets *lento* by *immoto*; Dr. *Trapp* again renders it *yielding*, which clashes with the Idea of *luctantur*. The Translation takes it in the common Sense of *segnis* or *tardus*, as we say in *English* the *sleepy Main*, when it is quite calm, seems to be indolent, and loves not to stir, or be put into Motion, as appears to have been the Case here.

30. *Tiberinus*. The God of the River *Tyber*.

32. *Varie circumque*, &c. This marks the Time of Æneas's Arrival in *Italy* to have been about the Beginning or Middle of Spring, in which

volucres affuetæ ripis, et alveo fluminis, mulcebant æthera cantu, volabantque luco. Imperat sociis flectere iter, advertereque proras terræ; et lætus fluvio succedit opaco fluvio. Nunc age, Erato, expediam, qui reges, quæ tempora, quis status rerum fuerit antiquo Latio, cum primùm advena exercitus, appulit classem Aufoniis oris: et revocabo exordia primæ pugnæ. Tu, tu, Diva, mone viatē. Dicam horrida bella, dicam acies, regesque aëtos animis in funera, Tyrrhenamque manum, totamque Hesperiam coactam sub arma. Major ordo rerum nascitur mihi: moveo majus opus. Rex Latinus, jam senior, regubat arva et placidas urbes in longâ pace. Famâ accipimus hunc esse genitum Fauno, et Maricâ Laurente Nymphâ. Picus erat pater Fauno; isque refert te parentem, Saturne; tu es ultimus auctor sanguinis. Fuit hic nullus filius, fato Divorum, nullaque virilis proles, oriensque est crepta primâ juventâ. Sola filia servabat domum et tantas sedes, jam matura viro, jam nubilis plenis annis. Multi petebant illam è magno Latio totaque Aufoniâ. Turnus petit eam, pulcherrimus ante omnes alios, potens avis atavisque; quem regia conjux Astata properabat mirò amore adjungi generum: sed portenta Deorum obstant variis terroribus. Exat laurus mediis tecti, in altis penetralibus, sacra quoad comam, servataque metu per multos annos:

Affuetæ ripis volucres, et fluminis alveo, Æthera mulcebant cantu, lucoque volabant. Flectere iter sociis, terræque advertere proras 35 Imperat; et lætus fluvio succedit opaco.

Nunc age, qui Reges, Erato, quæ tempora, rerum Quis Latio antiquo fuerit status, advena classem Cum primùm Aufoniis exercitus appulit oris, Expediam; et primæ revocabo exordia pugnæ. 40 Tu vatem, tu, Diva, mone. Dicam horrida bella; Dicam acies, aëtosque animis in funera Reges, Tyrrhenamque manum, totamque sub arma coactam

Hesperiam. Major rerum mihi nascitur ordo: Majus opus moveo. Rex arva Latinus et urbes 45 Jam senior longâ placidas in pace regebat. Hunc Fauno et Nymphâ genitum Laurente Maricâ Accipimus. Fauno Picus pater; isque parentem Te, Saturne, refert: tu sanguinis ultimus auctor. Filius huic, fato Divûm, prolesque virilis 50 Nulla fuit, primâque oriens crepta juventâ est. Sola domum, et tantas servabat filia sedes, Jam matura viro; jam plenis nubilis annis. Multi illam magno è Latio, totâque petebant Aufoniâ: petit ante alios pulcherrimus omnes 55 Turnus, avis atavisque potens; quem Regia conjux Adjungi generum miro properabat amore: Sed variis portenta Deûm terroribus obstant. Laurus erat tecti medio, in penetralibus altis, 59 Sacra comam, multosque metu servata per annos:

Quam

NOTES.

which Season the Birds are all Life and Motion, fluttering about to court their Mates, and celebrate their little Loves.

34. *Æthera mulcebant.* The Air calm, soft, and serene, is considered poetically as listening to the warbling of the Birds, in which Sense the Translation understands it.

37. *Erato.* He invokes Erato, the Muse who presides over Love, because the Source of

the following War is from the Love of Turnus and *Æneas* to *Lavinia*.

37. *Quæ tempora rerum.* All the Interpreters I have seen join *tempora* in Construction with *rerum*, which tho' it may perhaps be admitted, yet it sounds harsh; whereas *status rerum* is easy and natural.

45. *Rex Latinus, &c.* *Dionysius of Halicarnassus* agrees with *Virgil* that *Latinus* reigned

flom'd to the Banks, and Channel of the River, charmed the *listening* Skies with their Songs, and fluttered in *restless Motion* up and down the Grove. *Hither Æneas* commands his Mates to bend their Course, and turn their Prows towards Land; and joyous he enters the shady River.

Now come, *Erato*, with thy *Aid* will I unfold who were the Kings, what the Period of Time, what the State of Things in ancient Latium, when this foreign Army first landed their Fleet on the Ausonian Coasts; and trace back the Original of the rising War. Do thou, O Goddess, do thou instruct thy Poet. *Henceforth* will I sing of horrid Wars, and Kings by their fierce Passions driven to *mutual* Havock, the Tuscan Troops, and all Hesperia in Arms combined. A greater Series of Affairs rises to my View, in a more arduous Task I now engage. King Latinus, now full of Days, ruled the Country and its Cities quiet and undisturbed in the *Enjoyment* of a lasting Peace. This Prince, we are told, was the Offspring of Faunus and Marica, a Laurentine Nymph. Faunus had Picus for his Sire; and he, O Saturn, claims thee for his; thou art the remotest Founder of the Race: To him (Latinus) by the Appointment of the Gods, no Son, no Male-issue remained; each, as he grew up, was snatched away in the opening Bloom of Youth. An only Daughter heired his royal Seat, and all those large Possessions, now arrived at Maturity, and full ripe for Marriage. Many from Latium's wide Bounds and throughout Ausonia were in Courtship of her: Turnus too makes his Addresses, in Charms far surpassing all the rest, and powerfully recommended by Ancestors *illustrious* for many Generations; whom the royal Consort with wondrous Eagerness urged to have joined her Son-in-law: But Prodigies from Heaven with various Circumstances of Terror oppose her *Inclination*. In the midst of the Palace, within the deep Recesses of the inner Court, stood a Laurel, with sacred venerable Locks, and for many Years preserved with religious Awe: Which King Latinus having

N O T E S.

ed over the ancient Inhabitants of Latium, and had no Male-issue, only one Daughter, whom Æneas married. As to his Genealogy Virgil speaks doubtfully of it, and others accordingly give him a different one.

49. *Ultimus auctor.* The remotest Founder. We might have translated it *first* Founder; for *primus* in descending is *ultimus* ascending.

53. *Jam matura viro; jam plenis nubilis annis.* The first, according to Servius, refers to her Strength and Growth of Body, the other to her Age.

56. *Avia atavisque potens.* Literally powerful in Grandfathers, and Great-great-grandfathers.

quam inventam pater Latinus ipse ferebatur sacra-
 cravisse Phœbo, cum con-
 deret primas arces; posu-
 isseque nomen Laurentis
 colonis ab eâ. Densæ a-
 pes (mirabile dictu) ve-
 stæ ingenti stridore trans
 liquidum æthera, obse-
 dere summum apicem bujus
 arboris; et pedibus nexis
 per mutua, subitum exa-
 men pependit frondente
 ramo. Continuo Vates in-
 quit: cernimus externum
 virum adventare; et ag-
 men petere easdem partes
 ex iisdem partibus, et do-
 minari summâ arce. Præ-
 zerea dum adolet altaria ca-
 stis tædis, et Lavinia vir-
 go astat juxta genitorem,
 est visa, nefas, compren-
 dere ignem longis crini-
 bus, atque cremari quoad
 omnem ornatum crepitante
 flammâ; accensaque quo-
 ad regales comas, accensa
 quoad coronam insignem
 gemmis: tum fumida est
 visa involvi fulvo lumi-
 ne, ac spargere Vulcanum
 totis tectis. Id verò
 horrendum, ac mirabile
 visu cepit ferri latè.
 Namque canebant virgi-
 nem ipsam fore illustrem
 fama fatisque, sed por-
 tendere magnum bellum
 populo. At rex, solici-
 tus monstis, adit oracula
 Fauni, fatidici genitoris:
 consulitque lucos sub altâ
 Albunea; quæ maxima
 nemorum sonat sacro son-
 te, opacaque exhalat sæ-
 vum Mephitim. Hinc I-
 talæ gentes, omnisque Oe-
 notria tellus petunt respon-
 sa in dubiis rebus: cum
 sacerdos tulit dona huc, et
 incubuit stratis pellibus cæsarum ovium sub silenti nocte, petivitque somnos; videt multa simulacra
 volitantia miris modis, et audit varias voces, fruiturque colloquio Deorum, atque affatur Acheronta
 imis Avernus.

Quam pater inventam, primas cum conderet arces,
 Ipse ferebatur Phœbo sacrasse Latinus;
 Laurentisque ab eâ nomen posuisse colonis.
 Hujus apes summum densæ, mirabile dictu,
 Stridore ingenti liquidum trans æthera vectæ, 65
 Obsedere apicem; et pedibus per mutua nexis
 Examen subitum ramo frondente pependit.
 Continuo Vates, Externum cernimus, inquit,
 Adventare virum; et partes petere agmen easdem
 Partibus ex iisdem, et summâ dominarier arce. 70
 Præterea, castis adolet dum altaria tædis,
 Ut juxta genitorem astat Lavinia virgo;
 Visa, nefas, longis comprehendere crinibus ignem,
 Atque omnem ornatum flammâ crepitante cremari,
 Regalesque accensa comas, accensa coronam 75
 Insignem gemmis: tum fumida lumine fulvo
 Involvi, ac totis Vulcanum spargere tectis.
 Id verò horrendum, ac visu mirabile ferri.

Namque fore illustrem famâ, fatisque canebant
 Ipsam; sed populo magnum portendere bellum. 80
 At Rex sollicitus monstis, oracula Fauni
 Fatidici genitoris adit; lucosque sub altâ
 Consulit Albunea; nemorum quæ maxima sacro
 Fonte sonat, sævamque exhalat opaca Mephitim.
 Hinc Italæ gentes, omnisque Oenotria tellus 85
 In dubiis responsa petunt. Huc dona Sacerdos
 Cum tulit, et cæsarum ovium sub nocte silenti
 Pellibus incubuit stratis, somnosque petivit;
 Multa modis simulacra videt volitantia miris,
 Et varias audit voces, fruiturque Deorum 90
 Colloquio; atque imis Acheronta affatur Avernus.

Hic

NOTES.

72. Et juxta. Pierius informs us that some good Manuscripts read *ut juxta*; according to which Reading *Latinus* himself, and not his Daughter, performs the Sacrifice.

84. *Mephitim*. Mephitis, says *Servius*, is properly the Stench of sulphureous Waters, especially in Groves, where the Density of the Trees confines the Stench, and renders it more noisom.

having discovered when he was raising the first Towers of his Palace, was said to have consecrated to Phœbus; and from it to have given the Name of Laurentines to the Inmates of the Country. On the high Summit of this Tree thick clustering Bees, strange to hear, wasted athwart the liquid Sky with vast humming Noise, planted themselves; and having linked their Feet together by a mutual Hold, the Swarm hung in a surprizing Manner from the lassy Bough both with the Soothsayer; Lo, says he, we behold a foreign Heroe hither advancing, and an Army making towards the same Parts where the Bees alight from the same Parts whence they come, and bearing Sway in this lofty Palace. Again, while with holy Torches he fumes the Altars, and the Virgin Lavinia is standing by her Sire; she seemed, O horrid! to catch the Fire in her long flowing Hair, and to have her whole Attire consumed in the crackling Flames, all in a Blaze both as to her royal Locks and Crown rich with Gems: Then in Clouds of Smoke, mingled with ruddy Light, she seemed to be involved, and to spread the Conflagration over the whole Palace. As to this, it was reputed an Omen terrible, and of astonishing Aspect. For from thence the Soothsayers foretold that Lavinia herself was to be illustrious both in Fame and Fortune, but threatened her People with formidable War.

Mean while the King, anxious and perplexed by these portentous Signs, repairs to the Oracle of prophetic Faunus his Sire; and consults his sacred Grove that lies beneath lofty Albanca, which of Woods the chief resounds with a sacred Fountain, and from its dark Retreats sends forth pernicious noisom Steams. Hence the Italian Nations and the whole Land of Ocnotria seek Responses when in Distress. Hither when the Priest hath brought Offerings, and in the deep Silence of Night laid him down on the outspread Skins of the Victims slain, and disposed himself to Sleep; he sees many visionary Forms fluttering about in a wondrous Manner, hears various Sounds, and enjoys Interviews with the Gods, and converses the Fiends in the infernal Regions. Here even Father Latinus himself

N O T E S

noisom. That *Mephitis* signifies such a kind of Smell, appears also from the Epithet given to it in *Perfius*, Sat. III. 99.

Turgidus hie epulis, aque albo ventre, lavatur.
Guttur, sulphureas lente exhalante Mephitæ,

91. *Acheronta*. Acheron, one of the Rivers in Hell, often Hell itself, here put for the infernal Powers.

3 Q

92. *Pater*

Tum hic et pater Latinus ipse, petens responsa, mactabat rite centum lanigeras bidentes; atque jacebat effultus tergo, stratisque velleribus harum. Subito vox est reddita ex alto loco, dicens: O mea progenies, ne pete sociare natam Latinis connubiis, neu crede paratis thalamis. Externi generi veniunt, qui ferent nostrum nomen in astra sanguine; à quo stirpe quorum nepotes videbunt omnia vertique regisque sub suis pedibus, quæ recurrunt Sol aspiciet utrumque Oceanum. Latinus ipse non premit suo ore hæc responsa patris Fauni, monitusque silenti nocte datos; sed jam fama, volitans latè circum, tulrat hæc per Ausonias pubes religavit classim ab gramineo aggere ripæ. Æneas, primique duces, et pulcher Iulus deponunt corpora sub ramis altæ arboris; instituuntque dapes, et per herbam subjiciunt adorea liba epulis, (sic ille Jupiter monebat) et augent Cereale solum agrestibus pomis. Hic forte aliis cibis consumitis, ut penuria edendi adegit eos vertere morsus in exiguum Cereem, et violare orbem fatalis crusti manu, audacibusque malis, nec parcere patulis quadris; Iulus alludens inquit, heus! consumimus etiam mensas. Nec dixit plura. Ea vox audita prima tulit finem laborum;

Hic et tum pater ipse petens responsa Latinus Centum lanigeras mactabat rite bidentes; Atque harum effultus tergo stratisque jacebat Velleribus. Subito ex alto vox reddita loco est: 95 Ne pete connubiis natam sociare Latinis, O mea progenies; thalamis neu crede paratis. Externi veniunt generi, qui sanguine nostrum Nomen in astra ferent; quorumque à stirpe nepotes, Omnia sub pedibus, quæ Sol utrumque recurrens Aspicit Oceanum, vertique regique videbunt. 101

Hæc responsa patris Fauni, monitusque silenti Noctē datos, non ipse suo premit ore Latinus; Sed circum latè volitans jam fama per urbes Ausonias tulerat; cum Laomedontia pubes 105 Gramineo ripæ religavit ab aggere classim. Æneas, primique duces, et pulcher Iulus, Corpora sub ramis deponunt arboris altæ; Instituuntque dapes, et adorea liba per herbam Subjiciunt epulis, (sic Jupiter ipse monebat) 110 Et Cereale solum pomis agrestibus augent. Consumitis hinc forte aliis, ut vertere morsus Exiguam in Cereem penuria adegit edendi, Et violare manu, malisque audacibus orbem Fatalis crusti, patulis nec parcere quadris; 115 Heu! etiam mensas consumimus, inquit Iulus. Nec plura, alludens. Ea vox audita laborum

Prima

NOTES.

92. *Pater Latinus.* The attentive Reader must have observed that *Pater* in *Virgil* is a Title of the highest Dignity; it implies Authority and Power, conducted with Equity and Goodness, whether that Power be vested in a Father, or a Sovereign, who is the Father of his People. Hence it is ascribed not only to Kings, but to the Gods, and especially to *Jove*, the common Parent of the Universe. And *Virgil* all along honours his Heroe with this Appellation.

111. *Cereale solum.* Whatever is placed underneath any thing to support it is called so-

lum; as the Sea to a Ship, the Air to a Bird on the Wing. Tho' this Circumstance of their eating their Trenchers be but low in itself, yet by Help of happy Metaphors the Poet has found a Way to give a Dignity to this same simple Story; instead of the common Expression for Bread, using *Cereale solum*, *exiguam Cereem*, *orbem fatalis crusti*, *patulis quadris*.

114. *Et violare manu.* This Expression *violare* shews that the Eating-tables were reckoned sacred among the ancient Pagans. They were a kind of Altars on which Libations were performed.

self being then in quest of a Response, with due Rites sacrificed an hundred fleecy Ews; then supported on their Skins and out-spread Fleeces he lay. From the deep Grove a sudden Voice was delivered: Seek not, my Son, to join thy Daughter in Wedlock to a Latin Prince; nor rest thy Hopes on the Match now designed. A Foreigner comes, thy *future* Son-in-law, who, by his *noble* Blood, shall to the Stars exalt our Name; and of whose Line our Descendants *sprung*, shall see all Things reduced under their Feet, and ruled by their Sway, where the revolving Sun visits either Ocean.

These Responses of Father Faunus, and Intimations given in the Silence of Night, Latinus himself shuts not up within *the Door of* his Lips; but Fame, fluttering all around, had now wafted *the Tidings* through the Ausonian Cities, when Laomedon's Sons had moored their Fleet on the verdant rising Bank. Æneas, with the chief Leaders, and blooming Iulus, lay their Bodies at Ease under the Branches of a tall Tree; prepare for a Repast, and under their Banquet spread Cakes of fine Wheat along the Grass (so great Jove himself determined *them*) and load the wheaten Board with Woodland Fruits. Here, as it chanced, having consumed their other Provisions, as Penury of Food compelled them to turn their Grinders on the scanty Cake, and violate with Hand and Chaps audacious the ominous Bisket's Orb, nor withheld *their Appetite* from the dilated Quadrants; See! Iulus laughing, says, we eat up our Tables too; nor *added* more. No sooner was the Word heard than it brought them *Assurance* that their Toils and Wanderings were at an End; and

N O T E S.

performed to the Gods both before and after Meals.

115. *Fatalis*. Not what we commonly call *fatal* in *English*, but on which some great Event of Fate depends, or which is a Pledge of Fate.

115. *Patulis quadris*. How comes it that the Poet here calls them Squares, when at the same time he mentions before their circular Form, *orbem fatalis crusti*. The Antiquaries reconcile this, by telling us they were a kind of Circles divided into Quadrants by two Lines drawn through the Center at right Angles. In Confirmation of which *Cerda* quotes *Motus*;

*Format opus, palmaque summi dilatet in orbem,
Et notat expressis æquo discrimine quadris.*

Each of those Quadrants of the Circle was called *quadra*, as being the fourth Part of the whole Cake. This explains *Horace*, 1 Ep. XVII. 49.

Et mihi dividuo fundetur munere quadra, and other Passages in the *Roman* Authors. See *Mart. Epig.* LXXVI. Lib. III. and *Epig.* XLV. Lib. IX.

117. *Labrum*. i. e. Their Toils by Sea, their Toils before their Arrival in the promised Land.

paterque eripuit eam primam ab ore filii loquentis, ac stupefactus numine preffit eam secum. Continuo ait: Salve Tellus debita mihi satis; vosque solve, o fidi Penates Trojæ. Hic est domus, hæc est patria. Genitor Anchises. (namque nunc repeto) reliquit talia arcana fratrum mihi: dicens, nate, cum fames coget te, vestium ad ignota litra, consumere mensas dapibus accisis; tum desessus memento sperare domos, ibique locare prima testa manu, molirique ea aggere. Hæc erat illa fames prædicta: hæc suprema manebant nos postura modum exitiis. Quare agere, et, cum primo lumine solis, læti vestigemus quæ sint hæc loca, quive homines habeant ea, ubi mœnia gentis sint, et petamus diversa loca à portu. Nunc libate pateras Jovi, vocateque Anchisen genitorem precibus, et reponite vina mensis. Sic effatus dandi, implicat tempora frondenti ramo, et precatur Geniumque loci, Telluremque primam Deorum, nymphasque, et flumina adhuc ignota; tum invocat Noctem, orientiaque signa noctis, Idæumque Jovem, Phrygiæque matrem Cybelæ ex ordine, et duplices parentes Cæloque Ereboque. Hic omnipotens pater intulit ter clarus ab alto cælo, ipsique ostendit ab æthere rubem ardentem radiis lucis et auro, quatiens eam manu. Hic subito rumor diditur per Trojana agmina, diem advenisse, quo condant debita mœnia.

Prima tulit finem; primamque loquentis ab ore
E ipuit pater, ac stupefactus numine preffit.
Continuo, Salve fatis mihi debita Tellus; 120
Vosque, ait, o fidi Trojæ salvet Penates.
Hic domus, hæc patria est. Genitor mihi talia
(namque
Nunc repeto) Anchises fatorum arcana reliquit:
Cum te, nate, fames ignota ad litora vestum,
Accisis coget dapibus consumere mensas; 125
Tum sperare domos desessus, ibique memento
Prima locare manu, molirique aggere testâ.
Hæc erat illa fames: hæc nos suprema manebat
Exitii positura modum.
Quare agere, et, primo læti cum lumine Solis, 130
Quæ loca, quive habeant homines, ubi mœnia
gentis,
Vestigemus, et à portu diversa petamus.
Nunc pateras libate Jovi, precibusque vocate
Anchisen genitorem, et vina reponite mensis.
Sic deinde effatus, frondenti tempora ramo 135
Implicat; et Geniumque loci primamque Deorum
Tellurem, Nymphasque, et adhuc ignota precatur
Flumina; tum Noctem, noctisque orientia signa,
Idæumque Jovem, Phrygiæque ex ordine matrem
Invocat, et duplices Cæloque Ereboque parentes.
Hic pater omnipotens ter cælo clarus ab alto 141
Intonuit; radiisque ardentem lucis et auro
Ipse manu quatiens ostendit ab æthere nubem.
Diditur hic subito Trojana per agmina rumor,
Advenisse diem quo debita mœnia condant. 145
Certatim

NOTES.

119. *Preffit.* Servius explains it *preffit vocem Ascanii*; but, because that is implied in the preceding Words, *eripuit primam vocem ab ore loquentis*, I choose rather to understand it *preffit suam vocem*; he kept Silence, and missed a ruble on the Accomplishment of the mystic Oracle.

129. *Exitii positura modum.* Their Wees or Disasters by Sea, as is said in the Note on Verse 117. As for Land, *Æneis* knew that there more severe Calamities awaited him;

—Sed terræ graviora manent.

132. *A portu diversa.* Ruseus renders *diversa* here by *remota*; but the Meaning plainly

and instantly from the Speaker's Mouth his Father snatched the Word, and transported with Admiration at the *Accomplishment of the Oracle*, mused a while. Forthwith *thus*; Hail, O Land destined to me by Fate; and *hail, ye Gods*, he says, ye faithful tutelary Gods of Troy, hail. Here is our Home, this our Country. My Sire Anchises (for now I recollect) bequeathed to me these Secrets of Fate: When thee, my Son, wafted to an unknown Shore, Famine shall compel to eat up your Tables, after your Provisions fail; then be sure you hope for a Settlement after your Toils, and there with your own Hand found your first City, and fortify it with a Rampart. This was that Famine *he designed*: These the last *Calamities* awaited us, which are to put a Period to our Woes. Come then, and with the Sun's first Light let us joyously explore what *Manner of Country* this, who the Inhabitants, or where the Cities of the Nation lie, and from the Port let us pursue different Ways. At present pour forth Bowls in Libation to Jove, and by Prayers invoke my Father Anchises, and plant the Wine profusely on the Boards.

Thus having said, he binds his Temples next with a verdant Bough, and supplicates the Genius of the Country, and Earth, the eldest of the Gods, together with the Nymphs and Rivers yet unknown; then Night, and the Night's rising Constellations, and Idæan Jove, and Phrygian Mother *Cybele* he invokes in due Form, and both his Parents, *the one* in Heaven, and *the other* in Erebus. Upon this almighty Father *Jove* thrice from the lofty Heavens thundered aloud, and from the Sky displays a Cloud resurgent with Beams of golden Light, brandishing it in his Hand.

Here on a sudden the Rumour spreads through the Trojan Bands, that the Day was arrived wherein they were to build the destined City.

N O T E S.

ly is, that they were to take different Routs, in order to spy out the several Quarters of the Country; as it is explained, Verse 150. *Urbem et fines diversi explorant.*

133. *Pateras.* The Bowls are here put for the Wine in the Bowls, a Figure common in all Languages.

134. *Reponite.* Servius explains it two Ways; *aut timore Aſcanii interrupta renovate*;

aut reponite, frequenter ponite, i. e. crebro libate, crebro bibite. The Translation follows the latter.

141. *Clarus.* May either signify loud, as we have rendered it, or in a clear serene Sky, which was construed to be a good Omen.

142. *Radisſque lucis et auro.* Is the same as *radiis aureâ lucis*, by a Figure frequent in *Virgil*.

*Certatim instaurant epulas, atque omine magno
Crateras læti statuunt, et vina coronant.
Postera cum primâ lustrabat lampade terras
Orta dies; urbem, et fines, et litora gentis
Diversi explorant: hæc fontis stagna Numici,
Hunc Tybrim fluvium, hinc sortes habitare Latinos.
Tum satus Anchisæ delectos ordine ab omni
Centum oratores augusta ad mœnia Regis
Ire jubet, ramis velatos Palladis omnes;
Donaque ferre viro, pacemque exposcere Teucris.
Haud mora: festinant jussi, rapidisque feruntur
Passibus: ipse humili designat mœnia fossâ,
Moliturque locum; primasque in litore sedes,
Castrorum in morem, pinnis atque aggere cingit.
Jamque iter emensi, turres, ac tecta Latinorum
Ardu, cernebant juvenes, muroque subibant.
Ante urbem pueri, et primævo flore juvenus
Exercentur equis, domitantque in pulvere currus:
Aut acres tendunt arcus, aut lenta lacertis
Spicula contorquent, cursuque ictuque laceffunt.
Cum prævectus equo longævi Regis ad aures
Nuncius, ingentes ignotâ in veste reportat
Advenisse viros. Ille intra tecta vocari
Imperat, et solio medius confedit avito.
Tectum augustum, ingens, centum sublime co-
lumnis,
Urbe fuit summâ, Laurentis regia Pici,
Horrendum filvis, et religione parentum.
Hic sceptrâ accipere, et primos attollere fasces
Regibus*

*Etum, ingens, sublimis centum columnis, in summâ urbe, regia Laurentis Pici, tectum horrendum
sylvis et religione parentum. Erat omen regibus accipere sceptrâ hinc, et attollere primos fasces;*

NOTES.

154. *Ramis Palladis.* The Olive, a Badge of Peace, was sacred to Pallas.

159. *Pinnis.* The pinne in their original Signification were the Tufts or Crests on the Soldiers Helmets, as Varro, speaking of them, says, *de Ling. Lat. Lib. IV. Ab his quas insigniti milites habere in galeis solent, et in gladiatoribus Samnites.* Hence they were applied

to the Turrets and Battlements in Fortification, and here seem to signify the Parapet or Defence on the Outside of the Rampart.

163. *Domitantque in pulvere currus.* Currus here is put for the Horses yoked in the Chariot.

164. *Lenta.* Pliant, tough, or easily shaken.

165. *Cursuque*

City. *Therefore* with ardent Emulation they renew the Banquet, and, rejoicing in the important Omen, place the Bowls, and crown the Wine. Soon as the next Day arisen had enlightened the Earth with his first Beams ; by different Ways they explore the City, the Limits of the Country, and the Coasts of the Nation : *They learn that* these are the Streams of the Fountain Numicus, this the River Tyber, that here the valiant Latins inhabit. Then the Son of Anchises orders an hundred Embassadors, selected from his whole Body, to repair to the imperial Palace of the King, all of them crowned with Minerva's Boughs ; and carry Presents to the Heroe, and implore his Peace and Favour to the Trojans. Forthwith, commanded they hasten to obey, and set forward with quick Pace. *Mean while* Æneas himself marks out the Walls of his new City with a low Trench, and plans out the Ground, and their first Settlements on the Shore, and incloses it with a Parapet and Rampart, in form of a Camp. And now the Youths having measured out their Way, beheld the Towers and lofty Structures of the Latins, and approached the Wall. Before the City Boys and Youths in their primeval Bloom are exercised in riding, and tame the yoked Steeds on the dusty Plain : Or bend the valiant Bows, or with the exerted Strength of their Arms hurl the quivering Dart, and challenge one another either at the Race or missive Weapon : When a Messenger riding before bears the News to the Ears of the aged King, that Men of huge Dimensions in a strange Garb were arrived. He orders them to be invited into the Palace, and seated himself in the midst on his ancient Throne. On the highest Part of the City stood a magnificent capacious Structure, raised aloft on an hundred Columns, the Palace of Picus of Laurentum, commanding awful Veneration by its sacred Woods, and the religious Monuments of the Founders of the Race. It was a sacred Usage for the Kings here to receive the Sceptre, and assume the first Badges of Royalty ; this

N O T E S.

165. *Cursuque iſtuque laceſſunt.* La Cerdas underſtands by *cursu*, the throwing of the *Javelin*, which they dart in running forward, and by *iſtu*, again the ſhooting of the Arrow. But I think the moſt natural Senſe is what we have given, nor is it thus diſjoined as Dr. Trappalleges ; for *cursu* refers to the one Sort of Exerciſes mentioned before, viz. the Horſe or Chariot-races ; and *iſtu* comprehends the

other, namely, the ſhooting and darting. 172. *Religionem.* By this I underſtand all the religious Monuments, Images, Groves, &c. that had been conſecrated by the Founders of the Laurentine Family, together with the religious Ceremonies that had been there performed, ſome of which he mentions afterwards.

hoc templum erat curia illis; hæ sedes erant destinatæ sacris epulis; hic patres, arietæ cæso, fuerunt soliti confidere perpetuis mensis. Quin etiam effigies veterum avorum positæ ex ordine à antiquâ cedro, Italusque, paterque Sabinus Vitifator, servans curvam falcem sub suâ imagine; senexque Saturnus, imagoque bisfrontis Jani, astabant vestibulo; alique reges ab origine, qui fuerunt passi Martia vulnera pugnando ob patriam. Multaque arma præterea pendunt in sacris possibus, captivi currus, curvæque secures, et cristæ capitum, et ingentia claustra portarum, spiculaque, clypeique, erepta carinis. Picus ipse, domitor equorum, sedebat cum Quirinali lituo, succinctusque parvâ trabeâ, gerebatque ancile lævâ manu: quem Picum, percussit aureâ virgâ, versumque venenis, conjux Circe, capta cupidine ejus, fecit avem, sparsitque alas coloribus. Latinus, sedens intus in tali templo Divorum, patriâque sede, vocavit Teucros ad sese in tecta; atque prior placido ore edidit hæc dicta illis ingressis: Dardanidæ (neque enim nescimus et urbem, et genus, auditique advertitis æquore cursum) huc æquore litus ad Ausonium tot per vada cærulea vexit?

Regibus omen erat; hoc illis curia templum;
Hæ sacris sedes epulis; hic ariete cæso
Perpetuis soliti Patres confidere mensis.
Quin etiam veterum effigies ex ordine avorum
Antiquâ è cedro; Italusque, paterque Sabinus
Vitifator, curvam servans sub imagine falcem
Saturnusque senex, Janique bisfrontis imago, 180
Vestibulo astabant; alique ab origine Reges,
Martia qui ob patriam pugnando vulnera passi.
Multaque præterea sacris in postibus arma,
Captivi pendunt currus, curvæque secures,
Et cristæ capitum, et portarum ingentia claustra,
Spiculaque, clypeique, ereptaque rostra carinis. 186
Ipse Quirinali lituo, parvâque sedebat
Succinctus trabeâ, lævâque ancile gerebat
Picus equum domitor: quem capta cupidine conjux,
Aureâ percussum virgâ, versumque venenis, 190
Fecit avem Circe, sparsitque coloribus alas.

Tali intus templo Divum, patriâque Latinus
Sede sedens, Teucros ad sese in tecta vocavit;
Atque hæc ingressis placido prior edidit ore:
Dicite Dardanidæ (neque enim nescimus et urbem,
Et genus, auditique advertitis æquore cursum) 196
Quid petitis? quæ causa rates, aut cujus egentes,
Litus ad Ausonium tot per vada cærulea vexit?

Sive

NOTES.

174. *Omen erat.* This *Ruæus*, Dr. Trapp, and others, will have to be for *initium erat*, because *auspicium*, a Word of the same Import with *omen*, sometimes occurs in the Sense of *initium*. But by these Metonymies and Substitutions they obscure and often explain away the Spirit of the Original. Why may not *omen erat* signify it was an Omen, or a Practice on which they laid the Strefs of Religion, and on which they imagined their Kings Prosperity in some Measure depended: So that they would have thought their Consecration deficient, unless it had been performed in that particular Place.

175. *Perpetuis confidere mensis.* The most

ancient Table-posture was that of sitting; Luxury afterwards introduced that of lying on Couches. The *mensæ perpetuæ* here mentioned were Tables extended from the one End of the Hall to the other, which are still used in Countries where artless Simplicity prevails.

178. *Antiquâ.* May signify *durable*, it being the Quality of Cedar not to corrupt.

178. *Paterque Sabinus.* The second King of Italy, Founder of the Sabines, to whose Country he gave his Name. *La Cæda* makes a Stop at *Sabinus*, and construes *vitifator curvam*, &c. with *Saturnusque senex*, the Scythe being the constant Symbol of that God; and to him the Plantation of the Vine in Ita-

this was their Senate-house, their Temple; this their Apartment allotted for sacred Banquets; here, after the Sacrifice of a Ram, the Fathers were wont to take their Seats together at the long extended Tables. Besides in the Vestible, ranged according to their Order, the Statues of their Ancestors in antique Cedar stood, Italus, and Father Sabinus, Planter of the Vine, holding a crooked Scythe under his Image, old Saturn, with the Image of double-faced Janus; and other Monarchs traced from the Original of the Race, who martial Wounds sustained in fighting for their Country. Besides on the sacred Door-posts many Arms, captive Chariots, and crooked Scymetars, are suspended, Helmets, crested Plumes, and massy Barrs of Gates, and Darts, and Shields, and Beaks torn from Ships. There Picus himself, for Horsemanship renowned, sat with his augural Wand, in his scanty Robe succinctly dressed, and in his Left-hand wielded a little Target: Whom Circe, his Concubine, stung with fierce Desire, having struck with her golden Rod, and by her Sorceries transformed, made a Bird, and interspersed his Wings with Colours.

Within this Temple of the Gods, such as we have now described it, and on his hereditary Throne Latinus seated, called to him the Trojans into the Palace; to whom being entered, he in mild Accent first these Words addressed: Say, ye Sons of Dardanus (for we are neither unacquainted with your City nor your Race, nor hither have you steered your Course unheard of) what are your Demands? What Cause or pressing Exigency hath wasted your Fleet to the Ausonian Coast over such an Extent of azure Seas? Whether you

N O T E S.

ly is ascribed by Ovid and other Authors.

179. *Sub imagine.* Servius explains it *sub oculis*. Dr. Trapp translates it very oddly in *Imagery*, as if the Poet had been afraid lest it had been taken for a real Scythe, and therefore would tell his Reader it was but the Image or Appearance of one. The Meaning, no doubt, is, that the Scythe hung down in his Hand, and the Statue was in a stooping Posture looking at it.

187. *Quirinali lituo.* An augural Wand, such as Romulus used to wield, as being skilled in Augury, as we learn from *Plutarch*. It is therefore called *Quirinalis lituus*, Romulus's Wand, by Anticipation.

188. *Succinctus trabea.* Trabea was the Augur's Robe; broad Trimmings of Purple

run across it like Beams, whence it had the Name. It was short and narrow; for which Reason *Picus* is said to be *succinctus parva trabea*.

189. *Conjux.* Circe is called his Wife, because she aspired to that Relation in the same Manner as *Corebus* is called *Priam's* Son-in-law, tho' he was never married to his Daughter *Cassandra*, but only promised. So in the *Eclogues* *Nissa's* Mistress is called *conjux*, and *Dido's* Lovers *maritos*, *Æn.* IV.

190. *Aurea percussum virga.* The aurea here is to be read as if it were *aura*.

192. *Intus templo.* i. e. *Intus in templo.*

198. *Vada cœrulea.* Vada properly signifies *Shallows*, Places in the Sea, or Rivers where one may walk through, *vadere*. Here and else-

*Sive acti errore viæ, si-
ue tempestatibus (qualia
multa mala nautæ pati-
untur in alto mari) in-
travistis ripas nostri flu-
minis, sedetisque portu;
ne fugite hospitium, ne-
ue ignorete Latinos gen-
tem Saturni, æquam haud
vinculo nec legibus, sed
suâ sponte, tenentemque
se more veteris Dei. At-
que equidem memini (quan-
quam fama est obscurior
annis) Auruncos Jenes
ferre ita: ut Dardanus,
ortus his agris, penetra-
rit ad Idæas urbes Phry-
giæ, Threiciamque Sa-
mun, quæ nunc fertur
Samothracia. Nunc au-
rea regia stellantis cœli
accipit illum solio, pro-
fectum hinc ab Tyrrhenâ
sede Coriti, et altaribus
auget numerum Divorum.
Dixerat, et Ilioneus est
secutus ejus dicta suâ vo-
ce sic: rex, egregium
genus Fauni, nec atra
hiems subegit nos, ætos
fluctibus, succedere vestris
terris; nec sidus litusve
fessit nos errantes à re-
ctâ regione viæ. Omnes
afferimur ad hanc urbem
consilio volentibusque ani-
mis; pulsi regnis, quæ
sol, veniens extremo O-
lympo, aspiciebat quon-
dam maxima. Princi-
pium nostri generis est ab
Jove, Dardana pubes
gaudet Jove avo. No-
ter rex ipse, Troius Æ-
neas, de supremâ gente
Jovis, misit nos ad tua
limina. Quanta tempe-
stas belli, effusa sævis
Mycenis, ierit per Idæ-*

*os campos, quibus satis uterque orbis Europæ atque Asiæ concurrerit, nemo non audit, et si
extrema tellus submovet quem refuso Oceano, et si plaga iniqui solis extenta in medio quattuor plaga-
rum dirimit quem ab cæteris hominibus.*

NOTES.

elsewhere it is put for the Sea in general, un-
less you choose rather to understand it of the
Dangers of the Main.

205. *Obscurior annis.* Scaliger explains it
thus: *Haud ita multi sunt anni, sed fama fer-*

*Sive errore viæ, seu tempestatibus acti,
(Qualia multa mari nautæ patiuntur in alto) 200
Fluminis intrastris ripas, portuque sedetis;
Ne fugite hospitium, neve ignorete Latinos
Saturni gentem, haud vinclo nec legibus æquam,
Sponte suâ, veterisque Dei se more tenentem.
Atque equidem memini (fama est obscurior annis)
Auruncos ita ferre fenes: his ortus ut agris 206
Dardanus, Idæas Phrygiæ penetrarit ad urbes,
Threiciamque Samum, quæ nunc Samothracia
fertur.*

*Hinc illum Coriti Tyrrhenâ ab sede profectum,
Aurea nunc folio stellantis regia cœli 210
Accipit: et numerum Divorum altaribus auget.*

*Dixerat, et dicta Ilioneus: sic voce secutus:
Rex, genus egregium Fauni, nec fluctibus ætos
Atra subegit hiems vestris succedere terris;
Nec sidus regione viæ, litusve fessit. 215*

*Consilio hanc omnes animisque volentibus urbem
Afferimur; pulsi regnis, quæ maxima quondam
Extremo veniens Sol aspiciebat Olympo.*

*Ab Jove principium generis: Jove Dardana pubes
Gaudet avo. Rex, ipse Jovis de gente supremâ, 220
Troius Æneas tua nos ad limina misit.*

*Quanta per Idæos sævis effusa Mycenis
Tempestas icrit campos; quibus ætus uterque
Europæ atque Asiæ fatis concurrerit orbis;
Audiit, et si quem tellus extrema refuso 225
Submovet Oceano, et si quem extenta plagarum
Quattuor in medio dirimit i plaga Solis iniqui.*

Diluvio

*vagata non est; The Fact is more obscure than
might be expected, considering how few Years
have since elapsed. But Virgil mentions it as a
Thing that had happened long ago, a Tradition
delivered down from the old Aurunci, who
were*

you have entered the Banks of our River, and stationed in our Port, by wandering from your Way, or driven by Stress of Weather, (*Disasters* such as in many Shapes Seamen suffer in the Deep) decline not to accept from us the Offices of Hospitality, nor remain Strangers to the Latins, Saturn's Race, who practise Equity, not by Constraint nor Laws, but from spontaneous Choice, and regulating themselves by the Conduct of that ancient God. And indeed I call to mind (*tho'* the Tradition is somewhat obscure through Length of Time) that the old Aurunci thus informed: How Dardanus, a Native of this Country, reached the Idæan Cities of Phrygia, and Thracian Samos, which now is called Samothracia. Hence he had set out from his Tuscan-seat in the City Coritus, now enthroned he sits in the golden Palace of the starry Heavens, and honoured with an Altar, adds to the Number of the Gods.

He said, and Ilioneus made the following Reply: O King, the illustrious Offspring of Faunus, neither grim Storm forced us by raging Billows harrassed to enter your Realms; nor did the false Direction of the Stars, nor Ignorance of the Coast mislead us from the Course of our Voyage. We all with Design and willing Minds are carried to this City; expelled a Kingdom, once the most powerful which the Sun coursing from the Extremity of Heaven surveyed. From Jove is the Origin of our Race, the Sons of Dardanus rejoice in Jove their Ancestor. Our King himself, sprung from Jove's exalted Line, Æneas the Trojan Heroe sent us to your Courts. What a terrible Storm of War, bursting from cruel Mycenæ, hath overrun the Plains of Ida, under the Influence of what Fates both Worlds of Europe and Asia in Arms engaged; even those have heard, if such there are, whom Earth's Extremity removes far from us, the expanded Ocean interveening; and those, if such there are, whom the Region of the intemperate Sun, that lies extended in the midst of the other four, divides from the rest of Mankind.

From

N O T E S.

were the most ancient Inhabitants of Italy, and several Kings had actually reigned at Troy since Dardanus; so that his Departure from Italy was both ancient and obscure; wherefore the Sense given in the Translation is both the simplest, and appears to be the justest too.

212. *Disce*—Ilioneus sic voce secutus. Literally, Ilioneus thus followed his Words with his

Voice. The Idiom of the Language will not admit a bare literal Translation of these and the like poetical Circumlocutions.

225. *Refuso Oceano*. Some take *refuso* for *refluent*, that ebbs and flows; but as the Word signifies *overflowing*, *expanded*, or *widely diffused*, in other Places of Virgil, the Translation keeps to that Sense here too.

Nos, *veſti ex illo diluvio per tot vaſta æquora, rogamus exiguam ſedem, innocuumque litus patriis Diis, et undamque auramque potentem cunctis.* Non erimus indecores tuo regno; nec *veſtra fama foretur lectis, gratiaque tanti ſuſcepti aboleſcet; nec pigebit Aufonios excepſſe pigebit.* Trojam gremio. Juro per ſata *Æneæ, potentemque dextram, ſive quis eſt expertus eam fide, ſeu quis bello, et armis; multi populi, multæ gentes (ne temne nos, quod ultro præferimus vittas manibus et verba precantia) et petiere ſibi. Sed fata Deorum egere nos ſuis imperiis exquirere veſtras terras.* Dardanus ortus hinc, repetit nos huc, *Apolloque urget nos ingentibus juffis ad Tyrrhenum Tybrim, et ſacra vada fontis Numici.* Præterea dat tibi parva munera prioris fortunæ, reliquias receptas ex ardente Troja. Pater Anchifises libabat ad aras hoc auro; hoc erat geſtamen Priami, cum daret jura populis vocatis ex more, ſceptrumque, ſacerque tiaras, veſteſque, labor Iliadum. Talibus diſtis Ilionei, Latinus tenet ora defixa obtutu, hæretque immobilis ſolo volvens intentos oculos. Nec picta purpura movet Regem, nec Priameia ſceptra movent cum tantum, quantum moratur in connubio thalamique natæ, et volvit ſortem veteris Fauni ſub pectore. Hunc illum generum proſectum ab externâ ſede fatiſ portendi, vocarique paribus auſpicis in regna: hinc futuram progeniem egregiam virtute, et quæ viribus occupet totum orbem. Tandem lætus ait: Di ſecudent noſtra incepta,

Diluvio ex illo tot vaſta per æquora veſti, Diſ ſedem exiguam patriis, lituſque rogamus Innocuum, et cunctis undamque auramque potentem. 230

Non erimus regno indecores; nec veſtra feretur Fama levis, tantique aboleſcet gratia facti; Nec Trojam Aufonios gremio excepſſe pigebit. Fata per Æneæ juro, dextramque potentem, Sive fide, ſeu quis bello eſt expertus et armis; 235 Multi nos populi, multæ (ne temne, quod ultro Præferimus manibus vittas, ac verba precantia) Et petiere ſibi, et voluere adjungere gentes. Sed nos fata Deum veſtras exquirere terras Imperiis egere ſuis. Hinc Dardanus ortus, 240. Huc repetit; juffisque ingentibus urget Apollo Tyrrhenum ad Tybrim, et fontis vada ſacra Numici.

Dat tibi præterea fortunæ parva prioris Munera; reliquias Trojæ ex ardente receptas. Hoc pater Anchifises auro libabat ad aras: 245 Hoc Priami geſtamen erat, cum jura vocatis More daret populis, ſceptrumque, ſacerque tiaras, Iliadumque labor, veſtes.

Talibus Ilionei diſtis, defixa Latinus Obtutu tenet ora, ſoloque immobilis hæret, 250 Intentos volvens oculos. Nec purpura Regem Picta movet, nec ſceptra movent Priameia tantum, Quantum in connubio natæ thalamoque moratur; Et veteris Fauni volvit ſub pectore ſortem. Hunc illum fatiſ externâ ab ſede proſectum 255 Portendi generum, paribuſque in regna vocari Auſpicis: hinc progeniem virtute futuram Egregiam, et totum quæ viribus occupet orbem. Tandem lætus ait: Di noſtra incepta ſecudent,

Augu-

NOTES.

237. *Vittas.* The Olive Boughs mentioned above, that were wrapp'd about with Fillets.

241. *Repetit.* Not *revertitur*, as in *Rue-us*, but *revocat*, or *reposit*, as the Connection plainly

From that *sweeping* Deluge born over so many vast Oceans, we beg for our Country's Gods a small Settlement, and harmless Shore, and Water and Air, which are open to all. We shall be no Dishonour to your Realm; nor shall small Fame redound to you *from thence*, or our grateful Sense of so generous an Action ever be defaced; nor shall the Ausonians repent that they received Troy into their Bosom. I swear by the Fates of Æneas, and by his Right-hand that excels, whether any has experienced it in Faith, or War and martial Deeds; many People, many Nations (contemn us not, because of ourselves we bring in our Hands the Wreaths, and *in our* Mouths the Words of Suppliants) have not only been willing, but courted us to associate with them. But the Counsels of the Gods, by their commanding Influence, compelled us to go in quest of your Territories. Hence Dardanus sprung, hither redemands his Offspring; and Apollo by his awful Summons urges *our Course* to the Tuscan Tyber, and the sacred Streams of the Fountain Numicus. *Our Chief* offers you besides *some* small Presents, the Remains of his former Fortune, saved from the Flames of Troy. From this golden Bowl Prince Anchises performed Libations at the Altar: These were Priam's Ornaments when he gave Laws in form to the assembled People, the Sceptre, and sacred Diadem, and the *royal* Robes, the Work of the Trojan Dames.

At these Words of Ilioneus, Latinus keeps his Countenance fixed in steady Regard, and dwells unmoved on the Ground, rolling his Eyes intent. Neither the embroidered purple *Robe*, nor Priam's Scepter move him so much, as he muses on his Daughter's Nuptials, and deep in his Breast revolves the Oracle of ancient Faunus. *Concluding* that this is he who comes from foreign Parts, by the Fates ordained his Son-in-law, and called to *share* the regal Power with equal Sway: That from him a Race was to come in Valour eminent, and who by their Power should master the whole World. At length with Joy he says: May the Gods crown with Success our Enter-

N O T E S.

plainly shews, this being mentioned as one of the Reasons which determined them to settle in *Italy*. However the Sense is the same; for *Ilioneus*, like an Orator, considers *Darda-*

nus as coming himself in Person to redemand, or again possess himself of *Italy* his native Country.

suumque augurium. Trojane, dabitur quod optas. Nec sperno tua munera: uber divitis agri, opulentiave Trojæ non deerit vobis, Latino roge. Modò Æneas ipse adveniat (si est cū tanta cupidō nostrī, si propinat jungi mihi hospitio, vocarique socius) neve exhorrescat amicos vultus. Erit pars pacis mihi tetigisse dextram tyranni. Vos contrā nunc referte mea mandata vestro Regi: Est mihi nata, quam sortes ex patrio adyto non sinunt, plurima monstra cælo non sinunt jungere viro nostræ gentis: canunt hoc restare Latio, generos affore ab externis oris, qui sanguine ferant nostrum nomen in astra. Et reor, et opto (si mens augurat quid veri) fata poscere hunc illum generum. Pater, effatus hæc, eligit equos ex omni numero: Trecentum nitidi equi stabant in altis præsepibus: Extemplo jubet alipedes, instratos ostro pictisque tapetis, duci omnibus Teucris ordine. Aurea munilia pendunt demissa pectoribus; hi tecti auro mandunt fulvum aurum sub dentibus. Imperat currum geminosque jugales equos ab æthereo semine, spirantes ignem naribus, dari absenti Æneæ: equos de gente illorum, quos Dædala Circe, furda patri Soli, creavit notbos de supposita matre. Æneadæ, talibus donis dictisque Latini acceptis, redeunt sublimes in equis, reportantque pacem. Autem ecco sæva conjux Jovis referebat sese ab Inachiis Argis, investaque tenebat auras: et longè ab æthere, usque ab Siculo Pachyno, prospexit lætum Æneam, Dardaniamque classem. Videt eos jam moliri tecta, jam fidere terræ,

Auguriumque suum. Dabitur, Trojane, quod optas. 260

Munera nec sperno. Non vobis, rege Latino, Divitis uber agri, Trojæve opulencia deerit. Ipse modò Æneas (nostri si tanta cupido est, Si jungi hospitio properat, sociusve vocari) Adveniat; vultus neve exhorrescat amicos: 265 Pars mihi pacis erit dextram tetigisse tyranni. Vos contrā Regi mea nunc mandata referte: Est mihi nata, viro gentis quam jungere nostræ, Non patrio ex adyto sortes, non plurima cælo Monstra sinunt: generos externis affore ab oris, 270 Hoc Latio restare canunt, qui sanguine nostrum Nomen in astra ferant. Hunc illum poscere fata Et reor, et, si quid veri mens augurat, opto.

Hæc effatus, equos numero Pater eligit omni: Stabant ter centum nitidi in præsepibus altis: 275 Omnibus extemplo Teucris jubet ordine duci Instratos ostro alipedes pictisque tapetis. Aurea pectoribus demissa munilia pendunt; Tecti auro, fulvum mandunt sub dentibus aurum. Absenti Æneæ currum, geminosque jugales 280 Semine ab ætherio spirantes naribus ignem, Illorum de gente, patri quos dædala Circe Supposita de matre nothos furata creavit. Talibus Æneadæ donis dictisque Latini, Sublimes in equis redeunt, pacemque reportant. 285 Ecce autem Inachiis sese referebat ab Argis Sæva Jovis conjux, aurasque investa tenebat: Et lætum Ænean, classemque ex æthere longè Dardaniam Siculo prospexit ab usque Pachyno. Moliri jam tecta videt, jam fidere terræ, 290 Deferuisse

N O T E S.

262. *Uber agri.* The same as *ubertas agri*. It is a Metaphor taken from the Breasts, which are the Conduits of Nourishment.

262. *Trojæ opulencia.* i. e. Plenty and Opulence, such as you enjoyed in Troy.

272. *Hunc poscere.* They call for him to execute their Counsels.

285. *Pacemque reportant.* Tho' *reportant* may signify *Report*, as Dr. Trapp has translated

Enterprize, and their own Prefage. Trojan, what you demand shall be given. Nor do I reject your Presents. While Latinus sways the Sceptre, nor the Fatness of a luxuriant Soil, nor the Opulence of Troy shall be wanting to you. Only let Æneas come in Person, if he has so great Affection to us, if he longs to be joined with us in hospitable League, and to be called our Ally; nor let him dread our friendly Presence. To me it shall be a considerable Advance towards Peace to *have an Interview with*, and touch your Prince's Hand. Do you now on your Part report these my Instructions to your King: I have a Daughter, whom neither the Oracles from my Father's Shrine, nor numerous Prodigies from Heaven permit to match with a Husband of our own Nation: They foretel that this *Destiny* awaits Latium, that *its* Sons-in-law shall come from foreign Coasts, who in their Descendants shall to the Stars exalt our Name. That this is he whom the Fates ordain I both judge, and, (if ought of Truth my Mind divines) I wish it too.

This said, the aged Monarch chooses out Steeds from his whole Number. In lofty Stalls three hundred of them stood shining, and in full Plight. Forthwith for all the Trojans he commands the winged Coursers, caparisoned with Purple and embroidered Tappings, to be led forth in order. Golden Poitrels hang low down from their Breasts; arrayed in Gold they champ the yellow Gold under their Teeth. For the absent Heroe *he orders* a Chariot and a Pair of harnessed Steeds, of ethereal Breed, from their Nostriils snorting Fire, of the Race of those which crafty Circe, having stole from the Chariot of her Father the Sun, raised up a spurious Breed by a substituted Mare. With these generous Presents and friendly Speeches from Latinus, the Trojans, mounted on their Steeds, return, and bring back Peace. But lo the unrelenting Wife of Jove was on her Return from *Inachian Argos*, and, wasted in her Chariot, possessed the aerial Regions: And from on high, at the Distance of Pachynus, the Sicilian Promontory, far off she spied Æneas full joyous, and the Trojan Fleet. She sees the Trojans already labouring on their Buildings, already settled in the Land, and that they have

N O T E S.

stated it; yet it appears to be a finer Idea to consider Peace as a Person whom they bring along with them as one of their Train.

286. *Inachii Argis*. There were several Cities in Greece named Argos; this here is dis-

tinguished from the rest by the Epithet *Inachii*, the City where *Inachus* reigned; it was in the *Peloponnesus*, near *Mycenæ*.

290. *Sidere terræ*. This *Pterius* assures us is the reading of most of the ancient Copies, *sho'*

et deseruisse rates. Illa
 stetit fixa acri dolore ;
 tum quassans caput, effun-
 dit hæc dicta pectore :
 heu invisam stirpem, et
 fata Phrygum contraria
 nostris satis! num potue-
 re occumbere Si eis cam-
 pis? num capti petuere
 capi? num incensa Troja
 cremavit viros? invene-
 re viam per medias acies,
 perque medios ignes? At,
 credo, mea numina tan-
 dem jacent fessa: aut e-
 go exsaturata odiis quie-
 vi. Quin etiam infesta
 sum ausa sequi eos ex-
 cussos patriâ per undas,
 et opponere me profugis
 toto ponto. Vires cœlique
 marisque sunt absuntæ in
 Teucros, Quid Syrtes, aut
 Scylla, quid vasta Cha-
 rybdis profuit mihi? con-
 duntur optato alveo Ty-
 bridis, securi pelagi at-
 que mei. Mars valuit
 perdere immanem gentem
 Lapitharum: genitor De-
 orum ipse concessit anti-
 quam Calydonia in iras
 Dianæ: quod tantum scel-
 us Lapithis aut Calydone
 merente? Ast ego, mag-
 na conjux Jovis quæ po-
 tui linguere nil inausum,
 quæ infelix verti me-
 met in omnia, vincor
 ab Æneâ. Quod si mea

numina non sunt satis magna; equidem haud dubitem implorare quod numen est usquam: si nequeo flectere Superos, movebo Acheronta.

Deseruisse rates. Stetit acri fixa dolore:
 Tum quassans caput, hæc effundit pectore dicta:
 Heu stirpem invisam, et fatis contraria nostris
 Fata Phrygum! num Sigeis occumbere campis,
 Num capti potuere capi? num incensa cremavit 295
 Troja viros? medias acies, mediosque per ignes
 Invenere viam. At, credo, mea numina tandem
 Fessa jacent: odiis aut exsaturata quievi.
 Quin etiam patriâ excussos infesta per undas
 Ausa sequi, et profugis toto me opponere ponto. 300
 Absuntæ in Teucros vires cœlique marisque.
 Quid Syrtes, aut Scylla mihi, quid vasta Charybdis
 Profuit? optato conduntur Tybridis alveo;
 Securi pelagi, atque mei. Mars perdere gentem
 Immanem Lapithûm valuit: concessit in iras 305
 Ipse Deûm antiquam genitor Calydonia Dianæ:
 Quod scelus aut Lapithis tantum, aut Calydone
 merente?

Ast ego, magna Jovis conjux, nil linquere inausum
 Quæ potui, infelix quæ memet in omnia verti, 309
 Vincor ab Æneâ. Quod si mea numina non sunt
 Magna fatis, dubitem haud equidem implorare
 quod usquam est.

Flectere si nequeo Superos, Acheronta movebo.

Non

N O T E S.

tho' in almost all the printed Editions it is fi-
 dre.

294. Num Sigeis, &c. Literally, were
 they capable of being overthrown in the Plains
 of Sigeum? Juno speaks as if nothing less
 than the miraculous Protection of the Gods,
 who were opposite to her, could have saved
 them amidst such Havock and Desolation of
 Fire and Sword. Dr. Trapp has, I think,
 succeeded very well in translating this Passage;

Could even the conquer'd fall

In Phrygian Fields? Could even th' enslav'd
 be Slaves?

And Troy, consum'd in Flames, the Trojans
 burn?

298. Odiis aut exsaturata quievi. The

Construction may either be *exsaturata odiis*,
glutted with Spite, cloy'd with Resentment, I
have now at length given over; or *quievi odiis*,
i. e. cessavi ab odiis.

299. Quin etiam. This is by way of An-
 swer to what goes before; nay, says she, to
 shew that my Power is not quite baffled, *ausa*
sum sequi et opponere me; and to shew that my
 Resentment was not glutted, that I wanted
 not Good-will to ruin them, I pursued them
infesta, with a hostile Mind.

299. Excussos. This is a Metaphor taken
 from a Person's being tossed or thrown out of
 a Chariot.

304. Mars perdere valuit. All the Gods
 had been invited to the Marriage of Pirithous,
 King

have abandoned their Ships. Pierced with sharp *Pangs* of Grief she stood ; then tossing her Head, she poured forth these Words from her *enraged* Breast : Ah Race detested, and Fates of Troy *still* opposite to ours ! *how have they baffled the utmost Efforts of my Revenge !* Was it in the Compass of my Power to overthrow them in the Plains of Sigeum ? Intralled, could they be held in Chains ? When Troy was burnt to Ashes were they consumed ? Through the midst of Armies, through the midst of Flames have they *then* found their Way ? But, I suppose, the Power of my Divinity, tired out now, lies *dead and inactive* ; or, glutted with full *Revenge*, I have dropp'd my Resentment. Yet with hostile Intention I dared to pursue them over the Waves flung out of their Country, and on the wide Ocean oppose myself to the Exiles. The Powers of Heaven and Sea have been spent on the Trojans. What did the Quicksands of *Afric*, or Scylla, or the vast Charybdis avail me ? *Now* in Tyber's wished-for Channel they are lodged, secure against the *raging* Seas and me. Mars was able to destroy the fierce enormous Race of the Lapithæ : The Father of the Gods himself gave up his beloved Calydon to Diana's Resentment : What Crime, either of the Lapithæ, or of Calydon, had deserved such severe Punishment ? But I, the great Consort of Jove, who had Power to leave no Means untried, who have had Recourse to all Expedients, unhappy ! am vanquished by Æneas. But if my own Divinity is not powerful enough, sure I need not hesitate to implore whatever *Deity* any where subsists. If I cannot move the Powers above, I will sollicite *those of Hell*. Grant I be not permitted to

N O T E S.

King of the *Lapithæ*, except *Mars*. He, in Revenge for such an Indignity, stirred up the *Centaur*s against them, who ravaged their Country.

305. *Immanem*. This Word signifies either *brutal*, or of monstrous Size ; as both these Epithets agree to the People here mentioned, we choose the latter of them, as it suits best with the Design of the Speech, which is to magnify the Power of *Mars* in destroying so powerful an Enemy.

306. *Antiquam*. Seems here, and in some other Places, to signify *dear*, *favourite*.

306. *Calydona*. Oeneus, the King of *Calydon*, in *Ætolia*, having paid his Homage to all the Gods, except *Diana* ; the Goddess, provoked by his Neglect, sent a wild Boar, which

laid waste his whole Country, till by his Son *Meleager* the Savage was slain.

307. *Quod scelus*, &c. Scelus here is put for *pœna sceleris*. Other Copies read the Verse thus :

Quod scelus, aut Lapithas, tantum, aut Calydonæ merentem ?

In the Accusative to be governed by *concessit*.

308. *Nihil iniquum inausum potui*. This, I think, is equivalent to *potui omnia tentare*, or *audere*. Servius and other Critics, make much ado about the Force of the Verb *potui* in this Place, and conclude that it is of the same Import with *reliqui nil inausum*.

311. *Quod usquam est*. i. e. *Quod*, or *quicquid numquam usquam est*.

312. *Moribus*. May signify *I will prevail on*, or *persuade*.

Esto, non dabitur mihi prohibere eos Latinis regnis, atque Lavinia manet conjux Æneæ immota satis: at licet trahere, atque addere moras tantis rebus; at licet exscindere populos amborum regum. Gener atque socer coeant hic mercede suorum civium. Virgo, dotabere Trojano et Rutulo sanguine; et Bellona pronuba manet te: nec tantum Hecuba Cisseis prægnans face est enixa jugales ignes: quin suus partus Veneri erit idem, et alter Paris, te dæque iterum funestæ in recidiva Pergama. Ubi Juno dedit hæc dicta, horrenda petiit terras. Ciet luctificam Alæto ab sede Dirarum sororum, infernisque tenebris; cui tristia bella, iræque, insidiæque, et noxia crimina sunt cordi. Et pater Pluton ipse odit eam, Tartaræ sorores odore monstrum; vertit sese in tot ora, tam sævæ facies sunt illi, atra pullulat tot colubris. Quam Alæto Juno acuit his verbis, ac futur talia: virgo fata Nocte, da mihi hunc proprium laborem, hanc operam; ne noster bonus, infractave fama cedat loco; neu Æneadæ possint ambire Latinum connubiis, obsidere Italos fines. Tu potes armare unanimes fratres in prælia, atque versare domos odiis; tu potes inferre verbera funereasque faces testis; sunt tibi mille nomina, mille artes nocendi: concute secundum pectus, disjice compositam pacem, fere crimina belli: juvenis velit, simulque poscat, rapiatque arma.

Non dabitur regnis, esto, prohibere Latinis,
Atque immota manet fatis Lavinia conjux:
At trahere, atque moras tantis licet addere rebus;
At licet amborum populos exscindere regum. 316
Hæc gener atque socer coeant mercede suorum.
Sanguine Trojano et Rutulo dotabere, virgo;
Et Bellona manet te pronuba: nec face tantum
Cisseis prægnans ignes enixa jugales: 320
Quin idem Veneri partus suus, et Paris alter,
Funestæque iterum recidiva in Pergama tædæ.

Hæc ubi dicta dedit, terras horrenda petiit.
Luctificam Alæto Dirarum ab sede sororum,
Infernisque ciet tenebris; cui tristia bella, 325
Iræque, insidiæque, et crimina noxia cordi.
Odit et ipse pater Pluton, odere sorores
Tartaræ monstrum; tot sese vertit in ora,
Tam sævæ facies, tot pullulat atra colubris.
Quam Juno his acuit verbis, ac talia fatur: 330
Hunc mihi da proprium, virgo fata Nocte, laborem,
Hanc operam; ne noster honos, infractave cedat
Fama loco; neu connubiis ambire Latinum
Æneadæ possint, Italosve obsidere fines.
Tu potes unanimes armare in prælia fratres, 335
Atque odiis versare domos; tu verbera testis,
Funereasque inferre faces; tibi nomina mille,
Mille nocendi artes: secundum concute pectus,
Disjice compositam pacem, fere crimina belli:
Arma velit, poscatque simul, rapiatque juvenus. 340

Exin

NOTES.

319. *Bellona manet te pronuba.* i. e. *Bellona* will conduct you to the Husband whom they design for you. What gives a particular Emphasis to this Expression is, that *Juno* herself was the *Pronuba*, the Goddess who presided over Marriage.

320. *Cisseis.* *Hecuba*, *Priam's Queen*, the Daughter of *Cissus*, King of *Thrace*. She

dreamed that she brought forth a Firebrand, and her Dream was accomplished in her being delivered of *Paris*, who kindled the War which destroyed his Country.

323. *Terras petiit.* Some understand by this that *Juno* went down to the infernal Regions, but this is not said in the Text. *Terras petiit* only intimates that she alighted on the Earth

to barr him from the Kingdom of Latium, and Lavinia be unalterably destined his Spouse by Fate: Yet I may protract, and throw Remoras in the Way of those mighty Events; yet I may *with the Sword of War* cut off the Subjects of both Kings. With this costly Price of their Peoples Blood let the Father and Son-in-law unite. Thy Dowry, Virgin, shall be paid in Trojan and Rutulian Blood; and Bellona waits thee for thy Bridemaid: Nor did teeming Hecuba alone impregnated with a Firebrand bring forth a blazing nuptial Torch: To Venus too this Production of hers shall prove the same, even a second Paris, and a Firebrand fatal to Troy again tottering to its Fall.

Having uttered these Words, dreadful down to Earth she plunged. From the Mansion of the dire Sisters and the infernal Gloom she calls up baleful Alecto; whose Heart's Delight are rueful Wars, Strifes, and Deceits, and noxious Crimes. Her even her Father Pluto's self abhors, her hellish Sisters abhor the Monster; into so many Shapes she turns herself, so hideous are her Forms, with so many Snakes the grim *Fury* sprouts up. Whom Juno stimulates with these Words, and thus-addresses: Virgin, Offspring of the Night, perform for me this Task, this Service, your own peculiar Province, that our Honour and wounded Fame be not quite baffled; nor the Æneian Race be able fawningly to circumvent Latinus by this *intended* Match, and take Possession of the Italian Territories. Thou canst arm to War the most cordial Brothers, and by Hates and *Animosities* embroil Families; thou canst introduce into Houses Scourges and Firebrands of Death; with thee are a thousand specious Pretexts, a thousand Arts of doing Mischief: Ransack thy fruitful Bosom, unhinge the established Peace, sow Crimes, the Seeds of War: Let the Youth incline to, and at once demand and snatch up Arms.

Forth-

NOTES

Earth from the Air, where she had been hovering over the *Trojan* Fleet, and without making a Journey to Hell she called forth to her the *Fury Alecto*.

331. *Proprium*. This Task which peculiarly belongs to you: So it would seem the Word ought to be understood in this Place.

337. *Nomina*. Here signifies *Pretexts*, as in other Places: See *Æli*. IV. 172.

339. *Disjice*. Pierius assures us that all the ancient Manuscripts read *disjice* instead of *disjice*.

339. *Crimina belli*. The Crimes or criminal Causes of War.

341. *Exin*. Says *Donatus*, is *ex eo memento*. The Fury stays not to make Reply, but is so bent on Mischief, that so soon as desired she obeys.

Exin Aleſto, infecta Gorgoneis venenis, principio petit Latium et celsa tecta Laurentis tyranni, obſeditque tacitum limen reginæ Amatæ: quam ardentem super adventu Teucrorum, hymenæisque Turni, ſecminæ curæque iræque coquebant. Dea Aleſto conſpicit huic unum anguem de cæruleis crinibus, ſubditque eum in ſinum ad intima præcordia; quo monſtro furibunda permiſceat omnem domum. Ille

anguis lapſus inter veſtes et lævia pectora volvitur nullo attactu, fallitque eam furentem, inſpirans vipeream animam; ingens coluber fit tortile aurum collo, fit tænia longæ vittæ, innectitque comas, et lubricus errat membris Amatæ. Ac dum prima lues, ſublapſa udo veneno, pertentat ſenſus, atque implicat ignem ejus offiſibus, necdum animus percepit flammam toto pectore; eſt locuta mollius, et de ſolito more matrum, lacrymans multa ſuper natâ, Phrygiſque hymenæis: ait: o genitor, Laviniane datur ducenda exſulibus Teucris? nec miſeret te natæque tuique? nec miſeret te matris, quam iſte perfidus prædo relinquet primo Aquilone, petens alia maria, virgine abductâ? An non Phrygius paſtor Paris ſic penetrat Lacedæmona, vexitque Ledaam Helenam ad Trojanas arces? quid exit tua ſancta fides, quid antiqua cura tuorum, et dextra manus data toties conſanguineo Turno?

Exin Gorgoneis Aleſto infecta venenis,
Principio Latium, et Laurentis tecta tyranni
Celsa petit, tacitumque obſedit limen Amatæ:
Quam super adventu Teucrum Turnique hymenæis,

Feminæ ardentem curæque iræque coquebant. 345
Huic Dea cæruleis unum de crinibus anguem
Conſpicit, inque ſinum præcordia ad intima ſubdit;
Quo furibunda domum monſtro permiſceat omnem.

Ille inter veſtes et lævia pectora lapſus
Volvitur attactu nullo, fallitque furentem, 350
Vipeream inſpirans animam: fit tortile collo
Aurum ingens coluber, fit longæ tænia vittæ;
Innectitque comas, et membris lubricus errat.
Ac dum prima lues udo ſublapſa veneno
Pertentat ſenſus, atque offiſibus implicat ignem, 355
Necdum animus toto percepit pectore flammam;
Mollius, et ſolito matrum de more locuta eſt,
Multa ſuper natâ lacrymans, Phrygiſque hymenæis:

Exulibusne datur ducenda Lavinia Teucris,
O genitor? nec te miſeret natæque, tuique? 360
Nec matris miſeret, quam primo Aquilone relinquet
Perfidus, alta petens, abductâ virgine, prædo?
An non ſic Phrygius penetrat Lacedæmona paſtor,
Ledaamque Helenam Trojanas vexit ad arces?
Quid tua ſancta fides, quid cura antiqua tuorum,
Et conſanguineo toties data dextera Turno? 366

Si

N O T E S.

341. *Gorgoneis venenis.* Poisons like thoſe of the Serpents, with which the Head of the Gorgon Meduſa was embraced.

343. *Tacitum.* *Sine ſtreptu*, where a mournful Silence reigned, ſays *Donatus*, becauſe ſhe had heard her Daughter was to be given away to *Æneas*.

345. *Feminæ, &c.* Literally, *Female Carps* and wrathful Paſſions tortured her en-

flamed. The *curæ* refer to the Match, and the *iræ* to the Arrival of the Trojans.

346. *Cæruleis.* Of ſerpentine Hue, *cæruleus* being the Colour of Serpents, which are ſtreaked with bluifh Spots, as *Æn. V. 87: Cæruleæ cui terga notæ, &c.*

350. *Nullo attactu.* Without any perceptible Touch.

354. *Sublapſa, &c.* *Ruæus, Dr. Trapp,* and

Forthwith Alecto infected with Gorgonian Poisons repairs first to Latium and the lofty Palace of the Laurentine Monarch, and took Possession of Amata's silent *penſive* Gate: In whose enflamed Breast a *thouſand* female Cares and angry Commotions boiled, on account of the Arrival of the Trojans and the Match with Turnus. At her the Goddess flings from her serpentine Locks one of her Snakes, and plunges it deep in her Bosom down to its inmost Recesses; that by the Monster driven to Fury she may the whole Family embroil. He sliding between her Robes and smooth Breast rolls on with imperceptible Touch, and in the Transport of her Rage steals on her unawares, infusing into her a viperish Soul; the huge Snake becomes a *Chain of* wreathed Gold around her Neck, he becomes a long winding Fillet, and entwines her Hair, and in slippery Mazes creeps over *all* her Limbs. And while the first Infection downwards gliding diffuses its humid Poison through her Senses, and blends the mingling Fire with her Bones; and while her Mind in all its Powers has not yet caught the Flame, she spoke with softer Accents, and in the wonted Manner of *tender* Mothers, making many a heavy Lament about her Daughter and the Phrygian Match: And is Lavinia given in Marriage to Trojan Exiles? And have you, her Father, nor on your Daughter Pity, nor on yourself, nor on her Mother, whom with the first *fair* Wind the perfidious Pyrate will abandon, and make to Sea, carrying off the Virgin? Did not the Phrygian Shepherd thus steal into Lacedæmon, and bore away Ledaean Helen to the Trojan Towers? What becomes of your solemnly plighted Faith, that fond Regard you have always shewed for your People, and your Right-hand of *Promise*, so often given to your Kinsman Turnus? If the Latins must needs have

N O T E S.

and most Interpreters, construe *udo veneno* with *sublapsa*, *gliding beneath the humid Poison*. But I cannot help thinking it agrees better, and is more intelligible when joined with *portentat sensus*. It is the Nature of Serpents to leave a Humidity, a kind of infectious Slime where they pass; and as the Motion of this Serpent was downward, hence *sublapsa* is properly used. Besides *sublapsa* may signify *gently*, or *insensibly gliding*, as Æn. XII. 686. *Sublapsa vetustas*.

360. *O genitor*. Not her own Father, but the Father of Lavinia, that is, *Latinus*. She

calls him by the most tender Name of Father, thus making an Address to his paternal Affection, that if he had any Bowels they might be moved in Behalf of his Daughter.

363. *An non*. Servius, and some of the best Copies, read *at non*, taking *at* not for an adverbative Conjunction, but an ornamental Particle, implying Vehemence and Ardour of Affection; as in that Exclamation of Horace, *At, O Deorum, quisquis in cælo regis, &c.*

366. *Consanguineo*. He was the Son of the Nymph Venilia, Amata's Sister.

Si gener petitur Latinis de externâ gente, idque sedet, iussaque parentis Fauni premunt te, equidem reor omnem terram externam, quæ libera à nostris sceptris dissidet; et reor Divos dicere sic. Et, si prima origo ejus domus repetatur, Inachus, Acrisiusque sunt patres Turno, mediæque Mycenæ ejus patris. Ubi videt Latinum stare contra, experta cum nequicquam bis dictis; furialeque malum serpentis est lapsum penitus in ejus viscera, pererratque eam totam; tum verò infelix regina, excita ingentibus monstris, lymphata furit per immensam urbem sine more: ceu quondam turbo volitans sub torto verberare, quem pueri, intenti ludo, exercent in magno gyro circum vacua atria: ille turbo æctus habena fertur curvatis spatiis: infcia turba puerorum stupet, impubesque manus est mirata volubile buxum: dant animos plagæ. Regina agitur, non segnior illo cursu, per multas urbes, feroceque populos. Quinetiam adorta majus nefas, orsaque majorem furorem, evolat in silvas, simulato numine Bacchi, et abdit natam frondosis montibus; quò eripiat thalamum Teueris, moreturque tædas: fremens, Evæ Bacche, vociferans te, Bacche, solum dignum virgine; etenim eam sumere molles thyrsos tibi, lustrare te choro, et pascere sacrum crinem tibi.

Si gener externâ petitur de gente Latinis, Idque sedet, Faunique premunt te iussâ parentis; Omnem equidem sceptris terram quæ libera nostris Dissidet, externam reor; et sic dicere Divos. 370 Et Turno, si prima domus repetatur origo, Inachus, Acrisiusque patres, mediæque Mycenæ.
His ubi nequicquam dictis experta, Latinum Contra stare videt; penitusque in viscera lapsum Serpentis furiale malum, totamque pererrat; 375 Tum verò infelix, ingentibus excita monstris Immensam sine more furit lymphata per urbem: Ceu quondam torto volitans sub verberare turbo, Quem pueri magno in gyro vacua atria circum Intenti ludo exercent: ille æctus habena 380 Curvatis fertur spatiis: stupet infcia turba, Impubesque manus, mirata volubile buxum: Dant animos plagæ. Non cursu segnior illo Per medias urbes agitur populosque feroces. Quinetiam in silvas, simulato numine Bacchi, 385 Majus adorta nefas, majoremque orsa furorem, Evolat, et natam frondosis montibus abdit; Quò thalamum eripiat Teueris, tædasque moretur: Evæ Bacche, fremens, solum te virgine dignum Vociferans; etenim molles tibi sumere thyrsos, 390 Te lustrare choro, sacrum tibi pascere crinem.

Fama

NOTES.

372. *Inachus, Acrisiusque.* Acrisius, one of the Descendants of Inachus, was the last King of Argos, whence he, or his Grandson, Persus, transferred the Seat of Empire to Mycenæ. His Daughter Danaë, thrown into the Sea by her Father's Order in a wooden Chest, says the Fable, was washed by the Winds and Tides to the Coasts of Italy; there she landed and married Pelamunus, who was one of Turnus's Ancestors.

376. *Ingentibus excita monstris.* The Effect of the Poison of the Fury wrought on her Imagination, made her see a thousand Monsters which frightened her to Distraction.

377. *Lymphata.* Lymphatus is thought by Interpreters to express the *Hydrophobia*, that sort of Fury which they are seized with who have been bit by a mad Dog, and whose Madness, when it comes to its Height, is accompanied with a Horror of Water: And accordingly they derive it from *lympba*, *Water*.

382. *Buxum.* Boxwood, of which Tops are made.

383. *Dant animos plagæ.* Notwithstanding what Dr. Trapp alledges, I cannot but think Mr. Dryden has hit upon the true Sense of this Expression, which it is fairly capable of, and for Elegance is justly preferable to any other.

390. *Etenim,*

have a Son-in-law from a foreign Nation, and this be determined, and the Commands of your Father Faunus press you, for my Part I reckon every Land foreign which independent is disjoined from our Dominion, and that thus the Gods intend. And (if the first Origin of his Family be traced back) Turnus has Inachus and Acrifius for his Progenitors, and Mycenæ, in the midst of Greece, his Country.

When, having tried him by these Words in vain, she finds Latinus resolutely fixed against her, and the Serpent's infuriate Poison had now sunk deep into her Bowels, and crept through all her Frame, then indeed in wretched Disorder, startled by hideous Monsters, she rages frantic with unexampled Fury through the ample Bounds of the City: As at times a Top whirling under the twisted Lash, which Boys intent on their Sport exercise and torture in a large Circuit round *some* empty Court; the Engine driven about by the Scourge is hurried round and round in circling Spires; the unpractised Throng and beardless Band is lost in Admiration of the voluble Wood: They lend their Souls to the Stroke. With no less impetuous Career is the Queen impelled through the midst of Cities, and crowds all in fierce Commotion. Nay more, enterprizing a more atrocious Deed, and ushering in a higher Scene of Madness, having counterfeited the Enthusiasm of Bacchus, she flies out into the Forest, and conceals her Daughter in the woody Mountains, that from the Trojans she may wrest the Match, and retard the Nuptials: Exclaiming, *Evæ Bacchus*, and bawling out, that thou alone art worthy of the Virgin; for that in honour of thee she wields the tender Ivy-spears, round thee she circuits with her Virgin-choir, for thee she feeds her sacred Locks. The Rumour *hercof*
flies:

N O T E S.

390. *Etenim, &c.* This Passage, as it is pointed in all the common Editions, is exceedingly perplexed by a full Stop at *vociferans*, and making *fama volat* to govern these Infinitives, as both *Ruæus* and Dr. *Trapp* have done: whereas the Verb that governs them all is *vociferans*, and *fama volat* begins a new Period. This will be obvious to every Reader who will take the Pains to compare the Pointing in this with that in most other Editions.

390. *Thyrsof.* The *thyrsus* was a kind of Spear wrapp'd about with Vine and Ivy

Leaves, which *Bacchus* and his Retinue of Bacchanals used to wear.

391. *Te iustrare choro.* Most of the ancient Manuscripts read *choros*, but the Sense is the same. The Bacchanals used to dance around the Image of *Bacchus*.

391. *Sacrum tibi pascere crinem.* It was a common Practice among the *Romans* and other Nations, for young Maids to consecrate their Hair to some Divinity, and never to cut it till a little Time before their Marriage, when they suspended it in the Temple of that Deity in whose Honour they had preserved it.

Fama volat : simulque idem ardor agit omnes matres, accensas furiis pectore, quærere nova tecta. Deseruere domos ; dant colla comasque ventis. Ast aliæ complent æthera tremulis ululatibus, incinctæque pellibus gerunt pampineas hastas. Regina ipsa fervida sustinet flagrantem pinum inter medias matres, ac canit hymenæos suæ natæ Turnique, torquens sanguineam aciem oculorum ; repentèque clamat torvum : Io Latinæ matres, audite ubi quæque estis : si qua gratia infelicis Amatæ manet in vestris piis animis, si cura materni juris remordet vos ; solvite crinales vittas, capite orgia mecum. Aleto agit reginam talem stimulis Bacchi undique inter silvas, inter deserta ferarum. Postquam Aleto est visa sibi acuisse primos furores suis, vertisseque consilium omnemque domum Latini ; protinus tristis Dea tollitur hinc fuscis alis ad muros audacis Turni : quam urbem Danae, delata huc præcipiti noto, dicitur fundavisse Acrisioneis colonis. Locus fuit quondam dictus Ardua ab avis, et nunc Ardea manet magnum nomen : sed Fortuna fuit. Hic in altis rectis Turnus jam carpebat mediam quietem nigrâ nocte. Aleto exiit torvam faciem et furialia membra ; transformat sese in aniles vultus, et arat obscenam frontem rugis ; induit albos crines cum vittâ ; tum innæctit ramum olivæ : fit Calybe, anus Janonis, sacerdosque ejus templi ; et offert se juveni ante oculos cum his vocibus : Turne, patiere tot labores esse fufos incassum,

Fama volat : Furiisque accensas pectore matres Idem omnes simul ardor agit, nova quærere tecta. Deseruere domos ; ventis dant colla comasque. Ast aliæ tremulis ululatibus æthera complent, 395 Pampineasque gerunt incinctæ pellibus hastas. Ipsa inter medias flagrantem fervida pinum Sustinet, ac natæ Turnique canit hymenæos ; Sanguineam torquens aciem ; torvumque repentè Clamat: Io matres, audite ubi quæque, Latinæ: 400 Si qua piis animis manet infelicis Amatæ Gratia, si juris materni cura remordet ; Solvite crinales vittas, capite Orgia mecum. Talem inter silvas, inter deserta ferarum, Reginam Aleto stimulis agit undique Bacchi. 405

Postquam visa fatis primos acuisse furores, Consiliumque, omnemque domum vertisse Latini ; Protinus hinc fuscis tristis Dea tollitur alis Audacis Rutuli ad muros : quam dicitur urbem Acrisioneis Danae fundasse colonis, 410 Præcipiti delata Noto. Locus Ardua quondam Dictus avis ; et nunc magnum manet Ardea nomen :

Sed Fortuna fuit. Tectis hinc Turnus in altis Jam mediam nigrâ carpebat nocte quietem. Aleto torvam faciem, et furialia membra 415 Exiit ; in vultus sese transformat aniles, Et frontem obscenam rugis arat ; induit albos Cum vittâ crines ; tum ramum innæctit olivæ : Fit Calybe, Junonis anus, templique sacerdos ; Et juveni ante oculos his se cum vocibus offert : Turne, tot incassum fufos patiere labores, 421

Et

Fit Calybe, anus Janonis, sacerdosque ejus templi ; et offert se juveni ante oculos cum his vocibus : Turne, patiere tot labores esse fufos incassum,

N O T E S.

413. *Sed fortuna fuit.* All the Interpreters I have seen explain this to mean no more than *sorte*, or *ita evenit*, and construe it with the following Words, *Tectis hic Turnus*, &c. But this appears exceeding flat, besides it

makes *sed* a mere Expletive. I rather take it to refer to *Ardea* before mentioned, which, tho' once flourishing and illustrious, was now doomed to be destroyed by *Æneas* ; taking *fortuna fuit* in the same Sense as *Æn. II. 325.*

Fuimus

flies: And forthwith the same Enthusiasm at once actuates all the Matrons, enflamed by the Furies in their Breasts, to seek out new Habitations. They abandoned their Homes; to the Winds they expose their Necks and Hair. Others again fill the Skies with quavering Yells, and enwrapp'd in Skins wield their Vine-dressed Spears. She herself, in the midst of them, all on Fire sustains a blazing Pine, and sings the nuptial Song for her Daughter and Turnus, whirling her bloody Eye-balls round; and suddenly with a stern Air she cries: Io! ye Latin Matrons, hear wherever you be: If any Affliction for unhappy Amata dwells in your humane Souls, if Concern for a Mother's Right touches you to the quick, unbind the Fillets of your Hair, with me take up the Orgies. In this Sort among the Woods, among the Desarts of wild Beasts, Alecto with the stimulating Fury of Bacchus all around goads on the Queen.

After she seemed to have sufficiently kindled the first Transports of Rage, and embroiled the Counsel and whole Family of Latinus; forthwith the baleful Goddess hence is born on dusky Wings to the bold Rutulian's Walls: Which City Danae, wasted to Italy by the impetuous South-wind, is said to have founded for her Acriuan Colony. The Place of old was called Ardua by the ancient Inhabitants, and now Ardea it remains an illustrious Name: But its Fortune was now gone. Here in his lofty Palace was Turnus enjoying Repose at the black Hour of Midnight. Alecto lays aside her hideous Aspect and Fury's Limbs; she transforms herself into the Shape of an old Hag, ploughs with Wrinkles her obscene *loathed* Front; assumes grey Hairs with a Fillet; and binds on them an Olive-bough: She becomes Calybe, the aged Priestess of Juno's Temple; and with these Words presents herself to the Youth full in his View: O Turnus, will you suffer so many Toils *thus* to be lost and thrown away, and your Sceptre to be transferred to a Trojan

N O T E S.

Fuimus Troes, fuit Ilium, which imports; *The Trojans once were, Ilium once was, but is now no more.* What confirms me in this Interpretation is, that the Phrase is used in the same Sense elsewhere, as Æn. III. 16.

Hospitum antiquum Trojæ, sociique Penates
Dum fortuna fuit.

And Æn. X. 43.

*Speravimus ista
Dum fortuna fuit.*

414. *Fam mediam, &c.* Literally, *He was now enjoying the Middle of his Rest in the black Night.*

421. *Incaustum fufos. Ut in irritum cadant,* says Servius; *laboris, your Toils in assisting King Latinus, and fighting his Battles.*

3 K

422. *Transcribi.*

et tua sceptrā transcribi Dardaniis colonis? Rex Latinus abnegat conjugium tibi, et dotes quæsitās sanguine, externusque hæres quæritur in regnum. I nunc, irrise, offer te ingratis periculis; I, sterne Tyrrhenas acies; tege Latinos pace. Ades omnipotens Saturnia ipsa jussit me fari hæc palam tibi, cur jaceres placidâ nocte. Quare age, et lætus para pubem armari, moverique portis in arma, et exure Phrygios duces, qui confedere pulchro flumine, pictasque corinas. Magna vis cœlestium numinum jubet sic. Rex Latinus ipse, ni fatetur dare conjugium, et parere dicto, sentiat, et tandem experiatur Turnum in armis. Hic juvenis Turnus irridens vatem, sic vicissim refert ore verba orsa: nuncius, non effugit meas aures, ut tu rere, Trojanas classes esse invectas alveo Tybridis. Ne finge tantos metus mihi: nec est regia Juno immemor nostrî. Sed, o mater, senectus victa situ, effetaque veri nequicquam exercet te curis; et inter arma regum ludit te vatem falsâ formidine. Sic tibi cura tueri effigies et templa Divon: sine ut viri gerant bella pacemque, quis bella sunt gerenda. Allecto exarsit in iras talibus dictis Turni. At subitus tremor occupat artus juveni oranti; et oculi diriguere: Erinnyis sibilat tot hydris, tantaque facies illius aperit se: tum torquens flammea lumina, et repulsi eum cunctantem, et quærentem dicere plura, et crexit geminos angues suis crinibus, insonitque verbera, addiditque hæc rabido ore: en ego sum illa victa situ, quam senectus effeta veri ludis falsâ formidine inter arma regum.

Et tua Dardaniis transcribi sceptrā colonis?
Rex tibi conjugium, et quæsitās sanguine dotes
Abnegat; externusque in regnum quæritur hæres.
I nunc, ingratis offer te, irrise, periculis; 425
Tyrrhenas, i, sterne acies; tege pace Latinos.
Hæc adeo tibi me, placidâ cum nocte jaceres,
Ipsa palam fari omnipotens Saturnia jussit.
Quare age, et armari pubem, portisque moveri
Lætus in arma para, et Phrygios, qui flumine pulchro
Confedere, duces, pictasque exure carinas. 431
Cœlestium vis magna jubet. Rex ipse Latinus,
Ni dare conjugium, et dicto parere fatetur,
Sentiat, et tandem Turnum experiatur in armis.

Hic juvenis vatem irridens, sic orsa vicissim 435
Ore refert: Classes invectas Tybridis alveo,
Non, ut rere, meas effugit nuncius aures.
Ne tantos mihi finge metus: nec regia Juno
Immemor est nostrî.

Sed te victa situ, verique effeta senectus, 440
O mater, curis nequicquam exercet; et arma
Regum inter falsâ vatem formidine ludit.
Cura tibi, Divûm effigies et templa tueri:
Bella viri pacemque gerant, quæis bella gerenda.

Talibus Allecto dictis exarsit in iras. 445
At juveni oranti subitus tremor occupat artus;
Diriguere oculi: tot Erinnyis sibilat hydris,
Tantaque se facies aperit: tum flammea torquens
Lumina, cunctantem, et quærentem dicere plura
Reppulit, et geminos crexit crinibus angues, 450
Verberaque insonuit, rabidoque hæc addidit ore:
En ego victa situ, quam veri effeta senectus
Arma inter regum falsâ formidine ludit.

Respice

N O T E S.

422. Transcribi. See the Note on Æn. V. 750.

427. Hæc adeo. The Difficulty of exact

Translation lies in nothing more than in rendering the precise Meaning of the Particles. It is not easy to fix that of *adeo* in this Place.

Servius

Trojan Colony? The King absolutely refuses you the Match and Dowry you have purchased with your Blood, and a Foreigner is sought to *beir* his Crown. Go now, thus baffled, expose yourself to thankless Dangers; go, overthrow the Tuscan Armies; in Peace protect the Latins. And now in these very Terms the all powerful Queen of Heaven herself commanded me plainly to bespeak you as you lay in the still silent Night. Wherefore dispatch, and with Alacrity order the Youth to be armed, and march forth to War; in Flames consume *both* the Phrygian Leaders, who have stationed in the fair River, and their painted Vessels. So the awful Majesty of Heaven commands. Let King Latinus himself, unless he consents to grant the *promised* Match, and stand to his Word, know, and at length experience Turnus in Arms.

Upon this the Youth, deriding the Prophetess, thus in his Turn replies: The News has not escaped my Ears, as you imagine, that a Fleet is arrived in the Tyber's Channel. Forge not to me such sham Grounds of Fear and Jealousy: Nor of us is imperial Juno unmindful. But Old-age, O Dame, oppressed with Dotage, and barren of Truth, in vain harrasses thee with Cares; and with false Alarms deludes thee a Prophetess *whose Business lies not* among the Arms of Kings. Your Province is to guard the Statues and Temples of the Gods: Let Men have the Management of Peace and War, by whom War ought to be managed.

By these Words Alecto kindled into Rage. As for the Youth, while yet the Words were in his Mouth, a sudden Trembling seized his Limbs; his Eyes stiffened: With so many Snakes the Fury hisses, and a Shape so horrid discloses itself *to his View*: Then, as he hesitates, and purposes more to say, rolling her fiery Eye-balls, she repelled *his Words*, and reared the double Snakes in her Hair, clanked her Whip, and thus further spoke in outrageous Accent: Lo *here am* I oppressed with Dotage, whom Old-age, barren of Truth, deludes with false Alarms amidst the Arms of Kings. Turn
thy

N O T E S.

Servius joins it with *jussit*, *adeo* autem, *valde* scilicet *jussit*, and quotes *Terence*, *adulescentem adeo nobilem*. But the two are by no Means parallel.

440. *Vitta situ*. *Situs* signifies properly the Squalour or Mustiness that grows upon old Walls and damp Places; here put for the

Squalour, Deformity, or, as *Dr. Trapp* renders it, the *Rust* of Old-age.

440. *Verique effeta*. *Effeta* is said of a Woman who is superannuated and past Child-bearing. Instead of *barren*, *Dr. Trapp* renders it *impotent of Truth*.

Respice ad hæc : adsum
ab sedē Di æcum fore-
rum ; gero belli. *Adsum*
que manu. *Adsum* sic,
conjecti facem juveni, et
fixit toridas fumantes atro
lumine sub ipsis. *Adsum*
Ingens pavor rupit juve-
num illi ; sudorque, pro-
ruptus in corpore, per-
fudit ossa et artus. *Ad-*
mens fremit arma, et re-
quirit arma a toto te. *Adsum*
An ferri, et scelerata
insania belli. *Adsum* i-
ra ferit. *Adsum* cum
Virgea flamma frangeretur
cossis abeni magno sono-
re, latissimæ cossant
æstu ; vis aquæ fuit in-
tus, atque toridas amnis
exuberat spumis alid ; nec
jam undâ caput se : ater
vapor volat ad auras.
Ergo indicit iter primis
juvenum ad regem Latin-
um, puce polluta ; et
jubeat arma parari, sacos
tutari Italiam, et detra-
dere hostem finibus : se
venire satis ambobus Teu-
crisque Latinisque. Ubi
dedit hæc dicta, voca-
vitque Divos in vota, Ru-
tuli exhortantur sese cer-
tatim in arma. Egregium
decus formæ atque juven-
tæ movet hunc ; atavi
reges movent hunc, dex-
tera claris factis movet
hunc. Dum Turnus im-
plet Rutuli audacibus a-
nimis, Aleto concitat se
Stygiis alis in Teucros ;
speculata heum novâ ar-
te, quo litore pulcher Il-
lus agitabat feras insidiis
cursuque. Hic Cocytia
virgo objicit subitam ra-
biem canibus, et contingit
nares noto odore, ut ar-
dentes agerent ceruam :
quæ fuit prima causa
malorum, accenditque a-
gressus animus bello. Erat ceruus præstanti formâ et ingens cornibus ; quem, raptum ab ubere
matris, Tyrrhidæ pueri nutribant, Tyrrhusque pater ipse, cui regia armenta parent, ei cui custodia
campi latè erat credita.

Respice ad hæc : adsum Dirarum ab sede fororum ;
Bella manu, lethumque gero. 455

Sic effata, facem juveni conjecit, et atro
Lumine fumantes fixit sub pectore tædas.

Olli somnum ingens rupit pavor ; ossaque et artus
Perfudit toto proruptus corpore sudor.

Arma amens fremit ; arma toro testisque requirit :
Sæv' amor ferri, et scelerata insania belli, 461

Ira super. Magno veluti cum flamma sonore
Virgea suggeritur cossis undantis abeni,

Exsultantque æstu latices ; furit intus aquæ vis,
Fumidus atque altè spumis exuberat amnis ; 465

Nec jam se capit unda : volat vapor ater ad auras.
Ergo iter ad regem, polluta pace, Latinum

Indicit primis juvenum ; et jubet arma parari,
Tutari Italiam, detrudere finibus hostem :

Se satis ambobus Teucrisque venire Latinisque. 470
Hæc ubi dicta dedit, Divosque in vota vocavit ;

Certatim sese Rutuli exhortantur in arma.
Hunc decus egregium formæ movet atque juventæ ;

Hunc atavi reges, hunc claris dextera factis.

Dum Turnus Rutulos animis audacibus implet,
Aleto in Teucros Stygiis se concitat alis ;

Arte novâ speculata locum, quo litore pulcher
Insidiis cursuque feras agitabat Iulus,

Hic subitam canibus rabiem Cocytia virgo
Objicit, et noto nares contingit odore, 480

Ut ceruum ardentem agerent : quæ prima malorum
Causa fuit, belloque animos accendit agrestes.

Cervus erat formâ præstanti, et cornibus ingens ;
Tyrrhidæ pueri quem matris ab ubere raptum

Nutribant, Tyrrhusque pater, cui regia parent 485
Armenta, et latè custodia credita campi.

Assuetum

456. *Atro lumine.* Black, gloomy Light,
such an Antithesis as Milton's *visible Dark-*
ness, palpable obscure. *Servius* pender it fu-

riali, inferno lumine ; for otherwise, says he,
ratione caret.

461. *Insania*

NOTES.

thy Eyes to these *Signs*: I come from the Abode of the dire Sisters; Wars and Death in my Hand I bear. Thus having spoke, she flung a Firebrand at the Youth, and deep in his Breast fixed the Torch smoking with grim *horrid* Light. Excessive Terror broke his Rest, and Sweat bursting from every Pore drenched his Bones and Limbs all over. Frantic for Arms he raves, for Arms he rummages the Bed and every *Corner* of the Palace: A Passion for the Sword, a cursed Madness after War, and Indignation besides, *together* rage in his *Breast*. As when with loud crackling Noise a Fire of Sticks is applied to the Sides of a bubbling Caldron, and by the Heat in frisky Bells the Liquors dance; within, the Violence of the Water rages, and high the smoaky Fluid in Foam overflows; not now the Wave itself contains: In pitchy Steam it flies all abroad. Therefore, now that the Peace is profanely violated, he enjoins the Chief of the Youth to repair to King Latinus; and orders Arms to be prepared, to defend Italy, to expel the Enemy from their Territories: That he is a sufficient Match for Trojans and Latins both. Having thus said, and in Vows addressed the Gods; the Rutulians with emulous Ardor animate one another to the War. One his distinguished Gracefulness of Form and Youth incites; another his regal Ancestors, a third his Right-hand for glorious Deeds *renowned*.

While Turnus inspires the Rutulians with courageous Souls, Allecto on Stygian Wings against the Trojans speeds her Flight; having with new fraudulent Design spied out the Place, where on the Shore fair Iulus was by *secret* Snares and *open* Chace pursuing Beasts of Prey. Here the Imp of Hell throws on his Hounds a sudden Madness, and affects their Nostrils with the well-known Scent, with keen Ardour to pursue a Stag: Which was the first Source of the ensuing Calamities, and to War enflamed the *Peasants* rustic Minds. The Stag was of exquisite Beauty, and large *branching* Horns; which snatched from its Mother's Dugs the Sons of Tyrrhus nursed up, and Tyrrhus, the Father, to whom the royal Herds are in Subject on, and the Charge of the Fields all around intrusted. Him, trained

N O T E S.

461. *Insania belli*. For *insanus amor belli*, what the *Greeks* call in one Word *επιλομανια*.

467. *Pollutâ pace*. A League of Peace was a sacred Thing, ratified by solemn Rites of

Religion, and therefore the Violation of it was Pollution and Profaneness.

479. *Cocytia virgo*. The hellish Virgin, from *Cocytus*, one of the Rivers in Hell, here put for Hell itself.

489. *Forum*.

Silvia soror eorum or-
nabat ferum, assuetum
imperii, omni curâ, in-
rexens ejus cornua molli-
bus fertis, pectebatque
lavabatque eum in puro
fonte. Ille cervus, pati-
ens manum, assuetusque
herili mœxiâ, errabat sil-
vis; rursusque ipse fere-
bat se domum ad nota li-
mina, quamvis serâ no-
cte. Rabiðæ canes Ve-
nantis Iuli commovere hunc
errantem procul: cum for-
te ille deflueret secundo
fluvio, levaretque æstus
viridante ripâ. Ipse eti-
am Ascanius, succensus
amore exivix lætitudinis, di-
xit spicula curvo cor-
nu: nec Deus absuit or-
ranti dextræ, arundoque,
acta multo sonitu, venit
perque utrum, perque ilia
ejus. At quadrupes sau-
cius refugit intra nota te-
ctâ, gemensque successit
stabulis: cruentusque, at-
que similis imploranti, re-
plevit omne tectum questu.
Silvia soror prima, per-
cussa quoad læertos pal-
mis, vocat auxilium, et
conclamat duos agrestes.
Hi improvisi adsunt olli,
(enim aspera pestis Alecto
latet tacitis silvis) hic
agrestis armatus obusto
torre, hic nodis gravidis
stipitis: ira facit id telum,
quod est repertum, cuique
rivanti. Tyrrhus, spi-
rans immanem securi raptâ,
vocat agmina, ut forte
scindebat quercum quadri-
fidam coactis cunctis. At
sæva Dea, nacta è spe-
culis tempus nocendi, petit ardua tectâ stabuli, et de summo culmine canit pastorale signum, inten-
ditque Tartaream vocem recurvo cornu; quâ voce protinus omne nemus contremuit, et profundæ
silvæ intonuere.

Assuetum imperiis soror omni *Silvia* curâ
Mollibus intexens ornabat cornua fertis;
Pectebatque ferum, puroque in fonte lavabat.
Ille, manum patiens, mœxiæque assuetus herili, 490
Errabat silvis; rursusque ad limina nota
Ipse domum serâ quamvis se nocte ferebat.
Hunc procul errantem rabiðæ venantis Iuli
Commovere canes: fluvio cum forte secundo
Deflueret, ripæque æstus viridante levaret. 495
Ipse etiam exivix lætitudinis amore
Ascanius, curvo direxit spicula cornu:
Nec dextræ erranti Deus absuit; acta que multo
Perque utrum sonitu, perque ilia venit arundo.
Saucius at quadrupes nota intra tectâ refugit; 500
Successitque gemens stabulis: questuque, cruentus,
Atque imploranti similis, tectum omne replevit.
Silvia prima soror, palmis percussa læertos,
Auxilium vocat, et duos conclamat agrestes.
Olli (pestis enim tacitis latet aspera silvis) 505
Improvisi adsunt: hic torre armatus obusto,
Stipitis hic gravidis nodis: quod cuique repertum
Rimanti, telum ira facit. Vocat agmina Tyrrhus,
Quadrifidam quercum cuneis ut forte coactis
Scindebat, raptâ spirans immane securi. 510
At sæva è speculis tempus Dea nacta nocendi,
Ardua tectâ petit, stabuli et de culmine summo
Pastorale canit signum, cornuque recurvo
Tartaream intendit vocem; quâ protinus omne
Contremuit nemus, et silvæ intonuere profundæ.

Audiit

NOTES.

489. *Ferum*. Ferus, as here, is applied to tame as well as savage Animals, as to a Horse, Æn. II. 51.

498. *Erranti*. Dr. Trapp understands erranti here in the Sense of blundering, committing an Error; he erred, says he, even by hitting the Mark. But this seems forced and affected. I rather take it in the common Sense, it was erring in itself, and would have

erred had it not been guided by the Goddess. It is the same Construction as *Placidus Deus obstruit aures*, Æn. IV. 440. The God stopped his Ears from being disposed to hear.

498. *Deus*. Alecto, says Servius; for he alleges that the Gods were of both Sexes. Hence *Deus* is also applied to *Venus*, Æn. II. 632. *Descendo*, ac ducente Deo.

505. *Pestis*.

trained to Discipline, their Sister Silvia with her utmost Care was wont to deck, interweaving his Horns with soft Garlands; the Animal she combed and washed in the limpid Stream. He, patient of the Touch, and accustomed to his Master's Board, ranged in the Woods *by Day*; and again at Night however late home of himself repaired to his familiar Retreat. Him at a Distance in his roving Hour the mad Hounds of the *young* Huntsman Iulus roused: When by Chance he had been gliding down the River with the Stream, and on the verdant Bank was *now* allaying his Heat. Ascanius himself too, fired with the Love of distinguished Praise, from his bended Bow shot Arrows *at him*: Nor was the God unaiding to his erring Hand, and with a loud *whizzing* Sound the Shaft impelled, through his Flanks, and through his Vitals pierced. But the wounded Animal fled homeward to his known Habitation, and groaning entered his Stall: And all bloody, and, like one imploring *Pity*, filled all the House with Moans. Sylvia, the Sister, first beating her Arms with her Palms, calls for Aid, and summons together the hardy Swains. They (for the fierce Fiend *that hurries them on* lurks in the secret Woods) suddenly come up: One armed with a Brand hardened in the Fire, one with a sturdy knotted Club: Whatever by each in rummaging was found, his Rage makes a Weapon. Tyrrhus, as by Chance with driven Wedges he was cleaving an Oak in four, breathing Fury, snatches up his Ax, and summons his rustic Bands. But the atrocious Goddess having from her Watch-house found the Opportunity of executing her mischievous Plot, mounts the high Roof of the Stall, and from the lofty Summit sounds the Shepherd's Signal, and in the winding Horn strains her hellish Voice; with which every Grove forthwith quaked, and the deep *Recesses of the Woods* inly trembled. Even the Lake

of

N O T E S.

505. *Pestis. The Fiend*, as in the third Æneid, 215, speaking of the Harpy *Celæno*,
—*Nec severior ulla*

Pestis et ira Deum Stygiis sese exultit undis.
La Corda however understands it of the Fury which seized the Swains, which Interpretation seems not so natural, tho' the Sense is the same.

510. *Spirans immane securi.* Dr. Trapp and Bishop Douglas refer this to his puffing and blowing in felling the Timber; but it would have been profligate in *Virgil* to spend Time

on so minute a Circumstance when he is hurrying on to somewhat else, and when this his Situation is only transiently mentioned. It would be like *Vida* in his *Christiad*, who, mentioning the Story of Christ's being apprehended in the Night-time by Russians bearing Torches, says they were such Torches as the Peasant makes sitting by the Fire-side in a Winter Night; deviating to this impertinent Circumstance for the sake of *ferreque faces inspicat acule* in *Virgil*.

517. *Sub-*

Et lacus Triviæ remotus longe audiuit, amnis Nar, albus sulfureâ aquâ, audivit eam, fontesque Velini: et trepidæ matres pressere natos ad pectora. Tum verò ad vocem celeres, quâ buccina dedit signum, indomiti agricolæ, celures educerunt undique telis raptis: necnon et Troiæ pubes affudit auxilium apertis castris Ascanio. Direxere acies. Non agitur jam agrestis certamine duris stipitibus, præstissive suavis; sed decernunt ancipiti ferro, atraque fides ex strictis ensibus corripit latè, æraque, luccata sole fulgent, et jactant lucem sub nubila. Qui cum fluctus cepit albescere primo vento, mare tollit sese paulatim, et erigit undas altius, inde consurgit ex imo fundo ad æthera. Hic juvenis Almon, qui fuerat maximus nativum Tyrrhi, sternitur ante primam aciem stridente sagittâ; enim vulnus hæsit sub gutture, et inclusit iter udae vocis, tenuemque vitam sanguine. Multa corpora virorum sternuntur circa ilium, seniorque Galæsus imprimis, dum offert se medium paci, qui unus fuit justissimus, olimque ditissimus Ausonis arvis. Quinque greges balantium ovium, et quina armenta volabant illi, et vertebat terram centum aratris. Atque cum ea geruntur aquo Marte per campos, Dea Alcto suffusa potens promissi, ubi imbuat bellum sanguine, et commisit funera primæ pugnae, deserit Hesperiam, et convexa per auras Junonem victrix affatur voce superbâ:

Audiit et Triviæ longè lacus, audiit amnis 516
Sulfureâ Nar albus aquâ, fontesque Velini:
Et trepidæ matres pressere ad pectora natos.
Tum verò ad vocem celeres, quâ buccina signum
Dira dedit, raptis concurrunt undique telis 520
Indomiti agricolæ: necnon et Troiæ pubes
Ascanio auxilium castris effundit apertis.
Direxere acies. Non jam certamine agresti,
Stipitibus duris agitur, sudibusve præstiss;
Sed ferro ancipiti decernunt, atraque latè 525
Horrescit strictis seges ensibus, æraque fulgent
Sole laceßita, et lucem sub nubila jactant.
Fluctus uti primo cœpit cum albescere vento;
Paulatim sese tollit mære, et altiùs undas
Erigit, inde imo consurgit ad æthera fundo. 530
Hic juvenis primam ante aciem stridente sagittâ,
Natorum Tyrrhi fuerat qui maximus, Almon
Sternitur; hæsit enim sub gutture vulnus, et udae
Vocis iter, tenuemque inclusit sanguine vitam.
Corpora multa virum circa, seniorque Galæsus, 535
Dum paci medium se offert; justissimus unus
Qui fuit, Ausoniisque olim ditissimus arvis.
Quinque greges illi balantum, quina redibant
Armenta, et terram centum vertebat aratris.
Atque ea per campos æquo dum Marte geruntur,
Promissi Dea facta potens, ubi sanguine bellum 541
Imbuat, et primæ commisit funera pugnae,
Deserit Hesperiam, et cœli convexa per auras
Junonem victrix affatur voce superbâ:

En

potens promissi, ubi imbuat bellum sanguine, et commisit funera primæ pugnae, deserit Hesperiam, et convexa per auras cœli, victrix affatur Junonem superbâ voce licet

NOTES.

517. *Sulfurea Nar albus aquâ.* The River Nar, now the Nera, between Umbria and the Sabine Territory. The Reason of the Epithet here given, take in Mr. Addison's Words. The Channel of this last River (the Nera) is white with Rocks, and the Surface of it, for a long Space, covered with Froth and Bubbles; for it runs all along upon the

Fret, and is still breaking against the Stones that oppose its Passage: So that for these Reasons, as well as for the Mixture of Sulphur in its Waters, it is very well described by Virgil in that Verse which mentions these two Rivers (the Nera and Velina) in their old Roman Names.

517. *Fontesque Velini.* The River Velino, which

of Diana heard it from afar, the *River Nar*, white with sulphureous Water, heard it, and the Springs of *Velino*: And frightened Mothers pressed their Infants to their Breasts. Then indeed wherever the Cornet direful gave the Alarm, the wild unpolished Swains, snatching up Arms, run together with Speed from every Quarter: And in like Manner from their open Tents the Trojan Youth pour forth Supplies to Ascanius. They ranged their Battalions. Nor now in rustic Skirmish are they engaged, with hardened Clubs, and Stakes burnt at the Point; but with two-edged Steel they encounter, and a hideous Crop of drawn Swords shoots up with horrid Aspect far and wide, and the Arms of Brass struck with the Sun-beams glitter, and dart their Radiance to the Clouds. As when with the first Breath of Wind the Wave begins to whiten, the Sea rises by Degrees, and higher and higher heaves its Billows, then from the lowest Bottom swells up together to the Skies. Here, before the foremost Line of Battle, young Almon, the eldest of the Sons of Tyrrhus, is by a whizzing Arrow slain; for deep in his Throat the wounding Weapon stuck fast, and with the Blood rushing through the Wound choaked up the Passage of the humid Voice and slender Breath of Life. Round him many Bodies of Heroes fall: And among the rest aged Galesus, while he is offering to mediate a Peace, a Man who was of all others the most upright, and of old the richest in Ausonian Lands. Five Flocks of bleating Sheep, with five Herds of larger Cattle, were his Revenue, and with an hundred Ploughs he turned the Soil.

Now while in the Plains these Actions are going on with equal Fury, the Goddesses having accomplished her Promise, when she had drenched the Field of War in Blood, and ushered in the Havock of the first Encounter, she leaves Hesperia, and up-born through the aerial Sky, in Triumph addresses Juno with haughty Speech: See
Discord

N O T E S.

which runs into the *Nera*. The same Author adds: He makes the Sound of the Fury's Trumpet run up the *Nera* to the very Sources of *Velino*, which agrees extremely well with the Situation of these Rivers.

525. *Ferro ancipiti*. Not doubtful, as *Ruæus* renders it, but two-edged, *utrumque noxio*, says *Servius*.

525. *Atraque*. *Servius* renders *atra* by *feritilis*; but we need not have Recourse to so far-fetched a Signification; *Virgil* often uses *ater* in the Sense of *tristis*, *dirus*.

533. *Udæ vocis*. It is obvious that the Voice is called humid, because it makes its Way through a humid Passage.

538. *Redibant*. *Ruæus* and *Dr. Trapp* render it returned, namely, to the Stall. But surely they could not be ignorant that: *redeo* signifies to be one's Income, Revenue, or Stock. Thus in *Nepos Themist.* Chap. II. *Nam quum pecunia publica quæ ex metallis redibat, &c.* And Chap. X. *Ex qua regione quinquaginta talenta quotannis redibant.*

en discordia est perfecta
tibi tristi bello: dic illis,
ut coeant in amicitiam,
et jungant fœdera pacis;
quandoquidem resper-
si Teucros Ausonio san-
guine. Addam hoc etiam
his, si tua voluntas est
certa mihi, feram finiti-
mas urbes in bella rumo-
ribus, accendamque ani-
mos amore insani Martis,
ut veniant undique auxi-
lio; spargam arma per
agros. Tum contra Juno
ait: est abunde terrorum
et fraudis: causæ belli
stant; pugnatur armis co-
minus. Novus sanguis
imbuit arma, quæ prima
fors dedit. Æneas, egre-
gium genus Veneris, et
rex Latinus ipse, celebrent
talìa connubia, et tales
hymenæos. Pater Jupiter
ipse, regnator summi O-
lympi, haud velit te er-
rare licentiùs super æthe-
rias auras. Cede his lo-
cis. Si qua fortuna la-
borum superest, ego ipsa
regam eam. Saturnia
dederat tales voces. Au-
tem illa Aleæto attollit a-
las fridentés anguibz alas,
petitque sedem Cocytii, lin-
quens supera ardua lo-
ca. Est locus, sub altis
montibus in medio Italiæ,
nobilis, et memoratus fa-
ma in multis oris, nempe valles Anfancti: latus nemoris, atrum densis frondibus, urget hunc locum
utrimque, medioque ejus fragosus

En perfecta tibi bello discordia tristi : 545
Dic, in amicitiam coeant, et fœdera jungant;
Quandoquidem Ausonio resperfi sanguine Teucros.
Hoc etiam his addam, tua si mihi certa voluntas,
Finitimas in bella feram rumoribus urbes,
Accendamque animos insani Martis amore, 550
Undique ut auxilio veniant; spargam arma per
agros.
Tum contra Juno: Terrorum ac fraudis abunde
est :
Stant belli causæ; pugnatur cominus armis;
Quæ fors prima dedit, sanguis novus imbuit arma.
Talìa connubia et tales celebrent hymenæos, 555
Egregium Veneris genus, et rex ipse Latinus.
Te super æthereas errare licentiùs auras,
Haud pater ille velit summi regnator Olympi.
Cede locis. Ego, si qua super fortuna laborum est,
Ipsa regam. Tales dederat Saturnia voces. 560
Illa autem attollit fridentés anguibz alas,
Cocytique petit sedem, supera ardua linquens.
Est locus Italiæ medio sub montibus altis
Nobilis, et famâ multis memoratus in oris,
Amfancti valles: densis hunc frondibus atrum 565
Urget utrimque latus nemoris, med oque fragosus

Dat

NOTES

540. *Æquo Marte.* This cannot signify that the Loss was equal on both Sides, for the slain were only on the Side of the Latins.

550. *Insani Martis amore.* A *Hoplomania*, as above, Verse 461. *Scelerata insania belli.* Here *Ruæus* and other Commentators have Recourse to their *Hypallage*, and substitute *insano Martis amore* for *insani Martis amore*; whereas *insanus* is a Term highly applicable to *Mars* or War, where nothing but wild Ha-voock and mad Fury reigns.

556. *Et ipse Latinus.* There is a particu-lar Emphasis lies on the *ipse*, as if she had said, Let this be the Fate even of *Latinus* too, whom I am forced to hate on *Æneas's* Ac-count.

557. *Ætherias auras.* The Earth, called

the celestial or ethereal Regions, in Opposition to the internal Regions, of which many Ex-amples occur in the former sixth Book.

561. *Stridentés anguibz alas.* Dr. *Trapp* has a very odd Conjecture here, that *Virgil* wrote *anguibus* for *anguibus*, because the lea-thern Wings of a Bat are divided by a kind of Ribs, which end sharp and spiky, and are of a horny Substance, like Nails or Claws. And of this Conjecture, odd as it appears, himself is fully persuaded. But I doubt if this Per-suasion alone will convince others.

565. *Anfancti valles, &c.* Commentators are not agreed about the Situation of this Place, nor what Gulf is here meant. Mr. *Addison*, after having described the Fall of the forementioned River *Velino*, says, he que-
stions

Discord brought for you to its Consummation by baleful War : Now bid them combine in Friendship, and contract Alliances ; since I have tinged the Trojans with Ausonian Blood. To these *my Exploits* this will I further add, if I be assured of your Consent, the neighbouring Towns by Rumours will I urge on to the War, and enflame their Minds with the Passion which furious Mars inspires, that from all Hands they may come Auxiliaries ; War will I spread over all the Country. Then Juno in return : Of Terrors and Fraud we have enough : Fixed are the Causes of the War ; In Arms they combat Hand to Hand ; those Arms which Chance first gave, recent Blood hath stained. Such Espousals and such nuptial Joys let Venus's peerless Offspring and King Latinus celebrate. Father Jove, the great Ruler of Heaven supreme, permits you not to roam with further Licence in *these* higher Regions. Hence *then* return. Whatever *Turn of* Fortune our Labours may henceforth take, myself will manage. These Words Saturnia uttered. At which the Fury lifts up her Wings hissing with Snakes, and hies her to the Mansion of Cocytus, leaving her high Places in this upper World. In the Center of Italy, under lofty Mountains, lies a Place of high Renown, and celebrated by Fame in many Regions, *called* the Valleys of Amsanctus : The Side of a Grove gloomy with thick Boughs hems it in on either Hand, and in the midst a
Torrent

NOTES.

sions not that this is the Gulf which *Virgil* here had in his Eye. It is worth the Reader's while to compare what he says of that River with this noble Description. "The River, says he, runs extremely rapid before its Fall, and rushes down a Precipice of an hundred Yards high. It throws itself into the hollow Rock, which has probably been worn by such a constant Fall of Water. It is impossible to see the Bottom on which it breaks, for the Thickness of the Mist that rises from it, which looks at a Distance like Clouds of Smoke ascending from some vast Furnace, and distills in perpetual Rains on all the Places that lie near it. I think there is something more astonishing in this Cascade, than in all the Water-works of *Versailles*, and could not but wonder when I first saw it, that I had never met with it in any of the old Poets, especially in *Claudian* ;—but at present I don't in the least question, notwithstanding the Opinion of some learned

Men to the contrary, that this is the Gulf through which *Virgil's* *Alecto* shoots herself into Hell : For the very Place, the great Reputation of it, the Fall of Waters, the Woods that encompass it, with the Smoke and Noise that arise from it, are all pointed at in the Description. Perhaps he would not mention the Name of the River, because he has done it in the Verses that precede. We may add to this, that the Cascade is not far off that Part of *Italy* which has been called *Italia medullium*." Then, after quoting the Passage, he subjoins : "It was indeed the most proper Place in the World for a Fury to make her Exit, after she had filled a Nation with Distractions and Alarms ; and I believe every Reader's Imagination is pleased, when he sees the angry Goddess thus sinking, as it were, in a Tempest, and plunging herself into Hell, amidst such a Scene of Horror and Confusion.

torrens dat sonitum faxis
et torto vortice. Hic specus
horrendum, et spiracula
sævi Ditis non-
stantur; ingensque vorago,
Acheronte rupto,
aperit pestiferas fauces:
quis Erinnyes, invisum
numen, condita levabat
terras cœlumque. Nec mi-
nus interea Saturnia re-
gina imponit extremum
manum bello. Omnis nu-
merus pastorum ruit ex ac-
cie in urbem; reportant-
que cæsos, nempe Almo-
nem puerum, oraque sæ-
dati Galest: implorant-
que Deos, obtestanturque
Latinum. Turnus adest,
inque medio crimine cædis
et ignis ingeminat terro-
rem: queritur Teucros vo-
cari in regna, Phrygi-
am stirpem admisceri La-
tinis, et se pelli limine.
Tum illi, quorum matres,
attonitæ Baccho insul-
tant thiasis per avia no-
mora, (neque enim nomen
Amatæ erat leve inter
illas) collecti undique co-
eunt, fatigantque Mar-
tem. Illicet cuncti pos-
cunt, perverso numine,
insandum bellum, contra
omina, contra fata Deo-
rum. Certatim circumi-
stant testæ regis Latini.
Ille resistit, velut innota
rupes pelagi: ut rupes
pelagi, quæ, magno fra-
gore procellæ veniente,
tenet sese sua mole, multis
undis circumlatrantibus:
nequicquam scopuli et spu-
mea saxa fremunt circum
eam, algæque illisa lateri refunditur. Verum ubi nulla potestas datur exsuperare cæcum consilium,
et res eunt nutu sævæ Junonis; pater Latinus inanis testatus Deos, auræque multa,

Dat sonitum faxis et torto vortice torrens.
Hic specus horrendum, et sævi spiracula Ditis
Monstrantur; ruptoque ingens Acheronte vorago
Pestiferas aperit fauces: quis condita Erinnyes, 570
Invisum numen, terras cœlumque levabat.

Nec minus interea extremam Saturnia bello
Imponit regina manum. Ruit omnis in urbem
Pastorum ex acie numerus; cæsosque reportant,
Almonem puerum, sædatique ora Galest: 575
Implorantque Deos, obtestanturque Latinum.
Turnus adest, medioque in crimine cædis et ignis,
Terrorem ingeminat: Teucros in regna vocari,
Stirpem admisceri Phrygiam; se limine pelli.
Tum, quorum attonitæ Baccho nemora avia ma-
tres 580

Insultant thiasis, (neque enim leve nomen Amatæ)
Undique collecti coeunt, Martemque fatigant.
Illicet insandum cuncti contra omina bellum,
Contra fata Deum, perverso numine poscunt.
Certatim regis circumstant testæ Latini. 585
Ille, velut pelagi rupes immota, resistit:
Ut pelagi rupes, magno veniente fragore,
Quæ sese, multis circum latrantibus undis,
Mole tenet: scopuli nequicquam et spumea circum
Saxa fremunt, laterique illisa refunditur alga. 590
Verum ubi nulla datur cæcum exsuperare potestas
Consilium, et sævæ nutu Junonis eunt res;
Multa Deos, auræque pater testatus inanis,
Frangimur

N O T E S.

573. *Imponit manum extremam bello.* Puts the finishing Hand to the War. A Metaphor borrowed from the last finishing Strokes that the Artist's Hand gives to a Picture, or any Piece of curious Work.

577. *Medio crimine.* By *crimine* here I understand not *Crime*, as Dr. Trapp has it, but the Charge or Accusation which the Clowns brought against the Trojans for the Death of *Almon* and *Galestus*. *Ruæus*, by a very unusual

Licence, interprets *in medio crimine* by *in medio cadaverum*.

581. *Insultant thiasis.* *Insulto* is a Word applied to the prancing and bounding of a Horse, and governs either the Dative or Accusative. *Thiasus* signifies a Quire of Singers and Dancers, from *θεῖα ἀοαί*, *divina canere*.

582. *Martemque fatigant.* *Prælium cum clamore deposcunt*, says *Servius*, this is plainly the Meaning of the Expression; for the Con-
nexion

Torrent in hoarse Murmurs and with whirling Eddies roars along the Rocks. Here are shewn a horrible Cave, and the Vent-holes of grizly Pluto; and a vast Gulf, having burst Hell's Barriers, expands its pestilential Jaws: Into which the Fury, abhorred Demon, having plunged out of Sight, disburdened Heaven and Earth.

Nor less *active* mean while is *Juno*, the imperial Daughter of Saturn, in conducting the begun War to its final Consummation. The whole Body of the Shepherds rush from the Field of Battle into the City; and bring back their slain, the young Almon, and the Corse of Galesus with ghastly Wounds dishonoured: They implore the Gods, and obtest *Latinus* for *Vengeance*. Turnus too comes up, and in the midst of the Charge of Fire and Sword aggravates the Terror; *complains* that the Trojans are invited to share the Crown, the Phrygian Race incorporated *with his*; and he himself driven from Court and Favour. Then *those*, whose Mothers struck with bacchanal Fury bound over the pathless *unfrequented* Groves in Choirs, collected from every Quarter combine, and importunately urge the War; for not inconsiderable is the Influence of Amata's Name. - All these forthwith against the Omens, against the Decrees of the Gods, in Defiance of the thwarting Power of Heaven, crave the impious War. With emulous Ardour they beset the Palace of King Latinus. He, like a Rock in the Sea unmoved, withstands them: Like a Rock in the Sea which, when the mighty Shock comes on, while numerous Waves around it roar, supports itself by *its own* huge Weight: In vain the Cliffs and foamy Rocks rage around, and the Sea-weed dashed against its Sides is repulsed. But when he finds no Means will avail to defeat their blind *inconsiderate* Resolution, and Things go on by the Direction of fierce *inexorable* Juno; the aged Monarch having poured forth many Protestations to the Gods and Skies: Alas! says he, in
vain

N O T E S.

nection shews that they were not yet actually engaged in War, but only furiously impatient to be in Arms. So that the Interpretation given by *Scaliger* and *Ruæus*, who render it *exercent bellum*, cannot be admitted.

583. *Omina*. The Omen of the Bees, and of the fiery Appearance about *Lavinia*, mentioned above.

584. *Fata*. The Responses of *Faunus*.

589. *Scopuli*, &c. Perhaps it ought to be

read *scopulos*, in vain they, viz. the Waves, rear around the Cliffs and foamy Rocks.

590. *Refunditur*. Is washed off the Sides of the Rock, and scattered up and down the Waves, as Monuments of its idle Insults against the Rock.

593. *Auras—inanis*. Auras, the Skies or Heavens, as the Word often signifies. *Inanis*, which is the true Reading of some ancient Copies, I take in the Nominative Case adverbially used

inquit, heu frangimur
fatis, ferimurque procel-
la. O miseri! vos ipsi
pendetis has pœnas sa-
cilego sanguine. Tur-
ne, nefas, triste sup-
plicium manebit te; ve-
nerabereque Deos feris vo-
tis. Nam quies est par-
ta mihi, omnisque portus
est in limine: spoliis fe-
licis funere. Nec locutus
plura, sepsit se tectis, re-
liquitque habenas rerum.
Erat mos in Hesperio La-
tio, quem Albaniæ urbes
protinus coluere sacrum,
nunc Roma maxima re-
rum colit, cum movent
Martem in prima præ-
lia; sive parant manu
inferre lacrymabile bellum
Getis, Hyrcanisve, Ara-
bisve, seu tendere ad In-
dos, sequique Auroram,
repositereque Parthos signa.
Sunt geminæ portæ belli,
sic dicunt eas nomine, sa-
cræ religione et formidi-
ne sævi Martis. Centum
ærei vestes, æternaque
robora ferri claudunt eas;
nec Janus custos ab-
sistit limine. Ubi certa
sententia pugnae sedet pa-
tribus, consul ipse, insig-
nis Quirinali trabeâ, Ga-
binoque cinctu, referat has
stridentia limina; ipse
vocat pugnas: tum cæte-
ra pubes sequitur eum,
æreaque cornua conspi-
rant rauco assensu. Et
tum Latinus jubebatur in-
dicere bella Æneadis hoc
more, recludereque tristes
portas. Pater Latinus ab-
stinuit tactu, averfusque
refugit fœda ministeria, et condidit se cæcis umbris. Tum Saturnia regina Decorum, delapsa cælo,
ipsa impulit morantes portas manu, et, cardine verso, rupit ferratos postes belli.

Frangimur heu fatis, inquit, ferimurque procellâ.
Ipsi has sacrilego pendetis sanguine pœnas, 595
O miseri! te, Turne, nefas, te triste manebit
Supplicium: votisque Deos venerabere feris.
Nam mihi parta quies, omnisque in limine portus:
Funere felici spoliis. Nec plura locutus,
Sepsit se tectis, rerumque reliquit habenas. 600

Mos erat Hesperio in Latio, quem protinus urbes
Albanæ coluere sacrum, nunc maxima rerum
Roma colit, cum prima movent in prælia Martem;
Sive Getis inferre manu lacrymabile bellum, 604
Hyrcanisve Arabisve parant, seu tendere ad Indos,
Auroramque sequi, Parthosque reposcere signa.
Sunt geminæ belli portæ, sic nomine dicunt,
Religione sacræ, et sævi formidine Martis:
Centum ærei claudunt vestes, æternaque ferri
Robora; nec custos absistit limine Janus. 610
Has, ubi certa sedet Patribus sententia pugnae,
Ipse, Quirinali trabeâ cinctuque Gabino
Insignis, referat stridentia limina Consul;
Ipse vocat pugnas: sequitur tum cætera pubes:
Æreaque assensu conspirant cornua rauco. 615
Hoc et tum Æneadis indicere bella Latinus
More jubebatur, tristesque recludere portas.
Abstinit tactu pater, averfusque refugit
Fœda ministeria, et cæcis se condidit umbris.
Tum regina Deum cælo delapsa, morantes 620
Impulit ipsa manu portas, et, cardine verso,
Belli ferratos rupit Saturnia postes.

Ardet

N O T E S.

used for inaniter. Pierius reads inanes, but joins it with frangimur.

595. *Sacrilego sanguine.* He calls their Blood sacrilegious, because they had compelled him to this War against the Will of the Gods.

596. *Nefas.* As Helen is called, *Æn.* II, 584. The Sense in which *Ruarius* takes it seems not so natural.

598. *Omnis in limine.* Omnis securitas, says *Servius*, in promptu est. As we say in *English*, *It is at the Door.* The same Phrase occurs in other Authors, and is taken from the *Greek*.

601. *Mos erat.* This Custom *Livy* informs us was only instituted in the Time of *Numa*; but *Virgil*, for the sake of embellishing his Poem, refers the Origin of this and many other Ceremonies to the heroic Times of his Coun-
try. 601. *Hesperio*

vain by the Fates are we overpowered, and born down by the Storm. Yourself, O Wretches, with your sacrilegious Blood shall pay the Attonement of *this your Wickedness!* And thee, O Turnus, the impious Promoter of this War! thee dire Vengeance shall in Time overtake: And thou shalt supplicate the Gods by Vows too late. For as to me my Rest is provided, and all my Security is near in View: A splendid Funeral *is all I lose.* Nor more he said, but shut himself up in his Palace, and quitted the Reins of Government.

In Hesperian Latium it was a Custom, which the Alban Cities all along have observed *as sacred*; now Rome, the Mistress of the World, religiously observes, when first they rouse Mars to Battle; whether with the Getes they intend to wage the disastrous War, or with the Hyrcanians, or the Arabs, or march against the Indians, pursue the Morning, and from the Parthians redemand the *Roman Standards*. There are two Gates of War, for so they are called, held sacred from *Principle of Religion*, and awful Regard to ferocious Mars: An hundred brazen Bolts, and the eternal Strength of Iron shut them fast; and Guardian Janus sits not from the Threshold. These, when the *Senatorian* Fathers have fixed the firm Sentence of War, the Consul himself, distinguished by his royal Robe and Gabinic Cincture, unlocks the jarring Portals; himself rouses the Combat: Him all the Youth follow, and the brazen Cornets with hoarse Assent conspire. In this Fashion Latinus then too was urged to declare War against the Trojans, and unfold the dreary Gates. The aged Prince refrained from touching them, and with Abhorrence shrunk back from the shocking Office, and shut himself up in the dark Shades. Then Saturnia, the Queen of the Gods, shooting from the Sky, herself with her own Hand shoved the lingering Doors, and turning the Hinge burst the brazen Portals of War.

Aufonia,

NOTES.

601. *Hesperio Latio.* Ancient Latium, which in old Times was called *Hesperia*.

603. *Mouent in praelia Martem.* We are told that the Romans were wont, upon Declaration of War, to enter into the Temple of Mars, where the sacred Bucklers were suspended, and clash upon them with these Words, *Mars vigila, Mars awake.* Hence the Expression, *mouent Martem.*

606. *Parthosque.* Alluding to the Losses

which the Romans had sustained from the *Parthians*, and the Recovery of the *Roman Standards*, which they had taken from *Crassus*, by *Augustus*.

611. *Has.* Here is an Accusative without a Verb, but it occasions not the least Confusion in the Sense.

612. *Quirinali trabeâ.* Such as *Romulus* or *Quirinus* wore.

617. *Jubebatur.* Not compelled, as in *Ruæus*,

Aufonia, inexcitata atque immobilis ante, nunc ardet. Pars parat ire pedes campis; pars, arduus invecus altis equis pulverulentus furit; omnes requirunt arma. Pars tergunt leves clypeos, et lucida spicula pingui Arvinâ, subiguntque secures in cote: juvatque eos ferre signa, audireque sonitus tubarum. Adco quinque magnæ urbes, incudibus positæ, novant tela, nempe potens Atina, superbumque Tibur, Ardea, Crustumericque, et Antennæ turrigeræ. Cavant tuta tegmina capitum, flectuntque salignas crates umbonum: alii ducunt abeas thoracas, aut leves ocreas lento argento. Honos vomeris et falcis cessit huc, omnis amor aratri cessit huc: recoquunt patrios enses fornacibus. Jamque classica sonant: tessera it signum bello. Hic trepidus rapit galeam testis; ille cogit frementes equos ad juga, induiturque clypeum, loricanque trilicem auro, accingiturque fido ense. Deæ Mûsæ, nunc pandite Heliconæ, moveteque cantus; qui reges fuerint exciti bello; quæ acies, secutæ quemque, compleverint campos; quibus viris jam tum alma Italia terra floruerit, et quibus armis arserit. Enim, vos Divæ, et meministis et potestis memorare: vix tenuis aura famæ perlabitur ad nos. Asper Mezæntius, contentor Divûm, primus init bellum ab Tyrrhenis oris, armatque agmina. Adest huic juxta filius Lausus, quo non fuit alter pulchrior, corpore Laurentis Turni excepto. Lausus domitor equorum, debellatorque ferarum,

Ardet inexcitata Aufonia atque immobilis ante.
Pars pedes ire parat campis; pars arduus altis
Pulverulentus equis furit; omnes arma requirunt.
Pars lèves clypeos, et spicula lucida tergunt 626
Arvinâ pingui, subiguntque in cote secures:
Signaque ferre juvat, sonitusque audire tubarum.
Quinque aded magnæ positæ incudibus urbes
Tela novant, Atina potens, Tiburque superbum,
Ardea, Crustumericque, et turrigeræ Antennæ. 63
Tegmina tuta cavant capitum, flectuntque salignas
Umbonum crates: alii thoracas ahenos,
Aut lèves ocreas lento ducunt argento.
Vomeris huc et falcis honos, huc omnis aratri 635
Cessit amor: recoquunt patrios fornacibus enses.
Classica jamque sonant: it bello tessera signum.
Hic galeam testis trepidus rapit; ille frementes
Ad juga cogit equos; clypeumque auroque trilicem
Loricam induitur, fidoque accingitur ense. 640
Pandite nunc Heliconæ, Deæ, cantusque movete;
Qui bello exciti Reges; quæ quemque secutæ
Complerint campos acies; quibus Italia jam tum
Floruerit terra alma viris, quibus arserit armis;
Et meministisenim, Divæ, & memorare potestis:
Ad nos vix tenuis famæ parlabitur aura. 646
Primus init bellum Tyrrhenis asper ab oris
Contemtor Divûm Mezæntius, agminaque armat.
Filius huic juxta Lausus, quo pulchrior alter
Non fuit, excepto Laurentis corpore Turni. 650
Lausus, equûm domitor, debellatorque ferarum,
Ducit.

N O T E S.

Ruæus, but importuned, or required; for so the Word is used elsewhere.

630. *Tiburque superbum*. Tibur, now Tivoli, is seated on the Brow of a Mountain, which seems to be the Reason of *Virgil's* calling it *superbum*.

637. *Tessera signum*. The *tessera* was a

Square-figure somewhat like a Die, on which was inscribed the Watch-word or private Signal, whereby they distinguished their Friends from their Foes in the Confusion of Battle; or, according to others, it contained the Order and Regulations of the March. The Word, we are told, was distributed among the

Aufonia, before at rest and unmoved, is all on Fire. Some prepare to take the Field on Foot; some mounted on lofty Steeds amidst Clouds of Dust rush with Fury to the War; all are importunate for Arms. Some with fat Seam polish their smooth Bucklers and glittering Spears, and on the Whet-stone grind their Battle-axes: Well pleased they bear the Standards, and hear the Trumpets sound. Moreover five great Cities on Anvils raised renew their Arms, the powerful Atina, and proud Tivoli, Ardea and Crustumeri, and Antemnæ with Turrets crowned. They hollow trusty Coverings for their Heads, and bend the Osier-hurdles for the Bosses of their Bucklers: Others hammer out the brazen Corsets, or from ductile Silver mould the smooth Cuisses. To this all Regard of the Share and Scythe, to this all Love for the Plough gave way: In Furnaces they forge their Fathers Swords anew: And now the Trumpets sound: The Tally, the *private* Signal for the War, is issued forth. One in Hurry and Trepidation snatches a Helmet from the Roof: Another joins his neighing Steeds to the Yoke, and braces on his Buckler and Habergeon wrought in Gold of triple Texture, and girds on his trusty Sword.

Now open to me the Springs of Helicon, ye sacred Muses, inspire and conduct me while I sing; what Kings were incited to the War; what Troops following each *Leader* filled the Plain; with what Heroes the auspicious Land of Italy flourished even in those early Days, with what Arms it blazed. For you, ye Goddeses, both remember, and can record *the same*: To us a slight Breath of Fame is scarce derived. First enters on the War fierce from the Tuscan Coasts Mezentius the Contemner of the Gods, and arms his Troops. Next to him Lausus his Son: Than whom none was more graceful, excepting Laurentine Turnus's *fair* Person. Lausus for Horsemanship renowned, and a mighty Huntsman, leads from the City

Agylla

N O T E S.

the Soldiers at first on a sort of Tickets; hence the Phrase *it tessera*. But it was given afterwards *viva voce*.

639. *Auroque trilegem loriceam induitur*. The Coat of Mail itself was composed of Plates of Iron linked together by Rings; but some of them were fringed or bordered in the lower Extremity with Gold Tissue of two or three Textures, and were called *bilix*, *trilix*.

641. *Movete*. Give it Motion, i. e. begin and conduct.

648. *Contemtor Divum Mezentius*. Varro writes that Mezentius was King of the *Rutulians*, and that he commanded his Subjects to pay him a Tax of their First-fruits, and the Firstlings of their Flocks, which were formerly given to the Gods, and that on this Account he was reckoned an Atheist, *contemtor Divum*.

3 M

653. *Patrijs*

ducit mille viros, secutos
 ipsum nequicquam ex Agyllinâ urbe : dignus qui
 esset lætior patriis imperiis, et cui Mezentius baud
 esset pater. Post hos pulcher Aventinus, satus Hercule pulchro
 Hercule, ostentat currum insignem palmâ, victoresque equos per gramina : clypeoque gerit paternum insigne, nempe centum angues, hydramque cinctam serpentibus. Quem Rhea sacerdos, mulier mixta Deo, partu edidit furtivum sub auras luminis in silva Aventini collis : postquam Tyrrhibus victor Hercules attingit Laurentia arva, Geryone exstincto, lavitque Iberas boves in Tyrrheni flumine. Ejus milites manu gerunt pila sævosque dolones in bella : et pugnant tereti mucrone, Sabelloque veru. Ipse pedes torquens inmane tegmen leonis, impexum terribili setâ cum albis dentibus, est indutus illud capiti : sic subibat regia tecta horridus, innexusque quoad humeros Herculeo amictu. Tum gemini fratres Tiburtia moenia relinquunt, gentem dictam cognomine fratris Tiburti, nempe Catillusque, acerque Coras, Argiva juvenis : et feruntur ante primam aciem inter densa tela. Ceu duo Centauri nubigenæ, cum descendunt ab alto vertice montis, linquentes Omolen, nivalemque Othryn rapido cursu : ingens silva dat locum iis euntibus, et virgulta cedunt magno fragore. Nec Cæculus, fundator Prænestinæ urbis defuit ; quem regem omnis ætas credidit esse genitum Vulcano inter agrestia pecora,

Ducit Agyllinâ nequicquam ex urbe secutos
 Mille viros : dignus patriis qui lætior esset
 Imperiis, et cui pater haud Mezentius esset.
 Post hos insignem palmâ per gramina currum, 655
 Victoresque ostentat equos, satus Hercule pulchro
 Pulcher Aventinus : clypeoque insigne paternum,
 Centum angues, cinctamque gerit serpentibus hydram :

Collis Aventini silvâ quem Rhea sacerdos
 Furtivum partu sub luminis edidit auras, 660
 Mixta Deo mulier, postquam Laurentia victor,
 Geryone exstincto, Tyrrinthius attingit arva,
 Tyrrhenoque boves in flumine lavit Iberas.
 Pila manu, sævosque gerunt in bella dolones ;
 Et tereti pugnant mucrone, veruque Sabello. 665
 Ipse pedes tegmen torquens immane leonis,
 Terribili impexum setâ cum dentibus albis,
 Indutus capiti ; sic regia tecta subibat.
 Horridus, Herculeoque humeros innexus amictu.
 Tum gemini fratres Tiburtia moenia relinquunt,
 Fratris Tiburti dictam cognomine gentem, 671
 Catillusque, acerque Coras, Argiva juvenis ;
 Et primam ante aciem densa inter teia feruntur.
 Ceu duo nubigenæ cum vertice montis ab alto
 Descendunt Centauri, Omolen Othrynque nivalem

Linquentes cursu rapido ; dat euntibus ingens 676
 Silva locum, et magno cedunt virgulta fragore.
 Nec Prænestinæ fundator defuit urbis ;
 Vulcano genitum, pecora inter agrestia regem,
 Inven-

NOTES.

653. Patriis imperiis. It was in Obedience to his Father's Commands, and not out of Choice, that he had entered into this War. So that the Meaning is not who deserved to have been happier in his Father's Kingdom, as Ræmus has it ; but either who deserved to have

been more happy and successful in the War which he engaged in only in Compliance with his Father's Authority, or who was worthy of a Father who would not have imposed on him such harsh Commands, and consequently in the Execution whereof he would have had more Joy.

Agylla a thousand Followers in vain *since he was never to return*; worthy to have had more Joy in *obeying* a Father's Commands, and to whom Mezentius ought not to have been the Father. Next to these Aventinus of fair Renown, sprung from renowned Hercules, proudly displays upon the grassy Plain his Chariot distinguished with the Palm, *the Trophy of Victory*, and his victorious Steeds: And on his Buckler wears his paternal Ensign, an hundred Snakes, and Hydra environed with Serpents. Whom in a Wood on the Aventine Hill the Priests Rhea clandestinely brought forth into the ethereal Light, a Woman mixing with a God: What time the victorious Tirynthian *Heroe* having slain Geryon reached the Laurentine Fields, and bathed his Iberian Heifers in the Tuscan River *Tyber*. Javelins in their Hands, and goring Pikes they bear into the *Field of War*; and fight with the tapering Point of the Sabine Rapier. Himself on Foot shaking a Lion's enormous Hide, shaggy with threatening Bristles, its white *grinning* Tusks displayed, having it thrown over his Head: Thus he entered the royal Palace, a horrid Figure, and his Shoulders mantled with the Attire of Hercules. Two Brothers next, Catillus and fierce Corus, Argive Youths, forsake the Walls of Tibur, its People called by their Brother Tiburtus's Name: And before the Van amidst thick flying Darts are hurried *into Action*. As when two Cloud-born Centaurs from the high Mountain's Top descend, with impetuous Career leaving Omole and snowy Othrys; the spacious Wood gives way to them as they move, and the Shrubs with loud rustling Noise retreat. Nor was the Founder of the City Præneste not present; King Cæculus, whom every Age believed to have been begot by Vulcan amidst the rural

N O T E S.

660. *Furtivum partu*, &c. The Construction is not *furtivum partu*, as Dr. Trapp supposes, and would therefore change *furtivum* to *furtivo*, but *partu edidit*, the same Way as *dare partu* is used both by Lucretius, Lib. II. 1150. and Virgil, Æn. I. 278.

662. *Tyrrheno flumine*. The Tyber, which divided the *Tuscans* from *Latium*.

663. *Iberas*. Spain, called *Iberia* from one of its Rivers *Iberus*, now the *Ebro*.

664. *Pila*. Were much such Weapons as our Halberds.

664. *Dolones*. Long Poles or Battons, with Bayonets inclosed at the Ends of them, which

were hardly to be observed; hence they were called *dolones* from *dolus*, being a deceitful kind of Weapon.

674. *Nubigenæ*. The Centaurs, whom *Leion* begat on a Cloud. See the Note on Æn. VI. 601.

675. *Omoleu Othryngæ*. Omole and Othrys are two Mountains in *Thessaly*, which was reckoned the original Country of the Centaurs.

678. *Nec desuit*. *Nor was he not present*; this is literal, and no less graceful in *English* than in *Latin*, for which Reason *Milton* has often imitated it.

inventumque focus. Agrestis Legio comitatur hunc latè: quique viri colunt altum Præneste, quique colunt arva Gabinæ Junonis, gelidumque Anienem, et Hernica saxa roscida rivis: quos tu, dives Anagnia, pascis; quos tu pascis, Amasene pater. Non sunt omnibus illis arma, nec clypei curvæ sonant iis: maxima pars spargit glandes liventis plumbi, pars gestat bina spicula manu, habereque fulvos galeros de pelle lupi, tegmen capiti: instituere vestigia sinistri pedis nuda, crudus pero regit altera. At Messapus domitor equorum, Neptunia proles, quem neque erant fas cuiquam sternere igni nec ferro, subitò vocat populos jampridem refides, agmina que desueta bello in arma, retractatque ferrum. Hi regunt Fescenninas acies, æquosque Faliscos, hi habent arces Soractis, Flaviniæque arva, et lacum Cimini cum monte, Capenosque lucos. Ibant æquati numero, canebantque regem. Ceu quondam nivei cycni inter liquida nubila, cum referunt sese è pastu, et dant canoros modos per longa colla, amnis, et palus dicta Asia pulsa longè sonat.

Inventumque focus, omnis quem credidit ætas, 680
Cæculus. Hunc Legio latè comitatur agrestis:
Quique altum Præneste viri, quique arva Gabinæ
Junonis, gelidumque Anienem, et roscida rivis
Hernica saxa colunt; quos dives Anagnia pascit;
Quos, Amasene pater. Non illis omnibus arma, 685
Nec clypei, curvæ sonant: pars maxima glandes
Liventis plumbi spargit, pars spicula gestat
Bina manu, fulvosque lupi de pelle galeros
Tegmen habet capiti: vestigia nuda sinistri
Instituere pedis; crudus tegit altera pero. 690
At Messapus equum domitor, Neptunia proles,
Quem neque fas igni cuiquam, nec sternere ferro,
Jampridem refides populos, desuetaque bello
Agmina in arma vocat subitò, ferrumque retractat.
Hi Fescenninas acies, æquosque Faliscos, 695
Hi Soractis habent arces, Flaviniæque arva,
Et Cimini cum monte lacum, lucosque Capenos.
Ibant æquati numero, Regemque canebant:
Ceu quondam nivei liquida inter nubila cycni,
Cum sese è pastu referunt, et longa canoros 700
Dant per colla modos; sonat amnis, et Asia longè
Pulsa palus.

Nec

Nec cum referunt sese è pastu, et dant canoros modos per longa colla, amnis, et palus dicta Asia pulsa longè sonat.

NOTES.

680. *Inventum focus.* He was found in the Hearth, or just by the Fire, and therefore reputed the Son of *Vulcan*.

681. *Cæculus.* This *Cæculus*, we are told, had very little Eyes, and appeared to be almost blind, hence his Name *Cæculus*. He was very ambitious, aspired at regal Dignity, and was the Founder of a Colony. To raise his Esteem he pretended to be the Son of *Vulcan*, and that the Brightness of his Father's Fire had vitiated his Sight. He built the City *Præneste*, now *Palæstrina*, situated on a Mountain, *altum prænestè*, about 24 Miles from *Rome*, near the *Fucine Lake*.

682. *Gabinæ Junonis.* From *Gabii*, a Town of the *Volscians*, in the Mid-way between *Rome* and *Præneste*, about 10 Miles distant from each; here *Juno* had a Temple, and was religiously worshipped.

682. *Gelidumque Anienem.* The Waters of this River, now the *Teverone*, are particularly cold, and celebrated for that Quality by other Poets. Thus *Silius Italicus*,
Sulpureis gelidus quæ serpit leniter undis
Ad genitorem Anio labens sine murmure Ty-
brim.

Which Description seems to contradict that of *Horace*, Ode I. Lib. VII.

Nec tam Larissæ percussit campus opimæ,
Quam domus Albunæ resonantis,
Et præceps Anio, et Tiburni lacus, et uda
Mobilibus pœmaria rivis.

Horace gives it the Epithet of *præceps*, rapid, impetuous, rolling over *Precipices*, which is just the reverse of *Silius Italicus*'s Description. But they are easily reconciled; for this River, as Mr. *Addison* very prettily describes it, first, throws itself down a *Precipice*, and falls by several

rural Herds, and to have been found in the Fire. Him a rustic Legion accompanies *from all the Neighbourhood* around: Both those who people high Præneste, and who the Fields of Gabian Juno, and the cool *Banks of Anio*, and the mountainous Towns of the Hernicians watered with *descending Rills*; Whom thou, rich Anagnia, and whom thou, Father Amasenus, feedest. These are not all supplied with Arms, nor Shields, nor rattling Carrs: The greatest Part sling Balls of livid Lead, some wield two Javelins in their Hand, and for Coverings to their Heads wear tawny Beavers of the Fur of Wolves: With their Left-foot naked they tread the Ground, a Shoe of unwrought Leather covers the other. Messapus next, a gallant Horseman, Neptune's Offspring, whom none had Power by Fire nor Steel to overthrow, suddenly calls to Arms his People sunk in Indolence through long Inaction, and his Troops refused to War, and handles the Sword once more. These command the Fescennine Troops, and the Falisci famed for Equity; those possess the Strengths of Soraete, and the Flavianian Lands, and the Lake and Mountain of Ciminus, and Capena's Groves. Uniformly they moved in harmonious Order, and sung *the Praises of their King*. As when at times the Snow-white Swans *soaring* through the liquid Sky are homeward born from Pasture, and through their long Necks pour melodious Notes; the River *Cayster* and Asia's *adjacent Fenns* struck from far return the Sound. Nor would any one, *who had heard their*

N O T E S.

several Cascades from one Rock to another, till it gains the Bottom of a Valley,—where it recovers its Temper, as it were, by little and little, and after many Turns and Windings glides peaceably into the Tyber.

684. *Saxa Hernica*. Their mountainous Towns, called *Saxa*, because built among the Rocks.

685. *Amasene pater*. The River *Amasenus*, now *Toppia*, which watered the Country about *Anagnia*; *pater* is an Epithet common to all River-gods.

689. *Vestigia nuda*, &c. Literally, *They form the Prints of their Left-foot naked*. *Instituere vestigia* is a Phrase borrowed from *Lucetius*, signifying *to walk*, or *set down their Steps*.

Qui capite ipse suo instituit vestigia retro.

Luc. Lib. IV. 474.

695. *Æquosque Faliscos*. The *Falisci* inhabited near the Tyber, in the Pope's Terri-

tories. The Reason of their having the Epithet *æquus*, according to *Servius*, is because the Romans had borrowed from them their *jura socialia*, or *Laws of Arms*; together with a Supplement to the Laws of the twelve Tables. Others make *Æqui* the Name of a People, named also *Æquicolæ*, and read *Æquosque Faliscosque*.

696. *Soraetis arces*. The Strength or strong Cities built like Fortresses on the Mountains of *Soraete*.

698. *Ibant æquati numero*. They marched with equable Steps and uniform Motion, *numero*, in a kind of Harmony, and keeping Time to their own Music.

703. *Nec quisquam*, &c. None who heard their Music, &c. This Supplement is necessary to make Sense of the Passage; for to be sure the Poet never could mean that those who saw them would have taken them for a Flock of Fowls.

Nec quisquam putet æratas acies misceri ex tanto agmine, sed æriam nubem raucarum volucrum urgeri ab alto gurgite ad litora. Ecce Clausus, de prisco sanguine Sabinorum, agens magnum agmen, ipseque instar agminis : à quo et Claudia tribus et gens diffunditur per Latium, postquam Roma est data in partem Sabinis. Unà cum eo ingens Amiterna cohors, prisque Quirites, omnis manus Ereti, Mutusqueque oliviferæ : qui colunt urbem Nomentum, qui colunt rosea rura Velini, qui colunt borrentes rupes Tetricæ, montemque Severum, Casperiamque, Forulosque, et flumen Himellæ : qui Tyberim Fabarimque bibunt ; quos frigida Nursia misit, et Hortinæ classes, Latinique populi ; quosque Allia, insaufum nomen, secans interluit. Quàm multi fluctus volvuntur Libyco marmore, ubi sævus Orion conditur undis ; vel quàm densæ aristæ torrentur novo sole, aut campo Hermi, aut flaventibus arvis Lyciæ. Scuta sonant, tellusque excita tremit pulsu pedum. Hinc Agamemnonius Halesus, hostis Trojanis nominis, jungit equos curru, rapitque mille feroces populos in auxilium Turno : adsunt, qui rastro vertunt Massica arva felicia Baccho, et quos Aurunci patres misere de altis collibus, quosque misere Sidicina æquora juxta, qui que linqunt Cales, accolaque vadossi amnis Vulturni,

Nec quisquam æratas acies ex agmine tanto Misceri putet ; æriam sed gurgite ab alto Urgeri volucrum raucarum ad litora nubem. 705 Ecce, Sabinorum prisco de sanguine, magnum Agmen agens Clausus, magnique ipse agminis instar ; Claudia nunc à quo diffunditur et tribus et gens Per Latium, postquam in partem data Roma Sabinis. 709 Unà ingens Amiterna cohors, prisque Quirites, Ereti manus omnis, oliviferæque Mutusque : Qui Nomentum urbem, qui Rosea rura Velini, Qui Tetricæ horrentes rupes, montemque Severum, Casperiamque colunt, Forulosque et flumen Himellæ : Qui Tyberim Fabarimque bibunt ; quos frigida misit 715 Nursia, et Hortinæ classes, populi que Latini ; Quosque secans insaufum interluit Allia nomen. Quàm multi Libyco volvuntur marmore fluctus, Sævus ubi Orion hibernis conditur undis ; Vel quot Sole novo densæ torrentur aristæ, 720 Aut Hermi campo, aut Lyciæ flaventibus arvis. Scuta sonant, pulsuque pedum tremit excita tellus. Hinc Agamemnonius, Trojanis nominis hostis, Curru jungit Halesus equos, Turnoque feroces Mille rapit populos ; vertunt felicia Baccho 725 Massica qui rastro, et quos de collibus altis Aurunci misere patres, Sidicinaque juxta Æquora, quique Cales linqunt, amnisque vadossi Accola

N O T E S.

705. *Raucarum.* Raucus does not always signify hoarse, rough, sometimes it has the Sense of *Argutus*. I understand it here, with some of the best Interpreters, for that whizzing Sound which a Flock of Fowls makes in their Flight, by fanning the Air with their Wings ; which probably is all the Foundation the Poets had for their Music of the Swans.

712. *Rosea rura Velini.* The Channel of this River, says Mr. Addison, lies very high, and is shaded on all Sides by a green Forest, made up of several kinds of Trees that preserve their Verdure all the Year. The neighbouring Mountains are covered with them, and, by reason of their Height, are more exposed to the Dews and drizzling Rains than any of the adjacent

their Music at a Distance, have taken them for armed Troops of such a vast Body promiscuously joined ; but for an airy Cloud of sonorous Fowls driven to the Shore from the deep Abyfs. Lo Clausus, of the ancient Blood of the Sabines, leading a mighty Host, and himself like to a mighty Host ; *Clausus*, from whom the Claudian Tribe and Clan is now through Latium diffused, since Rome has been shared with the Sabines. With them Amiterna's numerous Bands, and the ancient Quirites, the whole Power of Eretum, and Olive-bearing Mutuscæ : Those who inhabit the City Nomentum, the dewy Fields of Velino, the horrid Rocks of Tetrica, and Mount Severus, Casperia, and Foruli, and the River of Himella : Who drink the Tyber and the Fabaris ; whom cold Nursia sent forth, the Hortine Squadrons, and the Latin Nations ; and those whom Allia, an inauspicious Name, dividing runs between. In such Numbers as the Billows are rolled on the Surface of the Libyan Main, when surly Orion sets in the wintery Waves ; or as the thick Ears of Corn are scorched by the first Heat of *Summer's* Sun, either in the Plain of Hermus, or Lycia's yellow Fields. Their Bucklers ring, and Earth, struck with the trampling of their Feet, trembles. Next Halesus, of Agamemnon's Race, Foe to the Trojan Name, yokes his Steeds in the Chariot, and hastens to Turnus's Aid a thousand warlike Troops ; those who with Harrows turn the Soil of Mafficus fertile in Vines, and whom those ancient Fathers the Aurunci sent from their lofty Hills, and the adjacent Plains of Sidicinum, those who march from Cales, and who border on the fordable

N O T E S.

adjacent Parts, which gives Occasion to *Virgil's rosea rura*, dewy Countries.

713. *Tetrica*—*Severum*. Two Mountains of the Sabines, so called from their wild Aspect and Barrenness.

715. *Frigida Nursia*. A City in Umbria, now *Norcia* ; it has the Epithet *frigida*, because it is the most northern of the Country.

717. *Allia*. A River that runs into the Tyber, a little below Eretum of the Sabines ; here the Romans were routed by the *Galli Senones*, on which Account *Virgil* calls it *insausum nomen*.

720. *Sole novæ*. By the *novus sol* Interpreters understand the Sun in the Beginning of Summer ; for which *La Cerda* assigns this Reason, that the Ancients divided the Year into two, namely, the Winter-year and the Summer-year, and cites *Pliny*, Lib. VII. Cap.

48. *Annum alii æstate unum determinabant, et alterum hyeme*. But perhaps the Sun here is called *novæ*, not in respect of the Year, but of the *aristæ*, the Ears of Corn here mentioned. In the Beginning of Summer when they first appear the Sun is new to them.

724. *Halesus*. Either Agamemnon's natural Son, or one of his Attendants at the Siege of Troy.

727. *Aurunci patres*. The *Aurunci* or *Ausones* were the most ancient Inhabitants of Italy.

728. *Vadosi Vulturni*. The *Vulturno*, in Campania, a River noted for its Rapidity ; *Vulturnusque rapax*, Cl. de Pr. et Ol. Con. *Vulturnusque celer*, Luc. Lib. II. 28.

Fluviusque sonorum
Vulturnum, Sil. It. Lib. VIII.
So that *vadosus* must either be taken metaphorically

pariterque asper Saticulus, manusque Oſcorum. Teretes acilides sunt tela illis, sed est mos aptare hæc lento flagello. Cetra tegit lævas manus; sunt illis falcati enses ad pugnam cominus. Nec tu, Oebale, abibis inditus nostris carminibus, quem fertur Telon generavisse à nymphâ Sebethide, cum jam senior tencet Capreas, regna Teleboûm; sed et filius, non contentus patriis arvis, jam tum latè premebat populos Sarraſtes ditione, et æquora quæ Sarnus rigat. Quique tenent Rufas, Batulumque, atque arva Celennæ, Et quos maliferæ deſpectant mœnia Abellæ; 740 Teutonico ritu ſoliti torquere cateias: Tegmina queis capitum raptus de ſubere cortex; Æratæque micant peltæ, micat æreus enſis. Et te montosæ miſere in prælia Nurſæ, Uſens, inſignem famâ, et felicibus armis: 745 Horrida præcipuè cui gens, aſſuetaque multo Venatu nemorum, duris Æquicola glebis. Armati terram exercent, ſemperque recentes Conveſtare juvat prædas, et vivere raptis. Quin et Marruviâ venit de gente ſacerdos, 750 Fronde ſuper galeam, et felici comtus olivâ, Archippi regis miſſu, fortiffimus Umbro: Vipereo generi, et graviter ſpirantibus Hydriſ, Spargere qui ſomnos cantuque manuque ſolebat; Mulcebatque iras, et morſus arte levabat. 755 Sed non Dardaniæ medicari cuſpidis ictum Evaluit; neque eum juvere in vulnere cantus Somniferi,

et levabat morſus arte. Sed non evaluit medicari ictum Dardaniæ cuſpidis; neque cantus ſomniferi, et herbæ quæſitæ in Marſis montibus juvere eum in vulnere.

N O T E S.

ically to ſignify dangerous, from *Pada, Sbedves*, ſometimes *Dangers*; or it muſt refer to thoſe Parts near the Mouth of the River, where it ſpreads itſelf, and runs with a gentler Courſe.

730. *Oſcorumque manus.* The *Oſci* were a People deſcended from the old *Auſonians*, and inhabited the City *Capua*. They were noted

for Luxury and Lewdneſs. *Frequentiffimus fuit Oſcis uſus libidinum ſpurcarum.* Accordingly we know it was their City ruined *Annibal's* Army by Debauchery.

730. *Teretis acilides.* *Servius*, the chief Commentator who explains this Weapon, ſays it was a kind of Battoon with a ſharp Point at either

fordable River Volturnus, and together with these the hardy Inhabitant of Saticula, and the Troops of the Ofci. Short tapering Darts are their Weapons; but their Fashion is to fasten them to *their Arms* by a limber Thong. A short Target covers their Left-arms; and Hand to Hand *they fight with* crooked Fauchions. Nor shall you, Oebalus, be in my Numbers left unnamed, whom Telon is said to have engendered on the Nymph Sebethis, when he was possessed of Capræ, the Realms of the Teleboans, now advanced in Years; but the Son, not content likewise with his paternal Lands, even then extended his Dominion far and wide over the People *named* Sarraftes, and the Plains which Sarnus waters; and those who inhabit Ruffræ and Batulum, and the Fields of Celenna, and those whom the Turrets of Fruit-bearing Abella overlook: Who after the Teutonic Fashion are wont to sling barbed Darts, whose Helmets are the Rind from the Cork-tree torn, and of glittering Brass their Half-moon Shields, of glittering Brass their Swords. And you too, Ufens, mountainous Nurse sent forth to Battle, signalized by Fame and happy Feats of Arms: Whose *Subjects* are the Æquicoli, a Race peculiarly rough, bred in a hardened Soil, and inured to frequent hunting in the Woods. In Arms they vex the Earth, and ever take Delight to carry off fresh Spoils, and live by Plunder. And Umbro too, of singular Fortitude, came by Commission from his Prince Archippus, Priest of the Marrubian Nation, his Helmet decked with a Wreath of the auspicious Olive, who by Incantment and *magical* Operation was wont to sprinkle *the Drums* of Sleep on the Viper's Race, and the noxious-breathing Hydras, their Furies he assuaged, and by his Art their Stings he healed. But to cure the Hurt of pointed Dardanian Steel surpassed his Power and Skill; nor soporific Charms, nor *potent* Herbs gathered in the Marsian Mountains,

N O T E S.

either End, and had a String fastened to it, whereby the Owner drew it back to him after the Throw.

740. *Abellæ*. Now *Avella*, a Town in *Campania*, famous for that sort of Nuts called *noces Avellaneæ*, Filbert-nuts.

741. *Cateias*. Others take the *Cateia* for a kind of Halberds, such as the *Switzers* and *Germans* use.

745. *Insignem famâ et felicibus armis*. This is equivalent to *insignem famâ felicium armorum*,

by a *Hemicycle*, a Figure common among the Poets.

749. *Et vivere repto*. The same Character the *Roman* Historian gives of those People. *Fortuna P'lsis Æquisque prædonum potius mentem, quam hostium dedit*, Liv. Lib. III. And again: *Fabio, ut Antium legiones duceret, dantur; Cornelio, ut Romæ præsidio esset, ne qua pars hostium, qui Æquis mor erat, ad populandum veniret*.

151. *Fronde et felici olivæ*. For *fronde felici* slow.

Nomus Angitiæ fleuit te, Fucinus vitrcâ undâ fleuit te, liquidi lacus flevere te. Et Virbius, proles Hippolyti pulcherrima bello ibat, quem insignem virum mater Aricia misit, eductum lucis Egeriæ, circum humentia litora, ubi pinguis et placabilis ara Dianæ est. Namque ferunt famâ, patrem Hippolytum, postquam occiderit arte novercæ, expleveritque patrias pœnas sanguine, distractus equis turbatis, venisse rursus ad ætheria sidera, et sub superas auras cœli, revocatum à morte Pœoniis herbis et amore Dianæ. Tum omnipotens pater, indignatus aliquem mortalem surgere ab infernis umbris ad lumina vitæ, ipse fulmine detrusit Æsculapium Phœbigenam repertorem talis medicinæ et artis ad Stygias undas. At alma Trivia recondit Hippolytum secretis sedibus, et relegat eum nymphæ Egeriæ nemorique; ubi solus, ignobilis, exigeret ævum in Italici silvis, ubique esset Virbius, verso nomine. Unde etiam cornipedes equi arcentur è templo lucisque sacratis Triviæ, quod pavidi marinis monstris effudere currum et juvenem litore. Filius ejus Vubii haud secius exercebat ardens equos æquæ campi, ruebatque curru in bella. Turnus ipse præstanti corpore vocitur inter primos, tenens arma, et est supra crines toto vertice. Cui alta galea, crinita triplici jubâ, sustinet Ætnæos, efflantem faucibus ignes. Illa fremens tam magis, et tam magis effera tristibus

Somniferi, et Maris quæsitæ in montibus herbæ.
Te nemus Angitiæ, vitrcâ te Fucinus undâ,
Te liquidi flevere lacus.

760

Ibat et Hippolyti proles pulcherrima bello
Virbius; insignem quem mater Aricia misit,
Eductum Egeriæ lucis, Hymettia circum
Litora, pinguis ubi et placabilis ara Dianæ.
Namque ferunt famâ, Hippolytum, postquam ar-
te novercæ

Occiderit, patriasque explerit sanguine pœnas 766
Turbatis distractus equis, ad sidera rursus
Ætheria, et superas cœli venisse sub auras,
Pæoniis revocatum herbis, et amore Dianæ.
Tum pater omnipotens, aliquem indignatus ab
umbris

Mortalem Infernis ad lumina surgere vitæ, 771

Ipse repertorem medicinæ talis et artis,
Fulmine Phœbigenam Stygias detrusit ad undas.
At Trivia Hippolytum secretis alma recondit
Sedibus, et Nymphæ Egeriæ nemorique relegat;
Solut ubi in silvis Italici ignobilis ævum
Exigeret, versoque ubi nomine Virbius esset.
Unde etiam templo Triviæ, lucisque sacratis
Cornipedes arcentur equi; quod litore currum,
Et juvenem monstris pavidi effudere marinis. 780

Filius ardentis haud segnius æquore campi
Exercebat equos, curruque in bella ruebat.
Ipse inter primos præstanti corpore Turnus
Vertitur, arma tenens, et toto vertice supra est:
Cui triplici crinita jubâ galea alta Chimæram 785
Sustinet, Ætnæos efflantem faucibus ignes.

Tam magis illa fremens, et tristibus effera flammis,
Quam magis effuso crudefcunt sanguine pugnæ.
At lævem clypeum sublatis cornibus Io
Auro insignibat, jam setis obsita, jam bos, 790

Argu-

flammi, quam pugnæ magis crudefcunt effuso sanguine. At Io, cornibus sublatis, insignibat lævem clypeum auro, Io jam obsita setis, jam bos,

N O T E S.

758. *Maris quæsitæ montibus herbæ.* The *Fucine Lake.* *Marrubium* was one of their *towns.* Those People were skilled in Inchant-

Mountains, availed him ought against *those* Wounds. For thee Angitia's Grove, for thee Fucinus with his crystal Flood, for thee the clear *translucent* Lakes did mourn. Virbius too, the beauteous Offspring of Hippolitus, marched to the War; whom his Mother Aricia sent forth illustriously accomplished, having been educated in the Groves of Egeria, near *those* humid Shores, where sat *with Offerings*, and not hard to be appeased, Diana's Altar stands. For they tell us that Hippolitus, what time by his Mother's *fraudful* Art he fell, and with his Blood satiated his Father's Vengeance, having been torn in Pieces by his frightened Steeds, again visited the ethereal Stars and the superior Regions of this World, recalled *to Life* by Herbs of sovereign Virtue, and Diana's Love. Then the Almighty Father, incensed that any Mortal should rise to the Light of Life from the infernal Shades, himself with Thunder hurled down to the Stygian Floods Apollo's Offspring, the Inventor of such Medicine and Art. But propitious Diana conceals Hippolitus in a secret Recess, and consigns him to the Nymph of the Egerian Grove; where in Solitude and Obscurity he passed his Life in the Italian Woods, and changing his Name was *called* Virbius. Whence too from Trivia's Temple and sacred Groves Horn-hoofed Steeds are debarred, because frightened by Sea-monsters they overturned the Chariot and the Youth on the Shore. Yet not the less eagerly his Son managed his fiery Steeds on the level Plain, and in his Chariot rushed on the War. Turnus himself, a comely Personage, moves in the Van, wielding his Arms, and by the Head entire surmounts *the rest*: Whose towering Helmet plumed with a triple Crest of Hair sustains a Chimæra expiring from her Jaws Ætnean Fires. The more outrageous she, and tremendous with baleful Flames, in proportion as with the Effusion of Blood the Combat *deepens* and grows more fierce. But his polished Shield, an *Io wrought* in Gold with Horns erect adorned, *Io* now overgrown with Fur, now a Heifer,

(an

N O T E S.

chantments, particularly in charming Serpents, which they had learned from *Marsus*, the Son of *Circe*, the Founder of their Race.

762. *Mater Aricia*. The Nymph *Aricia*, whom *Virgil* feigns to have been enamoured of *Hippolitus*, and had by him this Son *Virbius*. This agrees better with the Context, than if we should follow *Servius*, who understands by it the City *Aricia*, the Birth-place of *Ay-*

gustus's Mother, and alledges it is called *mater*, as being the Parent-city of so illustrious an Offspring.

769. *Pæniis herbis*. Either Herbs, such as were used by *Pæan*, the Physician of the Gods, *Iam.* II. V. Or by *Apollo* his Father, who was also siled *Pæan*.

786. *Ætneæ ignes*. Fires like those of Mount *Ætna*.

(*arguens argumentum*) et
Argus quibus *Argus*, pa-
terque *Inachus* fundens
anura ca. *lata urnâ*. *Nim-*
bus *palitum* sequitur *Tur-*
na d. *usum* totis *campis*,
Argivaque *pubes*, *Au-*
runce *manus*, *Rutuli*,
et *Sacra* *acies*, *et* *picci* *scuta* *Labici*
picci quoad *scuta*. *Qui*
arant *tuos* *saltus*, *Tiberi-*
ne, *sacrumque* *lucus* *Numici*,
exercentque *Rutu-*
los *colles* *vomere*, *Circæ-*
umque *jugum*; *queis* *ar-*
vis *Anxurus* *Jupiter* *præ-*
sidet, *et* *Feronia* *gaudens*
viridi *lucos*; *quâ* *atra* *pal-*
lus *Saturæ* *jacet*, *gelidusque*
Ufens *quærit* *iter* *per*
imâs *vallis*, *atque* *conditur*
in *mare*. *Super*
hos *Camilla*, *bellatrix*,
advenit *de* *Volscâ* *gentis*,
agens *armen* *equitum* *et*
catervas *fluentes* *are*, *illa*
non *est* *assuetâ* *quoad*
femineas *manus* *colo* *ca-*
lathifoe *Minervæ*; *sed*
virgo *assuta* *pati* *du-*
ra *prælia*, *prævertitque*
ventos *cursum* *pedum*. *Ille*
volaret *vel* *per* *summa*
gramina *segetis* *intactæ*,
nec *læssisset* *teneras* *aristas*
cursum; *vel* *ferret* *iter*
per *medium* *mare*, *suspensa*
tumentis *fluctu*, *nec* *tingeret*
celeres *plantas* *æ-*
quore. *Omni* *juventus*
effusa *tectis*, *agrisque*, *tur-*
bæque *matrum* *naturæ*, *et*
prospicit *illam* *euntem*,
inhians *attonitis* *animis*; *ut*
regius *bonos* *velet* *leves* *humeros* *ostro*;
ut *fabula* *internectat* *crinem*
auro; *ut* *ipsa* *gerat* *Lyciam* *pharetram*,
et *pastoralem* *myrtum* *cus-
 pide* *præfixâ*.

Argumentum ingens, et custos virginis Argus,
 Cælataque annem fundens pater Inachus urnâ.
 Insequitur nimbus peditum, clypeataque totis
 Agmina densantur campis, Argivaque pubes,
 Auruncæque manus, Rutuli, veteresque Sicani, 795
 Et Sacrae acies, et picci scuta Labici:
 Qui saltus, Tiberine, tuos, sacrumque Numici
 Lucus arant, Rutulosque exercent vomere coiles,
 Circæumque jugum; queis Jupiter Anxurus arvis
 Præsidet, et viridi gaudens Feronia luco: 800
 Quâ Saturæ jacet atra palus, gelidusque per imas
 Querit iter vallis, atque in mare conditur Ufens.
 Hos super advenit Volscâ de gente Camilla,
 Agmen agens equitum, et fluentes ære catervas,
 Bellatrix. Non illa colo calathifve Minervæ 805
 Femineas assueta manus; sed præcelsa virgo
 Dura pati, cursuque pedum prævertere ventos.
 Illa vel intactæ segetis per summa volaret
 Gramina, nec teneras cursu læssisset aristas;
 Vel mare per medium, fluctu suspensa tumentis, 810
 Ferret iter, celeres nec tingeret æquore plantas.
 Illam omnis tectis agrisque effusa juventus,
 Turbaque miratur matrum, et prospectat euntem,
 Attonitis inhians animis; ut regius ostro
 Velet honos lèves humeros; ut fibula crinem 815
 Auro internectat; Lyciam ut gerat ipsa pharetram,
 Et pastorem præfixâ cuspidem myrtum.

P. VIR-

N O T E S.

793. Insequitur nimbus peditum. As in Ho-
 mer, *ἄρα ποσειδάωνος*.

794. Argivaque pubes. Those of the City
 Argos, which was built by a Colony that came
 from Argos with Danae, the Daughter of
 Acrisius, who was married to Pelamnes, the
 Grandfather of Turnus.

799. Jupiter Anxurus. From Anxur, a
 Town of the Volsi, where Jupiter was peculi-
 arly worshipped.

800. Viridi gaudens Feronia luco. By Fe-
 roniam Servius understands Juno, but La Cerda
 with more Probability alledges she is the same
 with the Goddess Flora, relying chiefly on the
 Authority of Dionysius, who says; *Favum est*
communiter à Sabinis et Latinis honoratum, san-
ctum maxime inter cetera ejus Deæ, quæ Fero-
nia vocatur, quam vertentes in Græcam lin-
guam, alii quidam Antrophoron, alii Philo-
phænon, alii Phersephonem vocant. This Opin-
 ion

(an illustrious Deity) and Argus the Virgin's Keeper, and Inachus her Sire pouring the River from his embossed Urn. A Cloud of Infantry succeeds, and shielded Battalions in condensed Array overspread the whole Plains, the Argive Youth, the Ausonian Bands, the Rutuli, and ancient Sicanians, the Sacranian Hosts, and the Labici with their painted Bucklers: Those, Tiberinus, who manure thy Lawns, and the sacred Banks of Numicus, and with the Plough-share labour the Rutulian Hills and Circe's Mount; over which Fields presides Jupiter of Anxur, and Feronia in her verdant Grove rejoicing: Where lie Satura's black dreary Fens, and *where* chill Ufens through deep Valleys shapes his *winding* Way, and sinks into the Sea. Over and above *all* these came Camilla of the Volscian Nation, leading a Squadron of Horse, and Troops gorgeously arrayed in *Arms of Brass*, a Virgin-warrior. Not to the Distaff or Minerva's soft Employments had she accustomed her female Hands; but, *tho'* a Virgin, *was inured* to bear the Hardships of War, and in Swiftness of Foot to outstrip the Winds. Even over the topmost Stalks of standing Corn she could have lightly skimmed, nor once had hurt the tender Ears in her Career; or along the *Surface of the* Main, suspended on the heaving Surge could glide, nor in the *liquid* Plain *once* dip her nimble Feet. Her all the Youth pouring from City and Country, and Crouds of Matrons view with Wonder, and gaze after her as she goes, gaping with Minds aghast *to see* how the regal Ornament of Purple mantles her smooth *alabaster* Neck; how the Buckle interlaces her Hair in a *Caul of Gold collected*; with what Grace she bears her Lycian Quiver, and her pastoral Myrtle-spear tipped with *Steel*.

THE

NOTES.

nion agrees best with *Virgil's* Characteristic of her,—*gaudens viridi luo*.

801. *Saturæ atra palus*. The Pontine Lake, in the Country of the *Volsci*, whence arose foul unwholesome Steams, therefore stiled by *Virgil*, *atra palus*.

801. *Gelidus Ufens*. The River *Il Portatore*, called *gelidus*, because he flows in deep winding Vales, to which the Sun-beams can hardly penetrate, *Per imas quærit iter valles*.

802. *Quærit iter*. He traces and seeks out his Way, *i. e.* runs in Mazes and Windings;

Tardatusque suis erroribus Ufens, Claud.

808. *Ille vel volaret*. We may observe that the Poet does not say she actually flew over the Fields of Corn, as some of our modern Poets make her; but only by a poetical Hyperbole to denote her Swiftnefs he says, she could even have done thus or thus.

817. *Pastoralem myrtum*. *Virgil* gives her this kind of Spear, because she had lived among the Shepherds in the Woods with her Father *Metabus*.

P. VIRGILII MARONIS
 ÆNEIDOS
 LIBER OCTAVUS.

O R D O.

Ut Turnus extulit signum belli ab Laurenti arce, et cornua strepuerunt rauco cantu; utque concussit acres equos, utque impulit arma; exemplo animi fuerunt turbati; simul omne Latium conjurat trepido tumultu, efferaque iuventus sævit. Primi duces, Messapus, et Ufens, Mezentiusque contemtor Deum, cogunt auxilia undique, et vastant latos agros cultoribus. Et Venulus mittitur ad urbem magni Diomedis, qui petat auxilium: et edoceat eum, Teucros consistere Latio, Æneam esse advectum classe, inferreque victos penates, et dicere se postci regem fatis, multasque gentes adungere se Dardanio viro, et ejus nomen increbrescere latè Latio. Quid struat his cæptis; quem eventum pugnae cupiat, si fortuna sequatur eum; apparere manifestas ipsi, quam regi Turno, aut regi Latino. Talia sunt per Latium: quæ cuncta Æneas Laomedontius heros videns, fluctuat magno aestu curarum;

UT belli signum Laurenti Turnus ab arce
 Extulit, et rauco strepuerunt cornua cantu;
 Utque acres concussit equos, utque impulit arma;

Extemplo turbati animi; simul omne tumultu
 Conjurat trepido Latium, sævitque iuventus 5
 Effera. Ductores primi, Messapus, et Ufens,
 Contemtorque Deum Mezentius, undique cogunt
 Auxilia, et latos vastant cultoribus agros.
 Mittitur et magni Venulus Diomedis ad urbem,
 Qui petat auxilium: et Latio consistere Teucros,
 Advectum Ænean classi, victosque Penates 11
 Inferre, et fatis regem se dicere posci,
 Edoceat; multasque viro se adungere gentes
 Dardanio, et latè Latio increbrescere nomen.
 Quid struat his cæptis; quem, si fortuna sequatur,
 Eventum pugnae cupiat; manifestius ipsi, 16
 Quam Turno regi, aut regi apparere Latino.

Talia per Latium: quæ Laomedontius heros
 Cuncta videns, magno curarum fluctuat aestu;
 Atque

N O T E S.

The War being now begun, both the Generals make all possible Preparations. Turnus sends to Diomedes. Æneas goes in Person to beg Succours from Evander, and the Tuscans. Evander receives him kindly, furnishes him with Men, and sends his Son Pallas with him. Vulcan, at the Request of Venus, makes Arms

for her Son Æneas, and draws on his Shield the most memorable Actions of his Posterity.

1. *Signum.* This alludes to the Roman Custom of hanging out the Signal of War from the Capitol.

3. *Concussit equos.* Shook or roused them with the Trumpet's Alarm.

T H E

E I G H T H B O O K

O F T H E

Æ N E I D.

SOON as from the Tower of Laurentum Turnus had displayed the Signal, and with hoarse Clangor the Trumpets rattled; soon as he roused the sprightly Coursers, and clashed the *Din of Arms*; forthwith the Minds of *all* are driven to high Commotion, all Latium at once with hurrying tumultuous Haste combine, and the madding Youth burn with Fury. The chief Leaders, Messapus, and Ufens, and that Contemner of the Gods Mezentius, draw together their Succours from every Quarter, and of the Labourers depopulate the Lands around. Venulus too is sent to the City of great Diomede to crave a Supply: And give him Intelligence that the Trojans were settling in Latium, that Æneas was landed with a Fleet, and introducing his conquered Gods, and gave out that he was designed by Fate the King of *Latium*; that many Nations joined themselves to the Trojan, and his Fame began to be spread abroad all over Latium. What he proposes by these Measures; what Events and *Revolutions in consequence* of the War he longs to bring about (if Fortune attend him) appear more obvious to (*Diomede*) himself than to King Turnus, or King Latinus.

Such in Latium was the State of Affairs: All which the Trojan Heroe perceiving, fluctuates with a high Tide of anxious Care; and

N O T E S.

3. *Impulit arma.* Some explain this to mean the hurling of the Spear into the Enemy's Territory, as was the Practice in ancient Times; of which *Livy* speaks, Lib. I. *Servius* understands it of the rattling the Arms in the Temple of *Mars*. But I rather choose, with others, to refer it to the Ceremony of clashing on their Shields, as a Sign and Prelude

to the War, to which *Milton* alludes in his *Paradise Lost*, Book I. 668.

Highly they rag'd
Against the Higbest, and fierce with grasped
Arms

Clash'd on their sounding Shields the Din of War.

9. *Diomedis ad urbem.* Argos or Argrippa, a City in *Apulia*, built by *Diomedes*.

atque dividit celerem animum nunc huc nunc illic, rapitque cum in varias partes, versatque per omnia. Sicut ubi tremulum lumen aquæ in abentis labris, repercussum sole, aut imagine radiantis lunæ, pervolat omnia loca latè: jamque erigitur sub auras, feritque laquearia summi tecti. Erat nox, et altus sopor habebat fessa animalia per omnes terras, et genus alituum, pecudumque; cum pater Æneas, turbatus quoad pectora tristi bello, procubuit in ripâ, subque axe gelidi ætheris, deditque seram quietem per membra. Deus ipse loci, senior Tiberinus, amœno fluvio, est visus huic attollere se inter populeas frondes. Tenuis carbasus velabat eum glauco amictu, et umbrosa arundo tegebat crines. Tum cœpit affari eum sic, et demere ejus curas his dictis: ô sate gente Deum, qui revehis Trojanam urbem nobis ex hostibus, servasque æterna Pergama, expectate Laurenti solo Latinisque arvis; hic erit certa domus tibi, hic erunt certi penates, ne absiste cœptis: neu terere minis belli. Omnis tumor et iræ Deum concessere. Jamque, ne putes somnum fingere hæc vana, ingens sus inventa tibi sub litoreis ilicibus, enixa triginta fetus capitum, jacebit; ipsa alba, recubans solo, et albi nati circum ubera. Hic erit locus urbis, ea certa requies laborum: ex quo tempore, ter denis annis redeuntibus, Æscanius condet Albam clari cognominis. Haud cano incerta, Nunc adverte, docebo te paucis verbis quâ ratione, tu victor expedit quod instat.

Atque animum nunc huc celerem, nunc dividit illuc, 20

In partesque rapit varias, perque omnia versat. Sicut aquæ tremulum labris ubi lumen ahenis Sole repercussum, aut radiantis imagine Lunæ, Omnia pervolat latè loca, jamque sub auras Erigitur, summi que ferit laquearia tecti. 25 Nox erat, et terras animalia fessa per omnes Alituum pecudumque genus sopor altus habebat; Cum pater in ripâ, gelidique sub ætheris axe Æneas, tristi turbatus pectora bello, Procubuit, seramque dedit per membra quietem. 30 Huic Deus ipse loci, fluvio Tiberinus amœno, Populeas inter senior se attollere frondes Visus: eum tenuis glauco velabat amictu Carbasus, et crines umbrosa tegebat arundo. Tum sic affari, et curas his demere dictis: 35 O sate gente Deum, Trojanam ex hostibus urbem Qui revehis nobis, æternaque Pergama servas, Expectate solo Laurenti, arvisque Latinis; Hic tibi certa domus, certi, ne absiste, Penates: Neu belli terere minis. Tumor omnis et iræ 40 Concessere Deum.

Jamque tibi, ne vana putes hæc fingere somnum, Litoreis ingens inventa sub ilicibus sus, Triginta capitum fetus enixa, jacebit; Alba, solo recubans, albi circum ubera nati. 45 Hic locus urbis erit, requies ea certa laborum: Ex quo ter denis urbem redeuntibus annis Æscanius clari condet cognominis Albam. Haud incerta cano. Nunc quâ ratione, quod instat, Expedias

NOTES.

23. Sole repercussum. By sole I think is to be understood the Image of the Sun reflected in the Water, as, in the next Words, the Image of the Moon. Without this it will not be easy to make Sense of the Words.

30. Seramque, &c. Literally, and distributed late Rest among his Limbs.

33. Eum tenuis, &c. In this Equipage River-gods are commonly represented on Medals and other ancient Monuments.

37. Revehis. Bringest back, because Dardanius, the Founder of the Trojan Race, was originally from Italy.

40. Iræ

and now this Way, now that he swiftly turns his wavering Mind, snatches various Purposes by Starts, and shifts himself every Way. As when in brazen Vats of Water the trembling Beams of Light, reflected back from the Sun, or from the Image of the radiant Moon swiftly floats over every Place around, and now is darted up on high, and strikes the Cielings of the lofty Roof. It was Night, and Sleep profound held fast in his soft Chains weary Animals, the Cattle and flying Kind over all the Earth; when on the Bank, and under the cold Canopy of Heaven, Father Æneas, disturbed in Mind with the Thought of disastrous War, laid him down, and indulged his weary Limbs in late Repose. To his View the old venerable God of the Place, Tyberinus himself from his smooth-gliding Stream, was seen to lift up his Head among the Poplar Boughs. A fine Robe of Lawn enwrapped his Limbs in its Seagreen Folds, and shady Reeds covered his Locks. Then thus he addressed Æneas, and with these Words eased him of his Cares: *Hail*, sprung from the Race of Gods, who to us bringest home the Remains of our City Troy saved from their Foes, and preservest Pergamus destined to stand for ever, a welcome expected Guest to the Laurentine Soil and Lands of Latium; here is thy fixed Abode, thy sure Dwelling-place: Flinch not from thy Design, nor be dismayed by the Threats of War. All Indignation and Anger of the Gods is overpast. And now that you may not imagine Sleep forms in your Mind these visionary Ideas, under the Elms on the Banks of the River you shall find a Sow lying, that has brought forth a Litter of thirty Young, white the Dam, reclining on the Ground, her Offspring white around her Dugs. That Place shall be the Station for your City, a sure Harbour of Rest from your Toils: In Consequence of which, after a Revolution of thrice ten Years, Ascanius shall build the City Alba of illustrious Name. Events I foretel not dubious nor uncertain. Now attend, I will briefly shew by what Means

NOTES.

40. *Iræ concessere Deum*. It is certain that Juno was not yet reconciled to the Trojans, and the same is intimated in this very Speech, Verse 60. So that Servius, to save Virgil from any seeming Inconsistency, makes the Sense as well as the Verse abrupt, and says some had happily filled it up thus:

Concessere Deum profugis nova mœnia Teucris.
But La Cérda observes that Virgil says not all

the Gods, and thinks it is enough for his Purpose that Jupiter, of whom it is said, Lib. II.

—*Ferus omnia Jupiter Argos transfudit.*
and Neptune, who assisted the Greeks in overturning Troy, were now at Peace with the Trojans.

44. *Triginta caput fetus*. This was a portentous Sign, according to that of Varro, *de Re Rust.* *Parere tot oportet porcos, quot mamma*

Arcades, genus profectum à Pallante, qui comites sunt secuti regem Evandrum, qui sunt secuti ejus signa, delegere locum his oris, et in montibus posuere urbem Pallantis um de nomine Pallantis proavi Evandri. Hi ducunt bellum assidue cum Latinâ gente: adhibe bos socios castris, et junge fœdera. Ego ipse ducam te meis ripis et recto flumine, ut subvectus superes adversum amnem remis. Age, surge, nate Deâ, primisque astris cadentibus, fer preces rite Junoni, superaque ejus iram minasque supplicibus votis. Victor persolves honorem mihi. Ego sum ille, quem cernis stringentem ripas pleno flumine, ut subvectus superes adversum amnem remis. Hic est mihi magna domus, celsis caput urbibus exit. Hic caput exit celsis urbibus. Fluvius dixit, deinde condidit se alto lacu, petens ima: nox somnulusque reliquit Æneam. Surgit, et spectans orientia lumina ætherii Solis, sustulit undam rite caris palmis de flumine, ac effudit tales voces ad æthera: Nymphæ, Laurentes nymphæ, unde est genus amnis, tuque, ô Tybri genitor, cum tuo sancto flumine, accipite Æneam, et tandem arcete periculis. Quocunque fonte tuus lacus tenet te miserantem nostra incommoda, quocunque solo tu pulcherrimus amnis exis; celebrare semper meo honore, semper donis, corniger fluvius, regnator Hesperidum aquarum: ô tandem adsis, et propius firmes tua numina.

Expeditas victor, paucis, adverte, docebo. 50
Arcades his oris, genus à Pallante profectum,
Qui regem Evandrum comites, qui signa secuti,
Delegere locum, et posuere in montibus urbem,
Pallantis proavi de nomine, Pallanteum.
Hi bellum assidue ducunt cum gente Latinâ: 55
Hos castris adhibe socios, et fœdera junge.
Ipse ego te ripis, et recto flumine ducam,
Adversum remis superes subvectus ut amnem.
Surge age, nate Deâ, primisque cadentibus astris
Junoni fer rite preces; iramque, minasque 60
Supplicibus supera votis. Mihi victor honorem
Persolves. Ego sum, pleno quem flumine cernis
Stringentem ripas, et pingua culta secantem,
Ceruleus Tybris, cœlo gratissimus amnis.
Hic mihi magna domus, celsis caput urbibus exit. 65
Dixit; deinde lacu fluvius se condidit alto,
Ima petens: nox Æneam somnulusque reliquit.
Surgit, et, ætherii spectans orientia Solis
Lumina, rite cavis undam de flumine palmis
Sustulit, ac tales effudit ad æthera voces: 70
Nymphæ, Laurentes Nymphæ, genus amnis
unde est,
Tuque, ô Tybri, tuo genitor cum flumine sancto,
Accipite Æneam, et tandem arcete periculis.
Quo te cunque lacus miserantem incommoda nostra
Fonte tenet, quocunque solo pulcherrimus exis; 75
Semper honore meo, semper celebrabere donis,
Corniger Hesperidum fluvius regnator aquarum:
Adsis ô tandem, et propius tua numina firmes.

Sic

N O T E S.

mas habeat: si minus pariat, fructuariam idoneam non esse; si plures pariat, esse portentum. In quo, illud antiquissimum fuisse scribitur, quod sus Laviniæ Æneæ triginta porcos peperit albos, &c.

57. *Recto flumine.* Not that flows straight, or in a direct Line, which would clash with

Verse 95. *Et longos superant flexus;* but which by a right or unerring Course will bring you safe on to your designed Port.

59. *Cadentibus astris.* With the first Morning Light. See the Note on Æn. II. Verse 9.

68. *Spectans orientia Solis lumina.* It was the known Custom of the Ancients in Prayer

Means you may successfully accomplish the Work in hand. In these Coasts the Arcadians, a Race from Pallas descended, who hither accompanying their King Evander and his Standard, have chosen their Place of Residence, and in the Mountains built a City called Pallanteum, from the Name of their Ancestor Pallas. These perpetually carry on War with the Latin Nation: Admit them the Confederates of your Camp, and *with them* join League. Myself will conduct you along my Banks and River right on your Way, that born up by my Aid you may with Oars surmount the adverse Stream. Arise, bestir yourself, O Goddess-born, and with the first setting Stars offer Prayers to Juno in due Form, and by suppliant Vows vanquish her Resentment and Threats. To me you shall pay Honour when victorious *over all your Foes*. I am *he* whom you behold gliding along the Banks with my full Stream, and dividing the fertile Lands, the azure Tyber, a River highly favoured by Heaven. Here is my spacious Mansion, nigh lofty Cities my Fountain springs. He said; then in the deep Pool the River-god plunged, diving to the Bottom: From Æneas Night and Sleep departed. Up he gets, and viewing the rising Beams of the ethereal Sun, in his hollow Palms with pious Form he raised Water from the River, and poured forth to Heaven these Words: Ye Nymphs, ye Laurentine Nymphs, whence Rivers have their Origin; and thou, O Father Tyber, with thy sacred River, receive Æneas *into your Protection*, and defend him at length from Dangers. In whatever Source thy *subterraneous* Lake contains thee compassionate to our Misfortunes, from whatever Soil thou springest forth most beauteous; sovereign River of the Italian Streams graced with thy Horns of Power, thou shalt ever be honoured with my Veneration, ever with my Offerings: Oh grant us but thy present Aid, and by nearer Signs confirm thy Oracles divine. Thus
he

NOTES.

Prayer to turn their Faces towards the East.

74. *Quo te cunque lacus*. It was the Opinion of some ancient Philosophers, to which Virgil here seemingly alludes, that Rivers took their Rise from great subterraneous Lakes or Conservatories of Water under Ground; so that he makes Æneas here promise to worship the God of the Tyber in whatever Place he held his Residence, whether in his primary Reservoir, in his Source, or in the Course of his River.

76. *Celebrabere*. Some good Manuscripts read *venerabere*, which may very well be admitted, that Verb having a passive as well as active Signification.

77. *Corniger*. Horns were an Emblem of Power, and so are peculiarly applicable to the Tyber, here called *The King of Italian Rivers*. But besides this it is common with the Poets to ascribe to Rivers the Form of Bulls, as *Hor.* IV. Ode 14.

Sic tauriformis voluitur Ausidus.

Sic Æneas memorat ; legit geminas biremes de classe, aptatque eas remigio ; simul instruit socios armis. Autem ecce mon- strum subitum atque mirabile offert se oculis, candida sus, concolor, cum albo fetu procubuit per silvam, conspiciturque in viridi litore : quam pius Æneas maectat tibi, tibi enim, maxima Juno, ferens sacra, et sistit ad aram cum grege. Tybris leniuit tumentem fluvium eâ nocte, quam longa est, et refluens ita substitit tacitâ undâ, ut sterneret æquor aquis in morem mitis stagni placidæque paludis, ut luctamen abesset remo. Ergo celerant inceptum iter secundo rumore. Unctâ abies labitur vadis : et undæ mirantur, nemo insuetum his spectaculis miratur, scuta virorum fulgentia longè, pictasque carinas innare fluvio. Olli fatigant noctemque diemque remigio, et superant longos flexus, tegunturque variis arboribus, secantque virides silvas placido æquore. Igneus sol conscenderat medium orbem cæli, cum vident muros, arcemque procul, et rara tecta domorum, quæ nunc Romana potentia æquavit cælo : tum Evandrus habebat inopes res. Advertunt proras ocios, propinquantque urbi. Forte illo die rex Arcas ferebat solennem honorem magno Amphitryoniadæ Divis- que in luco ante urbem. Pallas filius unâ, omnes primi juvenum unâ, pauperque senatus dabant thura huic ; tepidus cruor fumabat ad aras. Ut videre celsas rates, atque viros allabi inter opacum nemus,

Sic memorat ; geminasque legit de classe biremes, Remigioque aptat ; socios simul instruit armis. 80 Ecce autem subitum atque oculis mirabile monstrum,

Candida per silvam cum fetu concolor albo Procubuit, viridique in litore conspicitur sus : Quam pius Æneas (tibi enim) tibi, maxima Juno, Maectat, sacra ferens, et cum grege sistit ad aram. 85 Tybris eâ fluvium, quam longa est, nocte tumentem Leniit ; et tacitâ refluens ita substitit undâ, Mitis ut in morem stagni placidæque paludis Sterneret æquor aquis, remo ut luctamen abesset. Ergo iter inceptum celerant rumore secundo : 90 Labitur unctâ vadis abies : mirantur et undæ, Miratur nemo insuetum fulgentia longè Scuta virum fluvio pictasque innare carinas. Olli remigio noctemque diemque fatigant, Et longos superant flexus, variisque teguntur 95 Arboribus, viridesque secant placido æquore silvas.

Sol medium cæli conscenderat igneus orbem, Cum muros, arcemque procul, et rara domorum Tecta vident ; quæ nunc Romana potentia cælo Æquavit : tum res inopes Evandrus habebat. 100 Ocius advertunt proras, urbi que propinquant. Forte die solennem illo Rex Arcas honorem Amphitryoniadæ magno Divis que ferebat, Ante urbem, in luco. Pallas huic filius unâ, Unâ omnes juvenum primi, pauperque senatus, 105 Thura dabant ; tepidusque cruor fumabat ad aras. Ut celsas videre rates, atque inter opacum

Allabi

NOTES.

The obvious Foundation of the Idea is, that the roaring Noise of Rivers resembles the Bellowing of Bulls.

84. *Tibi enim.* Mr. Dryden alledges the Word *enim* to have been of such Necessity in the Roman Rites, that a Sacrifice could not be performed without it. *Servius*, on the con-

trary, says it is merely redundant and ornamental. The Translation follows the middle Way between the ancient and modern Critic, and explains it, as an Ellipsis, in the Sense that appears most natural.

84. *Maxima Juno.* As *Jupiter* was peculiarly stiled *Optimus Maximus* ; so *Maxima* is an Epithet

he speaks; and from his Fleet singles out two Galleys, and furnishes them *with Implements* for rowing; at the same time supplies his Friends with Arms. But lo, a Prodigy sudden and strange to sight, a Milk-white Sow of similar Colour, with her Milk-white Young, lay along the Wood, and is seen on the verdant Bank; which to thee, O sovereign Juno (for to thee *he was enjoined*) the pious Æneas a sacred Offering devotes, and presents before thy Altar with her Offspring. The Tyber all that Night long calmed his swelling River, and refluant with a silent Stream stood poised; so that, like to a mild *unruffled* Pool, and peaceful Lake, he smoothed his watery Plain, that there might be no need of struggling with the Oar. Therefore with auspicious Acclaim they speed their begun Voyage: The pitchy Fir glides along the Stream: The Waves admire, the Woods unaccustomed to *such Scenes* admire at the far-gleaming Shields of Heroes, and painted Keels floating on the River. Their Steerage Night and Day they labouring ply, overpass the long Windings of the River, are screened on either Hand with various Trees, and cut the Green-wood Shades in the smooth glassy Plain.

The flaming Sun had ascended the Mid-region of the Sky, when at Distance they descry the City-walls, the Fort, and the Roofs of Houses scattered here and there, which now the Roman Power hath raised to Heaven: Evander then possessed the poor Domains. Thither they turn their Prows without Delay, and approach the City. On that Day the Arcadian Monarch chanced to be offering a solemn anniversary Sacrifice before the City in a Grove to the great Hercules, Amphitryon's Foster-son, and his tutelary Gods. At the same time his Son Pallas, and with him all the Youth of Quality, and the poor Senate, were offering Incense; and the tepid Victim's Blood smoked at the Altars. Soon as they spied the tall Vessels, and that they were gliding towards them between the

NOTES.

Epithet that properly belongs to Juno, his great Comfort and Queen: For the same Reason she is stiled *Omnipotens*, Æn. IV. 693.

85. *Mactat*. Properly signifies pours on the Victim's Head the Wine and Frankincense by way of Consecration, and perhaps is to be taken in that Sense in this Place.

87. *Substitit*. The River moved so gently that it seemed balanced, and to stand still.

90. *Rumore secundo*. This I understand, with *La Cerda*, of the Shouts and Acclamations whereby the Seamen were wont at times

to animate one another; as Æn. III. 128. *Nauticus exoritur vario certamine clamor*.

91. *Labitur*. It glides as easily against the Current of the River, as if it were moving down the Stream.

94. *Fatigant*. Either *se* is understood, as in several other Examples; or *fatigant diem noctemque*, they tire out both Day and Night; a poetical Expression, easily understood.

96. *Virides silvas*. The Shadow of the Trees appearing in the Water.

et incumbere tacitis remis ;
 Terrentur subito visu,
 cunctique confurgunt mens-
 sis relictis : quos audax
 Pallas vetat rumpere sa-
 cra, ipseque, telo raptò,
 volat obuius iis, et pro-
 cul è tumulo inquit : iuue-
 nes, quæ causa subegit vos
 tentare ignotas vias ? quò
 tenditis ? qui estis quoad
 genus ? unde venistis do-
 mo ? fertisne pacem an
 arma ? Tum Æneas pa-
 ter fatur sic ab altâ pup-
 pi, prætenditque ramum
 paciferæ olivæ : vides
 Trojugenas, ac tela ini-
 mica Latinis, quos Tro-
 jugenas profugos illi egere
 superbo bello. Petimus E-
 vandrum. Ferte hæc il-
 li, et dicite lectos duces
 Dardaniæ venisse rogan-
 tes socia arma. Pallas,
 percussus tanto nomine,
 obstupuit : ait, ô quicun-
 que es, egredere, alloque-
 reque meum parentem co-
 ram, ac hospes succede no-
 stris Penatibus. Accepit-
 que Æneam manu, am-
 plexusque ejus dextram,
 inhæsit. Progressi sube-
 unt luco, relinquuntque
 fluvium. Tum Æneas
 affatur regem Evandrum
 amicis dictis : optime Gra-
 jugenarum, cui fortuna
 voluit me precari, et præ-
 tendere ramos comtos vit-
 tæ ; equidem non extimui,
 quòd fores ductor Dana-
 ùm et Arcas, quòdque à
 stirpe fores conjunctus ge-
 minis Atridis : sed mea
 virtus, et sancta oracula
 Divùm, cognatique pa-
 tres, et tua fama didita
 terris, conjungere me tibi,
 et fatis egere me huc volentem.

Dardanus, primus pater et auctor Iliacæ urbis, cretus Elestrâ Atlantide, ut Graii perhibent,

Allabi nemus, et tacitis incumbere remis ;
 Terrentur visu subito, cunctique relictis
 Confurgunt mensis : audax quos rumpere Pallas 110
 Sacra vetat, raptoque volat telo obuius ipse ;
 Et procul è tumulo : Juvenes, quæ causa subegit
 Ignotas tentare vias ? quò tenditis ? inquit.
 Qui genus ? unde domo ? pacemne huc fertis, an
 arma ?

Tum pater Æneas puppi sic fatur ab altâ, 115
 Paciferæque manu ramum prætendit olivæ :
 Trojugenas, ac tela vides inimica Latinis,
 Quos illi bello profugos egere superbo.

Evandrum petimus. Ferte hæc, et dicite lectos
 Dardaniæ venisse duces, socia arma rogantes. 120
 Obstupuit tanto percussus nomine Pallas :

Egredere ô quicumque es, ait : coramque parentem
 Alloquere, ac nostris succede Penatibus hospes.

Excepitque manu, dextramque amplexus inhæsit.
 Progressi subeunt luco, fluviumque relinquunt. 125

Tum Regem Æneas dictis affatur amicis :
 Optime Grajugenùm, cui me Fortuna precari,
 Et vittâ comtos voluit prætendere ramos ;
 Non equidem extimui, Danaùm quòd ductor et
 Arcas,

Quodque à stirpe fores geminis conjunctus Atridis :
 Sed mea me virtus, et sancta oracula Divùm, 131
 Cognatique patres, tua terris didita fama,
 Conjungere tibi, et fatis egere volentem.

Dardanus, Iliacæ primus pater urbis et auctor,
 Elestrâ, ut Graii perhibent, Atlantide cretus, 135
 Advehitur

NOTES.

108. *Tacitis incumbere remis.* The Roman Manuscript reads *tacitos*, but the Sense is the same.

114. *Qui genus ?* i. e. *Qui estis secundum genus ;* a known Greek Construction.

117. *Trojugenas.* As Pallas had proposed his Questions very briefly, Æneas is as concise

in his Reply. *Trojugenum* answers to the *Qui genus et unde domo ?* The Branch of Olive is a satisfactory Return to his Demand, *Pacemne huc fertis an arma ?* But to obviate his Suspicion from seeing them in Arms, he adds, that these Arms were *inimica Latinis*, with whom he had been told by the River-god that

Evandrus

the shady Grove, and the *Rowers* incumbent on their silent Oars; they are startled at the sudden Sight, and, leaving their Banquets, all rise up at once: Whom Pallas boldly forbids to interrupt the sacred Rites, and snatching up a Javelin flies himself to meet them, and at a Distance from a rising Ground: Youths, says he, what Motive hath induced you *hither* to attempt your unknown Way? Whither are you bound? Who are you by Descent? Whence come you? Peace bring you hither or War? Then Father Æneas thus from the lofty Deck replies, and in his Hand before him extends a Branch of peaceful Olive: The Sons of Troy you see, and Arms hostile to the Latins, who have exiled and driven us out by proud licentious War. To Evander we repair. Bear him these Tidings, and say, Dardania's chosen Chiefs are come, imploring his confederate Arms. Pallas, struck with so great a Name, stood amazed: Land, he says, whoever thou art, address my Father in Person, and come under our Roof a *welcome* Guest. Then he grasped him by the Hand, and hung upon him in close Embrace. Advancing they enter the Grove, and leave the River. Then with courteous Accents Æneas *thus* addresses the King: Worthiest of the Sons of Greece, to whom Fortune hath led me to make my Supplication, and to spread forth before you these Boughs with *suppliant* Wreaths adorned; I truly had no Apprehension from your being a Grecian Leader and an Arcadian, nor from your being originally allied to the two Sons of Atreus; but *Consciousness* of my own Uprightness, the holy Oracles of the Gods, the Affinity of our Ancestors, and your Fame propagated over the Earth, have bound me to you in Friendship, and by Fate urged me hither a willing Guest. Dardanus, the first Father and Founder of the City Ilium, born of Electra, the Daughter of Atlas, as the Greeks record, to the Trojans steered his

N O T E S.

Evander and his Arcadians were constantly at War: So that this was a good Step towards Friendship, since they were both engaged against one common Enemy.

118. *Bello superbo*. A War, the Effect of Pride, and of an insolent tyrannical Spirit.

119. *Bello egere superbo*. It may seem at first Sight that Æneas himself was the only Offender in this Case, and not the *Latins*, who did no more than attempt to dispossess him and his Followers, who were encroaching on their Territories. But it is to be considered that this

Part of the Country where he landed was unpeopled; and therefore by the Laws of Nations free to the first Comers to take Possession of it, and plant it with a Colony.

128. *Vittâ comtos ramos*. Olive Boughs, wrapped about with Wreaths of white Wool, hanging down over the Hands of the Suppliants, were the common Emblems of Peace, and denoted that the Person came with a friendly hospitable Intention.

133. *Fatis egere volentem*. However much I was bound to come in Obedience to Fate and the

advehitur Teucros: maximus Atlas, qui sustinet ætherios orbes humero, edidit Electram. Mercurius est pater vobis, quem conceptum candida Maia fudit gelido vertice Cyllenes. At, si credimus quicquam auditis, Atlas, idem Atlas, qui tollit sidera cæli, generat Maiam. Sic genus amborum scindit se ab uno sanguine. Ego fretus bis, non pepigi legatos, neque prima tentamenta tui per artem; ipse objeci memet meumque caput, et supplex veni ad tua limina. Eadem Daunia gens, quæ insequitur te crudeli bello, insequitur etiam nos: si pellant nos, credunt nihil abfore, quin mittant omnem Hesperiam penitus sub juga; et teneant mare, quod alluit eam supra, quodque alluit eam infra. Accipe, daque fidem. Sunt nobis pectora fortia bello, sunt nobis animi, et juvenis spectata rebus gestis. Æneas dixerat: ille Evander jandudum lustrabat os, oculosque Æneæ loquentis, et totum corpus suo lumine. Tunc refert pauca verba sic: ut ego libens accipio agnoscoque te, fortissime Teucrûm, ut recorder verba, et vocem vultumque magni parentis Anchisæ! Nam memini Laomedontiaden Priamum, visentem regna sororis Heciones, et potentem Salamina, protinus invisere gelidos fines Arcadiæ. Tum prima juvenis vestiebat genas mihi flore: mirabarque Teucros duces, et mirabar Laomedontiaden ipsum; sed Anchises ibat altior cunctis. Mens ardebat mihi juvenili amore compellare virum, et conjungere dextram dextræ. Accessi, et cupidus duxi cum sub mœnia Phœni.

Advehitur Teucros: Electram maximus Atlas Edidit, ætherios humero qui sustinet orbes. Vobis Mercurius pater est, quem candida Maia Cyllenes gelido conceptum vertice fudit. At Maiam, auditis si quicquam credimus, Atlas, 140 Idem Atlas generat, cœli qui sidera tollit. Sic genus amborum scindit se sanguine ab uno. His fretus, non legatos, neque prima per artem Tentamenta tui pepigi; me me ipse, meumque Objeci caput, et supplex ad limina veni. 145 Gens eadem, quæ te, crudeli Daunia bello Insequitur: nos si pellant, nihil abfore credunt, Quin omnem Hesperiam penitus sua sub juga mit-

tant;
Et mare, quod supra, teneant, quodque alluit infra. Accipe, daque fidem. Sunt nobis fortia bello 150 Pectora, sunt animi, et rebus spectata juvenus.

Dixerat Æneas: ille os oculosque loquentis, Jamdudum et totum lustrabat lumine corpus. Tunc sic pauca refert: Ut te, fortissime Teucrûm, Accipio, agnoscoque libens! ut verba parentis 155 Et vocem Anchisæ magni vultumque recorder! Nam memini Heciones visentem regna sororis Laomedontiaden Priamum, Salamina petentem, Protinus Arcadiæ gelidos invisere fines Tum mihi prima genas vestiebat flore juvena: 160 Mirabarque duces Teucros, mirabar et ipsum Laomedontiaden; sed cunctis altior ibat Anchises: mihi mens juvenili ardebat amore Compellare virum, et dextræ conjungere dextram. Accessi, et cupidus Phœni sub mœnia duxi. 165 Ille

NOTES.

the Orders of the Gods, yet I came willingly, and was pleased to enter this the Country of my Ancestors. He was commissioned thither both by the Sibyl formerly, and now by the God Tyberinus.

143. *Non legatos, &c.* Literally, I did not negotiate for Embassies, nor preliminary Essays of you by Art.

149. *Mare quod supra, &c.* The two Seas with which Italy is bounded, namely, the Adriatic

his Course: The mighty Atlas, who on his Shoulder props the celestial Orbs, gave to the World Electra. Your Father again is Mercury, whom bright Maia having conceived on Cyllene's frozen Top brought forth. But Atlas, if we may give any Credit to Tradition, the same Atlas who supports the Stars of Heaven, procreated Maia. Thus from one Stock both our Stems divide. Relying on these *Circumstances*, I had not Recourse to Embassies, nor artfully employed preliminary Means of sounding your Inclination; myself, and my own Life I have exposed, and am come a Suppliant to your Court. The same Daunian Nation *persecutes us*, which you with cruel War pursues: Us if they once expel, nothing they presume will hinder them from intirely reducing all Hesperia under their Yoke; and from being Masters of the Sea, both that above, and that which washes it below. Take then, and give *Pledges of Faith*. With us are Personages stout and robust for War, with us are *martial Souls*, and Youth tried and approved in Action.

Æneas said: He had all along with Attention surveyed his Mouth and Eyes and whole Body as he spoke. Then thus he briefly replies: Most gallant of the Trojan Race, how heartily do I receive and own you *for my Friend!* how well I recollect the Words, the Voice and Features of your great Sire Anchises! For I remember that Priam, Laomedon's Son, in his Way to Salamis to visit the Realms of his Sister Hesiōne, *continuing his Progress* forward, visited likewise Arcadia's frozen Coasts. Then Manhood first shaded my Cheek with Down: I admired the Trojan Chiefs, Laomedon's Son *in particular* I admired; but Anchises walked more majestic than them all: My Soul burned with youthful Desire to accost the Heroe, and join Hand in Hand. I came up, and fondly led him to the Walls of Phineus. He at departing gave me a splendid Quiver,

NOTES.

Adriatic or *Upper Sea* towards the North, and the *Tyrrhene* or *Lower Sea* towards the South.

151. *Sunt animi*. Supple à *communi fortis*.

153. *Lustrabat lumine*. With an attentive Eye surveyed.

153. *Jamdadum*. See the Note on *Æn.* IV. Verse 1.

159. *Protenus*. Cannot mean in his Way, as Dr. Trapp renders it, since *Arcadia* lies beyond *Salamis*, and not in the Way between Troy and it: But *protenus* is either at the same time, or continuing his Journey forward.

160. *Juvanta*. Is properly that Time of Life when they were able *juvare rempublicam*, to bear Arms in Defence of the Commonwealth.

Ille discedens dedit mihi
 insignem pharetram, Lyciasque sagittas,
 Discedens, chlamydemque auro dedit intertextam,
 Frænaque bina, meus quæ nunc habet, aurea, Pallas.
 Ergo et, quam petitis, juncta est mihi foedere dextra:
 Et, lux cum primum terris se crastina reddet, 170
 Auxilio lætos dimittam, opibusque juvabo.
 Interea sacra hæc, quando huc venistis amici,
 Annua, quæ differre nefas, celebrate faventes
 Nobiscum, et jam nunc sociorum affuescite mensis.
 Hæc ubi dicta, dapes jubet et sublata reponi 175
 Pocula, gramineoque viros locat ipse sedili:
 Præcipuumque toro, et villosi pelle leonis
 Accipit Ænean, folioque invitat acerno.
 Tum lecti juvenes certatim aræque sacerdos 179
 Viscera tosta ferunt taurorum, onerantque canistris
 Dona laboratæ Cereris, Bacchumque ministrant.
 Vescitur Æneas simul et Trojana juvenus,
 Perpetui tergo bovis, et lustralibus extis.
 Postquam exempta fames, et amor compressus
 edendi,
 Rex Evandrus ait: Non hæc solennia nobis, 185
 Has ex more dapes, hanc tanti numinis aram,
 Vana superstitio veterumque ignara Deorum
 Imposuit: sævis, hospes Trojane, periclis
 Servati facimus, meritosque novamus honores.
 Jam primum faxis suspensam hanc aspice rupem;
 Disjectæ procul ut moles, desertaque montis
 Stat domus, et scopuli ingentem traxere ruinam.
 Hic spelunca fuit vasto submota recessu
 Semihominis Caci, facies quam dira tenebat
 Solis inaccesam radiis; semperque recenti 195
 Cæde tepebat humus; foribusque affixa superbis
 Oïa virum tristi pendebant pallida tabo.

Huic

fuit spelunca submota vasto recessu, quam, inaccesam radiis solis, dira facies Caci semihominis tenebat; semperque humus tepebat recenti cæde; oraque virorum affixa superbis foribus pendebant pallida tristi tabo.

NOTES.

166. Lyciasque sagittas. Lycia was a Country in Asia Minor, lying towards the South, one of whose Cities was Patara, on the Sea-

coast, famous for a Temple to Apollo, the God of the Bow, and for the fine Quivers and Arrows there made.

179. Aræque

Quiver, and Lycian Arrows, a Mantle interwove with *Threads of Gold*, and two Bridles *with golden Besses*, of which my Pallas is now possessed. Therefore I both join my Right-hand with you in League as you desire, and when first the Morrow's Light shall to Earth return, I will dismiss you joyful with Supplies, and aid you with my Power. Meanwhile, since hither you are come our Friends, courteously celebrate with us this anniversary Festival, which to defer *would be Impiety*, and even now accustom yourselves to the Banquets of your Allies. Thus having said, he orders the Dishes and Cups which had been removed, to be replaced, and himself plants the Heroes on the grassy Seat: And Æneas in chief he entertains with a Couch and the Fur of a shaggy Lion, and invites him to share his Mapple Throne. Then with great Earnestness the chosen Youths and Priest of the Altar bring forward the roasted Joints of the Bullocks, heap in Canisters the Gifts of Ceres laboured for Use, and dispense the Joys of Bacchus. Æneas, and with him the Trojan Youth, feast on the Chine and hallowed Entrails of a solid Ox.

So soon as Hunger was assuaged, and Lust of eating staid, King Evander says: Not Superstition vain, and ignorant of the ancient Gods, hath imposed on us these solemn Rites, these Banquets in due Form prepared, this Sacrifice to so great a Deity: From cruel Dangers saved, my Trojan Guest, in Gratitude we perform these Rites, and merited Honours renew. Now first observe this Rock suspended on Craggs; how the huge Piles are scattered far abroad, and the mountainous Abode stands desolate, and the loosened Cliffs have drawn down on the Plain prodigious Ruin. Here, in a vast Recess, far from Sight removed, was a Cave, which the hideous Figure of Cacus, that human Savage, possessed, inaccessible to the Sun-beams; still with recent Bloodshed smoked the Pavement; and to the proud inhuman Gates the Heads of Men affixed hung forth to View all pale

N O T E S.

179. *Aræque sacerdos*. The Feast at the End of the Ceremony was always considered as a Part of the Sacrifice; and therefore the Priest does nothing out of Character in serving at this Entertainment.

183. *Perpetui bovis*. It is evident both from Homer and others, that Oxen used to be roasted and served up whole at some of the ancient Entertainments: Homer particularly allotes the Chine for his Heroes, and that in-

ture and unbroken, *divexes*; which answers to Virgil's *perpetui terga bovis*.

183. *Lustralibus extis*. i. e. The Remains of the Sacrifice which had been appointed for Consecration.

186. *Aram*. The Altar, here put for the Sacrifice, as Æn. VI. 252.

Tum Stygiæ regi nocturnas inchoat aras.

187. *Vana superstitio*. Superstition is here opposed

*Vulcanus erat pater huic
monstro: Cacus, vomens
atros ignes illius Vulcani,
ferebat se magnâ mole.
Aliquando ætas attulit et
auxilium adventumque Dei
nobis optantibus: nam
Alcides aderat, maximus
ultor, superbus nece spo-
liisque tergimini Gery-
onis, victorque agebat in-
gentes tauros hæc: boves-
que tenebant vallem am-
nemque. At mens Caci
effera furiis, ne quid sceleris-
que dolive fuisset in-
ausum aut intractatum,
avertit quatuor tauros
præstanti corpore à sta-
bulis, et totidem juvenecas
superante formâ. Atque
occultabat hos opaco saxo,
tractos in speluncam cau-
dâ, ne forent qua vestigia
ex rectis pedibus, raptis-
que versis indiciiis viarum.
Nulla signa ferebant he-
reo quærentum eos ad spe-
luncam. Interea cum jam
Amphitryoniades moveret
saturata armenta stabu-
lis, pararetque abitum;
boves cæperunt mugire
discessu, atque omne ne-
mus impleri querelis, et
colles relinqui clamore.
Una boum reddidit vo-
cem, mugivitque sub va-
sto antro, et custodita fe-
sellit spem Caci. Hic
verò dolor in atro felle ex-
arserat Alcides furiis:
rapit arma manu, robur-
que gravatum nodis, et
petit ardua juga ærii
montis cursu. Tum pri-
mum nostri videre Cacum
timentem, turbatumque o-
culis. Illic fugit ocior
Euro, petitque spelun-
cam: timor addidit alas
pedibus. Ut inclusit sese,
catenisque ruptis dejecit
immane saxum, quod pen-
debat ferro et paternâ arte,
emuniuitque postes fultos obice;
ecce Tirynthius Hercules, furens ani-
mis, aderat, lustransque omnem accessum,
ferebat ora huc et illuc, infrendens dentibus. Fervidus
irâ, ter lustrat totum*

Huic monstro Vulcanus erat pater: illius atros
Ore vomens ignes magnâ se mole ferebat.
Attulit et nobis aliquando optantibus ætas 200
Auxilium adventumque Dei: nam maximus ultor,
Tergemini nece Geryonis spoliisque superbus,
Alcides aderat; taurosque hæc victor agebat
Ingentes: vallemque boves annemque tenebant.
At furiis Caci mens effera, ne quid inausum 205
Aut intractatum scelerisve dolive fuisset,
Quatuor à stabulis præstanti corpore tauros
Avertit, totidem formâ superante juvenecas.
Atque hos, ne qua forent pedibus vestigia rectis,
Caudâ in speluncam tractos, versisque viarum 210
Indiciis raptos, saxo occultabat opaco.
Quærentem nulla ad speluncam signa ferebant.
Interea, cum jam stabulis saturata moveret
Amphitryoniades armenta, abitumque pararet;
Discessu mugire boves, atque omne querelis 215
Impleri nemus, et colles clamore relinqui.
Reddidit una boum vocem, vastoque sub antro
Mugit, et Caci spem custodita fefellit.
Hic verò Alcides furiis exarserat atro
Felle dolor: rapit arma manu, nodisque gravatum
Robur; et ærii cursu petit ardua montis.
Tum primum nostri Cacum videre timentem,
Turbatumque oculis. Fugit illicet ocior Euro,
Speluncamque petit: pedibus timor addidit alas,
Ut sese inclusit, ruptisque immane catenis 225
Dejecit saxum, ferro quod et arte paternâ
Pendebat, fultosque emuniit objice postes;
Ecce furens animis aderat Tirynthius, omnemque
Accessum lustrans, huc ora ferebat et illuc,
Dentibus infrendens. Ter totum, fervidus irâ, 230

Lustrat

N O T E S.

opposed to Religion, but in a Sense somewhat
different from what it has with us. Religion

with them consisted in worshipping the ancient
Gods; and Superstition was a Deviation from
that

pale with piteous Gore. Vulcan was the Monster's Father: Whole sooty Flames belching from his Mouth, he stalked with Bulk enormous. Time at length to us too brought the wished-for Aid and Presence of a God: For Hercules, the illustrious Avenger of *Wrongs*, seasonably arrived in proud *Triumph* from the Death and Spoils of three-bodied Geryon; and this Way the victorious *Heroe* drove his stately Bulls: And the Heifers possessed the Valley and the Banks of the River. But the wildly licentious Soul of thievish Cacus, lest any Villainy or fraudulent Practice by him had been unattempted or unessay'd, carries off from their Stalls four Bullocks of exquisite Make, and as many Heifers of Form surpassing. And these, lest there should be any Prints of their Feet direct, having dragged towards the Cave by the Tail, and hurried along with the Tracks of their Way reversed, he concealed in his gloomy Den. Thus no Signs led the Searcher to the Cave. Meanwhile, when now the Heroe was moving from their Stalls his full-ied Herds, and preparing to be gone; the Heifers at parting began to low, the whole Grove was filled with their plaintive Notes, and the Hills with clamorous Din were left. One of the Heifers returned the Sound, and pent up in the Depth of the spacious Cave rebellow'd, and frustrated the Hope of Cacus. Then indeed from his black Gali the Heroe's Indignation *bursting* kindled into Fury: In his Hand he snatches up Arms, and his Oak ponderous with Knots, and with Speed makes toward the Summit of the airy Mountain. Then first our Men beheld Cacus dismay'd, and by his Eyes betraying Confusion and Disorder. Instant he flies swifter than the East-wind, and seeks the *sheltering* Cave: Fear added Wings to his Feet. Soon as he had shut himself in, and bursting the Chains in Haste let down the enormous Rock, which by the Power of Iron and his Father's Art was suspended, and on Bolts relying made fast the Gates; lo the Tyrrhian Heroe transported with Fury was upon him, and examining every Passage to the Cave, hither and thither rolled his Eyes, gnashing with his Teeth. Boiling with Ire, he thrice surveys the whole Aventine

N O T E S.

that established Worship, to the Adoration of mere modern Deities.

200. *Et nobis*, i. e. Brought Aid to us,

as it had done to many others, whose Grievances Hercules redress'd.

240. *Diffultans*

montem Aventini; ter ne-
quicquam tentat saxea li-
mina; ter fessus refedit
valle. Acuta fílex sta-
bat, saxís præcis undi-
que, insurgens dorso spe-
luncæ, altissima visu, do-
mus opportuna nidis di-
rarum volucrum. Her-
cules dexter, nitens in
adversum, concussit banc
silicem, ut prona incum-
bebat iugo ad lævum am-
nem, et solvit avulsam
imís radicibus; inde re-
pentè impulsit eam, quo
impulsu maximus æther
insonat, ripæ dissulant,
amnisque exterritus resu-
it. At specus, et ingens
regia Caci detecta appa-
ruit, et umbrosæ cavernæ
penitus patuere: non se-
cus ac si terra, penitus
dehiscens quâ vi, reseret
infernas sedes, et reclu-
dat pallida regna, invisa
Dîs; immanequæ bara-
thrum cernatur super,
Manesque trepident lumi-
ne immisso. Ergo Alci-
des premit eum telis desu-
per, repentè deprensus in
insperatâ luce, inclusum-
que cavo saxo, atque ru-
dentem insueta, advocat-
que omnia arma, et instat
ramis arborum vastisque
molaribus. Autem ille
Cacus (neque enim jam
ulla fuga pericli supe-
rest) evomit ingentem fu-
mum faucibus, mirabile
dictu, involvitque domum
cæcâ caligine, eripiens
prospectum oculis; glome-
ratque fumiferam noctem
sub antro, tenebris com-
mixtis igne. Alcides ar-
dens animis non tulit, ip-
seque jecit se per ignem
præcipiti saltu, quâ plurimus fumus agit undam, ingersque specus æstuat atra nebulâ. Hic corri-
pit Cacum, vomentem vana incendia in tenebris, complexus eum in nodum; et inhærens angit elisos
oculos, et guttur siccum sanguine.

Lustrat Aventini montem; ter saxea tentat
Limina nequicquam; ter fessus valle refedit.
Stabat acuta fílex, præcis undique saxis
Speluncæ dorso insurgens, altissima visu,
Dirarum nidis domus opportuna volucrum. 235
Hanc, ut prona jugolævum incumbebat ad amnem,
Dexter in adversum nitens concussit, et imís
Avulsam solvit radicibus; inde repentè
Impulit: impulsu quo maximus insonat æther,
Dissultant ripæ, refluitque exterritus amnis. 240
At specus, et Caci detecta apparuit ingens
Regia, et umbrosæ penitus patuere cavernæ:
Non secus, ac si quâ penitus vi terra dehiscens
Infernas reseret sedes, et regna recludat 244
Pallida, Dis invisa; superque immane barathrum
Cernatur, trepidentque immisso lumine Manes.
Ergo insperatâ deprensus in luce repentè,
Inclusumque cavo saxo, atque insueta rudentem,
Desuper Alcides telis premit, omniaque arma
Advocat, et ramis, vastisque molaribus instat. 250
Ille autem (neque enim fuga jam super ulla pericli)
Faucibus ingentem fumum, mirabile dictu,
Evomit; involvitque domum caligine cæcâ,
Prospectum eripiens oculis; glomeratque sub antro
Fumiferam noctem, commixtis igne tenebris. 255
Non tulit Alcides animis; seque ipse per ignem
Præcipiti jecit saltu, quâ plurimus undam
Fumus agit, nebulâque ingens specus æstuat atrâ.
Hic Cacum in tenebris incendia vana vomentem
Corripit, in nodum complexus; et angit inhærens
Elisos oculos, et siccum sanguine guttur. 261

Panditur

NOTES.

240. Dissultant ripæ, &c. Notwithstand-
ing what Dr. Trapp alledges to the contrary, I
cannot help thinking that *dissultant* is here to
be taken in its strict and most proper Sense:
The Banks leap different Ways, The tumbling

Rock shatters the Bank, and makes it fly in
Pieces: and these shattered Fragments, toge-
ther with the Splinters of the Rock, falling
precipitantly into the River, drive back its
Current. Which plain natural Effect *Virgil*
in

Aventine Mount; thrice in vain essays to storm the Gates of massy Rock; thrice in the Vale fatigued and breathless he sat down to rest. A sharp flinty Rock stood forth, with Cliffs ragged and broken in the Points around, and on the Ridge of the Cave rose, towering to the Sight, a convenient Shelter for the Nests of dire inauspicious Birds. This, where bending forward with its Brow it overhung the River on the Left, the *Heroe* full opposite to it on the Right with strained Effort shook, and from the deep Roots upturned disjoined; then on a sudden impelled it: With which Impulse the Sky in its wide Extent resounds, the shattered Banks leap hither and thither, and the affrighted River runs back. And now the Den, and spacious Hall of Cacus bared of Covering appeared, and his gloomy Caverns in their inmost Recesses were laid open: Just as if by some Violence the Earth in her deep Recesses yawning wide should unlock the infernal Mansions, and disclose those pale Realms abhorred by the Gods, and from above the hideous Gulf be seen, and the Ghosts startle at the Light darted in upon them. Him therefore thus suddenly surprized in the unexpected Light, imprisoned in his hollow Rock, and in uncouth Manner braying, Alcides from above galls with Darts, calls every Weapon to his Aid, and plies him with Stubs of Trees and ponderous Millstones. But he (for now no Refuge from the Danger remains) from his Jaws vomits up vast Quantities of Smoke, wondrous to tell! involves the Cave in pitchy Vapour, snatching all Prospect from the *Heroe's* Eyes; and deep in his Cave shoots up in Wreaths a Night of Smoke, intermingling Fire with Darknefs. This Alcides in his Rage could not bear, but with an impetuous Spring flung himself amidst the Flame, where in thickest *Vollies* the Smoke drives its Waves, and the capacious Den fluctuates with rolling Tides of pitchy Vapour. Here in his darkened Cell he seizes Cacus disgorging unavailing Flames, grasping him hard as in a Knot; then griping fast squeezes his Eyes starting from their Sockets, and his Throat till it is quite parched and drained of Blood. Forthwith having wrenched

up

N O T E S.

in the animated Stile of Poetry thus describes:
Diffultant ripæ, resluitque exterritus amnis.

245. *Invisâ Dis.* The learned Doctor is undoubtedly right in rendering *invisâ* here *abhorred*, and not *unseen* or *invisible*, as *La Rue*,

Cerda, and others, have done, since it answers to Homer's *συγχεσθαι θεοι περ*.

261. *Siccum sanguine guttur.* i. e. Squeezed him so hard as to stop the Circulation of the Blood.

271. *Quæ*

Extemplo atra domus Caci panditur foribus revulsis; abstractæque boves, abjuratæque rapinæ ostenduntur cælo: informeque cadaver protrahitur pedibus. Eorum corda nequunt expleri tuendo ejus terribiles oculos, vultum, pectoraque semiferi Caci villosa setis, atque ignes extinctos faucibus. Ex illo tempore bonos Herculis est celebratus, minoresque læti servavere diem: primusque auctor Potitius, et Pinaria domus custos Herculei sacri, statuit hanc aram luto; quæ ara semper dicitur maxima nobis, et quæ semper erit maxima. Quare agite, ô juvenes, in munere tantarum laudum, cingite comas fronde, et porrigite pocula dextris, vocatque Herculeum communem Deum, et volentes date vina. Dixerat; cum populus bicolor velavitque comas Herculeâ umbrâ, pependitque innexa foliis: et sacer scyphus implevit dextram. Omnes læti ovis libant vinum in mensam, precanturque Divos. Interea Vesper fit propior deo Olympo: jamque sacerdotes, primusque Potitius, ibant cincti pellibus in morem, ferebantque flammæ. Instaurant epulas, et ferunt grata dona secundæ mensæ, cumulantque aras oneratis lancibus. Tum Salii, evincti circa tempora populeis ramis, adsunt ad cantus, circum incensa altaria; hic est chorus juvenum, ille est chorus senum; qui ferunt Herculeas laudes, et facta carmine: ut premens eliserit prima monstra novercæ Junonis, geminosque angues manu;

Panditur extemplo foribus domus atra revulsis; Abstractæque boves abjuratæque rapinæ Cælo ostenduntur, pedibusque informe cadaver Protrahitur. Nequeunt expleri corda tuendo 265 Terribiles oculos, vultum, villosaque setis Pectora semiferi, atque extinctos faucibus ignes. Ex illo celebratus honos, lætique minores Servavere diem: primusque Potitius auctor, Et domus Herculei custos Pinaria sacri, 270 Hanc aram luto statuit; quæ maxima semper Dicitur nobis, et erit quæ maxima semper. Quare agite, ô juvenes, tantarum in munere laudum Cingite fronde comas, et pocula porrigite dextris, Communemque vocate Deum, et date vina volentes. Dixerat; Herculeâ bicolor cum populus umbrâ 276 Velavitque comas, foliisque innexa pependit: Et sacer implevit dextram scyphus. Ocius omnes In mensam læti libant, Divosque precantur. Devexo interea propior fit Vesper Olympo: 280 Jamque sacerdotes, primusque Potitius, ibant, Pellibus in morem cincti, flammæque ferebant. Instaurant epulas, et mensæ grata secundæ Dona ferunt, cumulantque oneratis lancibus aras. Tum Salii ad cantus, incensa altaria circum, 285 Populeis adsunt evincti tempora ramis; Hic juvenum chorus, ille senum; qui carmine laudes Herculeas et facta ferant: ut prima novercæ Monstra manu geminosque premens eliserit angues; Ut

N O T E S.

271. *Quæ maxima semper.* Concerning this Altar Livy puts the following Words in the Mouth of Evander addressing himself to Hercules: *Jove nate, Hercules salve, te mibi mater veridica interpres Deum aucturum cælestium numerum cecinit, tibi que aram hic dicatum iri, quam opulentissima in terris gens maximam vocet, tuoque ritu colat.* The Reason of the

Name is given by *Dionysius*, that this being the Altar whereon *Hercules* himself offered the Tithes of his Spoils, it became on that Account the Object of chief Veneration, and was called *Maxima* to distinguish it from the numerous other Altars which that Heroe had in Italy.

273. *In novercæ.* Munus, says *Donatus*, dicitur

up the Doors the grim Mansion is laid open ; the Heifers that had been filched away, and the stolen Effects abjured are exposed to *the View of Heaven* ; the deformed Carcase is dragged forth by the Feet. They are unable to satiate their Curiosity with gazing on his haggard Eyes, his *horrid Aspect*, and the Breast of the Demi-savage shagged with bristly Hair, and the extinguished Fires in his Throat. From that time the Honours of *the God* have been celebrated in *Italy*, and Posterity with Joy have observed this Day : And Potitius, the first Founder, and the Pinarian Family, the Depositary of this Institution sacred to Hercules, erected this Altar in the Grove ; which shall both be stiled by us *the Great*, and *the Great* shall be for ever. Wherefore come, *noble Youths*, in celebrating Virtues so illustrious, encircle your Locks with a Garland, and extend your Goblets in your Hands, invoke our common Gods, and offer the Wine with Goodwill. He said ; when with its Herculean Shade the Poplar of varying Hue both decked his Locks, and with its Leaves entwined hung down : And a sacred Goblet filled his Right-hand. Forthwith all with Joy pour Libations on the Table, and supplicate the Gods. Meanwhile the Sphere of Day declining, Evening draws nearer on : And now the Priests, and Potitius on their Head, marched in Procession, clad in Skins, according to Form, and in *their Hands* bore flaming Torches. They renew the Feast, and introduce the grateful Offerings of the second Service, and heap the Altars with Chargers *richly* loaded. Then round the Altars smoking with Perfumes the Salii amidst Songs advance, having their Temples bound with Poplar Boughs ; in *two Bands they divide*, the one a Choir of Youths, the other of aged Men ; who in Numbers celebrate the Praises and Exploits of Hercules : How in *his Cradle* with his *mighty Hand* he slew the first Monsters of his Step-mother *Juno*, and squeezing strangled her two Snakes ;

N O T E S.

dicitur cura cujusque rei perficiendæ imposita cum necessitate faciendi. *Laudum* again signifies Praise-worthy Deeds, as in other Places.

276. *Herculeâ populus.* The Poplar-tree, *Servius* tells us, was consecrated to *Hercules*, because that Heroe in his Descent to Hell made himself a Crown of Poplar-leaves, whereof the Part that touched the Head received, or rather retained its white Hue, while the external Part became black with the

Smoke of the infernal Regions. Which Fable see explained from History by the *Abbé Banier* in his *Mythology*, Vol. IV. of the *Englisb.*

280. *Deveo Olympo.* The diurnal Hemisphere setting, and the Hemisphere of Night rising, according to their Notion, who made the whole Heavens revolve round the Earth.

284. *Cumulantque oneratis lancibus aras.* *La Cerda* understands this of the Incense which on solemn Occasions used to be offered in great

Ut idem disjecerit urbes
Trojamque Oecchaliāque
egregias bello ; ut pertu-
lerit mille duros labores
sub rege Euryſtheo, fatis
iniquæ Junonis. Tu,
inviſte, mactas bimembres
nubigenas Hylæumque,
Pholumque manu, tu ma-
ctas Creſſia prodigia, et
vaſtum leonem ſub rupe
Nemææ. Stygii lacus tre-
muere te ; Cerberus ja-
nitor Orci, recubans cruen-
to antro ſuper ſemeſa oſſa
tremuit te; nec ullæ facies
terrere te, non arduus Ty-
phœus ipſe, tenens ar-
ma, terruit te : Lernæus
anguis, cui erat turba
capitum, circumſtetit te
non egentem rationis. Sal-
ve Hercules, vera pro-
les Jovis, addite decus
Divis : tu dexter adi
et nos, et tua ſacra ſe-
cundo pede. Celebrant ta-
lia facta carminibus : ſu-
per omnia adjiçunt ſpe-
luncam Caci, ipſumque
ſpirantem ignibus. Omne
nemus conſonat ſtrepitu,
colleſque reſultant. Exin,
divinis rebus perfectis,
cuncti referunt ſe ad ur-
bem. Rex Evander ibat
obſitus ævo ; et ingredi-
ens tenebat Ænean comi-
tem natumque juxta, le-
vabatque viam vario ſer-
mone. Æneas miratur,
fertque faciles oculos cir-
cum omnia, capiturque lo-
cis ; et lætus exquirittque
audittque ſingula monu-
menta priorum virum. Tum
rex Evandrus, conditor
Romanæ arcis : Fauni
Nymphæque indigenæ, genſque virum nata truncis et duro robore tenebant hæc nemora ; queis erat
neque mos neque cultus ; nec norant jungere tauros,

Ut bello egregias idem diſjecerit urbes, 290
Trojamque Oecchaliāque ; ut duros mille labores
Rege ſub Euryſtheo, fatis Junonis iniquæ,
Pertulerit. Tu nubigenas, inviſte, bimembres,
Hylæumque Pholumque manu, tu Creſſia mactas
Prodigia, et vaſtum Nemææ ſub rupe leonem. 295
Te Stygii tremuere lacus ; te janitor Orci,
Oſſa ſuper recubans antro ſemeſa cruento :
Nec te ullæ facies, non terruit ipſe Typhœus
Arduus, arma tenens : non te rationis egentem
Lernæus turba capitum circumſtetit anguis. 300
Salve, vera Jovis proles, decus addite Divis :
Et nos, et tua dexter adi pede ſacra ſecundo.
Talia carminibus celebrant : ſuper omnia Caci
Speluncam adjiçunt, ſpirantemque ignibus ipſum.
Conſonat omne nemus ſtrepitu, colleſque reſultant.

Exin ſe cuncti divinis rebus ad urbem 306
Perfectis referunt. Ibat Rex obſitus ævo ;
Et comitem Ænean juxta natumque tenebat
Ingrediens, varioque viam ſermone levabat.
Miratur, facilesque oculos fert omnia circum 310
Æneas, capiturque locis ; et ſingula lætus
Exquirittque auditque virum monumenta priorum.

Tum rex Evandrus, Romanæ conditor arcis :
Hæc nemora indigenæ Fauni, Nymphæque tene-
bant,
Genſque virum truncis et duro robore nata ; 315
Queis neque mos neque cultus erat ; nec jungere
tauros,

Aut

NOTES.

broad Plates, lances, according to that of Ovid :
Nec quæ de parva pauper Diis libat Acerça
Ibura, minus, grandi quam data lance,
valent.

This ſeems to agree beſt with the following
Words, inſenſa altaria circum, round the Al-
tars burning with Incenſe. Others however re-
ſer it to the dona ſecundæ menſæ before men-
tioned, i. e. the Fruits and other Delicacies

which uſed to be ſerved up in the ſecond
Course, and in ſacred Banquets were firſt pre-
ſented on the Altar by way of Conſecration.

293. Tu nubigenas, inviſte, &c. This
beautiful Transition from the third Perſon to
an Apoſtrophe in the ſecond, is finely imitated
by Milton in a Hymn of a much ſublimex
kind :

Thus

Snakes; how in War the same *Heroe* overthrew illustrious Cities, Troy and Oechalia both; how, under King Eurystheus, by the Destination of unfriendly Juno, he endured a thousand grievous Toils. Thou, invincible, dost with thy Arm *subdue* the Cloud-born, double-membred *Centaurs*, Hylæus and Pholus; thou subduest the fell Monsters of Crete, and the huge overgrown Lion under the Rock of Nemea. For fear of thee the Stygian Lakes, for fear of thee the Porter of Hell did tremble, cowering down in his bloody Den upon his half-gnawed Bones: Nor did any Forms, not even Typhœus himself, of towering Height, with Arms in Hand, throw thee into Consternation: Thee not nonplussed and disconcerted the Lernæan Snake, *that* many-headed *Monster*, around beset. Hail, undoubted Offspring of Jove, added to the Gods an Ornament to their Assembly: Both us and *these* thy sacred Rites with thy auspicious Presence visit. Such *heroic Deeds* they celebrate in Song: Above all they subjoin the Den of Cacus, and Cacus self breathing *his Soul* in Flames. The whole Grove rings with the *melodious Din*, and the Hills rebound.

Then, having finished the divine Service, all hie them back to the City. The King, with Age oppressed, set forward; and as he walked along had Æneas to accompany him, and his Son by his Side, and with various Discourse relieved the *Tediousness* of the Way. Æneas admires, and turns his rolling Eyes around on every Object, is charmed with the *various* Scenes and Landskips; and fondly enquires, and fondly learns the several Monuments of the Men of Antiquity.

Then King Evander, the Founder of the Roman Tower, *thus began*: These Groves the native Fauns and Nymphs possessed, and a Race of Men sprung from the Trunks of Trees and stubborn Oak; who had neither Laws nor Polity; knew neither to yoke the labouring

N O T E S.

*Thus at their shady Lodge arriv'd, both stood,
Both turn'd, and under open Sky ador'd*

*The God that made both Sky, Air, Earth,
and Heav'n,*

*Which they beheld; the Moon's resplendent
Globe*

*And starry Pole: Thou also mad'st the Night,
Maker omnipotent, and thou the Day.*

Par. Lost, B. IV. 720.

294. *Cressia prodigia.* The Bull that vomited Fire, and the Hind with brazen Feet.

307. *Rex obstitit ævo.* Literally, *thick sown with Age*, i. e. *with grey Hairs and other*

Marks of Age; a Metaphor borrowed from a Field of Corn.

310. *Facilescit oculos.* Facilis here is an Epithet given to Æneas's Eyes, to denote his Eagerness in surveying every Object. His Eyes were what the Greeks call *εσφαδες*, *versatiles*, nimble, voluble.

313. *Romanæ conditor arcis.* His little City *Pallanteum* was built upon the Hill afterwards called *Mons Palatinus*.

316. *Mos.* Either Laws and Institutions, as above, *Moresque viris et moenia ponit*; Laws being

aut componere opes, aut
 parcere parto : sed rami,
 atque venatus asper victu
 alebat eos. Saturnus pri-
 mus venit ab ætherio O-
 lympo, fugiens arma Jo-
 vis, et exsul regnis a-
 demtis. Is composuit ge-
 nus indocile ac dispersum
 altis montibus, dedique
 leges ei ; maluitque regi-
 onem vocari Latium,
 quoniam latuisset tutus in
 his oris. Aurea secula,
 quæ perhibent, fuerunt
 sub illo rege : sic regebat
 populos in placidâ pace.
 Donec paulatim deterior
 et decolor ætas, et rabies
 belli, et amor habendi
 successit. Tum Ausonia
 manus, et Sicanæ gentes
 venerunt : et Saturnia tel-
 lus posuit nomen sæpius.
 Tum Reges, asperque Ty-
 bris inhumani corpore ve-
 nit ; à quo post nos Itali
 diximus fluvium Tybrim
 cognomine : et vetus Al-
 bulbula amisit verum nomen.
 Omnipotens fortuna et in-
 eluctabile fatum posuere
 me his locis, pulsum pa-
 triâ, sequentemque extre-
 ma pericula pelagi : tre-
 mendaque monita Carmentis
 Nymphæ meæ matris,
 et Deus Apollo auctor e-
 gere me huc. Vix ea fu-
 erunt dicta, Evander,
 progressus dehinc, monstrat
 et aram, et Carmentalem
 portam Romano nomine :
 quam memorant fuisse
 priscum honorem Carmentis
 Nymphæ fatidicæ vatis,
 quæ prima cecinit
 Æneadas futuros magnos,
 et Pallanteum fore nobile.

Aut componere opes norant, aut parcere parto :
 Sed rami atque asper victu venatus alebat.
 Primus ab ætherio venit Saturnus Olympo,
 Arma Jovis fugiens, et regnis exsul ademptis. 320
 Is genus indocile, ac dispersum montibus altis
 Composuit, legesque dedit ; Latiumque vocari
 Maluit, his quoniam latuisset tutus in oris.
 Aurea, quæ perhibent, illo sub rege fuerunt
 Secula : si placidâ populos in pace regebat. 325
 Deterior donec paulatim ac decolor ætas,
 Et belli rabies, et amor successit habendi.
 Tum manus Ausonia, et gentes venere Sicanæ :
 Sæpius et nomen posuit Saturnia tellus.
 Tum Reges, asperque immani corpore Tybris,
 A quo post Itali fluvium cognomine Tybrim
 Diximus : amisit verum vetus Albula nomen.
 Me pulsum patriâ, pelagique extrema sequentem,
 Fortuna omnipotens et ineluctabile fatum
 His posuere locis : matrisque egere tremenda 335
 Carmentis Nymphæ monita, et Deus auctor Apollo.
 Vix ea dicta, dehinc progressus monstrat et aram,
 Et Carmentalem Romano nomine portam :
 Quam memorant Nymphæ priscum Carmentis
 honorem
 Vatis fatidicæ, cecinit quæ prima futuros 340
 Æneadas magnos, et nobile Pallanteum.
 Hinc lucum ingentem, quem Romulus acer Asylum
 Rettulit, et gelidâ monstrat sub rupe Lupercal,
 Parrhasio dictum Panos de more Lycæi.
 Nec

Hinc monstrat ingentem lucum, quem acer Romulus rettulit in asylum,
 et monstrat Lupercal sub gelidâ rupe, dictum de Parrhasio more Lycæi Panos.

NOTES.

being so called because they regulate the Man-
 ners of Men ; or it may signify Discipline,
 Order, and Politeneis, which are the Effects
 of Laws.

324. Aurea quæ perhibent. Saturn's happy
 Reign, which gave Rise to the golden Age, is
 thus described in *Justin*, Lib. XLIII. Cap. 1.
Italici cultores primi Aborigines fuerunt, quorum

*rex Saturnus tantæ justitiæ fuisse traditur, ut
 neque servierit sub illo quisquam, neque quic-
 quam privata rei habuerit : sed omnia commu-
 nia, &c.*

330. Tybris. The King of the Tuscans,
 who being slain near the River *Albula* derived
 his Name to it.

labouring Steer, nor to gather Wealth, nor to use their Acquisitions with Moderation: But the *Products of the* Branches, and savage hunting supplied them with Food. From the ætherial Sky first Saturn came, flying the Arms of Jove, and an Exile dispossessed of his Realms. He formed into Society a Race undisciplined and dispersed among the high Mountains, and gave them Laws; and chose to have the Country named Latium, because in these Regions he had lurked secure. Under his Reign was the golden Age which they *so much* celebrate: In such undisturbed Tranquillity he ruled his Subjects. Till by Degrees an Age more depraved, and of a different Complexion, and the Fury of War, and Love of Gain succeeded. Then came in the Ausonian Bands, and the Sicilian Nations: And the Saturnian Land oft changed its Name. Then came a *Succession of Kings*, and among the rest fierce Tybris of gigantic Make; from whom we Italians in after-times named the River Tyber: Thus ancient Albula lost its true, its *proper* Name. Me, from my Country driven, and tracing the utmost Perils of the Sea, almighty Fortune and uncontrollable Destiny settled in these Regions: And the awful Predictions of my Mother the Nymph Carmentis, and the God Apollo by his Authority urged me *hither*.

Scarce had he said, when setting forward he shews him next both the Altar, and the Gate called by a Roman Name *Carmentalis*, which they record to be the ancient *Monument* in honour of the prophetic Nymph Carmentis, who first foretold the future Grandeur of the Æneian Race, and the Renown of Pallanteum. Next he points out the spacious Grove which Romulus reduced into a Sanctuary, and under a cold *bleak* Rock the Lupercal, so called from the Arcadian Manner of *worshipping* Lycæan Pan. He likewise shews the

N O T E S.

333. *Pelagique extrema sequentem.* Others render it *extrema* by the remotest Parts.

336. *Deus auctor Apollo.* By *auctor* here *Servius* understands *auctor oraculorum*. But I think it is rather to be taken in the Sense of *suasor*, as *Æn. V. 17, 418*.

343. *Lupercal.* A Place at the Foot of the Mount *Palatine*, where the *Arcadians* built a Temple to *Pan*, called *Lycæus*, from *Lycæum*, a Mountain in *Arcadia*, where he was worshipped as the God who guarded their Flocks from Wolves. Thus as *Lycæum* comes from the Greek *λυκος*, so from *lupus*, *lupercal*,

344. *Parrhasio.* Arcadian, from *Parrhasia*, a District and City of *Arcadia*.

346. *Testatur locum.* i. e. He is moved at seeing the Place where so foul a Murder was committed, and begins to make Protestations of his own Innocence. Then proceeds to relate the Occasion of the Name *Argiletum*, and the Manner of *Argus's* Death; who was *Ewander's* Guest, and is said to have been assassinated by the *Arcadians*, without *Ewander's* Knowledge, under Suspicion of having aspired to the Crown.

354. *Nimbor*

Nec non et monstrat nemus sacri Argileti; testaturque locum, et docet eum lethum hospitii Argi. Hinc ducit eum ad Tarpeiam sedem et Capitolia, nunc aurea, olim horrida silvestribus dumis. Jam tum dira religio loci terrebat pavidos agrestes; jam tum tremebant silvam saxumque. Inquit, Deus (est incertum quis Deus) habitat hoc nemus, et hunc collem frondoso vertice: Arcades credunt se vidisse Jovem ipsum, cum sæpe concuteret nigrantem Ægida dextrâ, cieretque nimbos. Præterea vides hæc duo oppida disiectis muris, reliquias, monumentaque veterum virorum. Pater Janus condidit hanc, Saturnus condidit hanc urbem: Janiculum fuerat nomen huic, Saturnia fuerat nomen illi. Talibus dictis inter se, subibant ad testâ pauperis Evandri: videbantque armenta passim mugire in loco deinde dicto Romano foro et lautis Carinis. Ut est ventum ad sedes Evandri: inquit, Alcides victor subiit hæc limina; hæc regia cepit illum: Hospes, aude, contemnere opes, et finge te quoque dignum Deo, venique non asper egenis rebus. Dixit, et duxit ingentem Ænean subter fastigia angusti testâ; locavitque eum stratis, effultum foliis et pelle Libystidis ursæ. Nox ruit, et amplectitur tellurem fuscis alis. At Venus mater, haud nequicquam exterrita animo, mota minisque Laurentum, et duro tumultu, alloquitur Vulcanum, incipitque hæc verba in aureo thalamo conjugis, et aspirat divinum amorem dictis: dum Argolici reges vastabant bello Pergama debita sibi, arcesque casuras inimicis ignibus; non rogavi ullum auxilium miseris, non rogavi arma

Nec non et sacri monstrat nemus Argileti; 345
Testaturque locum, et lethum docet hospitii Argi.
Hinc ad Tarpeiam sedem, et Capitolia ducit,
Aurea nunc, olim silvestribus horrida dumis.
Jam tum religio pavidos terrebat agrestes 349
Dira loci; jam tum silvam saxumque tremebant.
Hoc nemus, hunc, inquit, frondoso vertice collem
(Quis Deus, incertum est) habitat Deus: Arcades ipsum

Credunt se vidisse Jovem, cum sæpe nigrantem
Ægida concuteret dextrâ, nimbosque cieret.
Hæc duo præterea disiectis oppida muris, 355
Reliquias, veterumque vides monumenta virorum.
Hanc Janus pater, hanc Saturnus condidit urbem:
Janiculum huic, illi fuerat Saturnia nomen.
Talibus inter se dictis ad testâ subibant
Pauperis Evandri; passimque armenta videbant 360
Romanoque foro, et lautis mugire Carinis.
Ut ventum ad sedes: Hæc, inquit, limina victor
Alcides subiit; hæc illum regia cepit:
Aude, hospes, contemnere opes, et te quoque dignum
Finge Deo; rebusque veni non asper egenis. 365
Dixit, et angusti subter fastigia testâ
Ingentem Ænean duxit; stratisque locavit
Effultum foliis et pelle Libystidis ursæ.

Nox ruit, et fuscis tellurem amplectitur alis.
At Venus haud animo nequicquam exterrita mater,
Laurentumque minis, et duro mota tumultu, 371
Vulcanum alloquitur: thalamoque hæc conjugis
aureo

Incipit, et dictis divinum aspirat amorem:
Dum bello Argolici vastabant Pergama reges
Debita, casurasque inimicis ignibus arces; 375
Non ullum auxilium miseris, non arma rogavi
Artis

Incipit, et dictis divinum aspirat amorem dictis: dum Argolici reges vastabant bello Pergama debita sibi, arcesque casuras inimicis ignibus; non rogavi ullum auxilium miseris, non rogavi arma

N O T E S.

354. *Nimbos.* Signifies not any kind of Clouds, but those deep and black Clouds which brew Storm, Thunder, and Lightning, as is evident from *Virgil's* Use of the Word in hundreds

the Grove of Argiletum, sacred to *Argus*; and calls the Place to witness *his Innocence*, and relates the Death of *Argus* his Guest. He leads him next to the Tarpeian Rock and the Capitol, now of Gold, *but* in those Days all rough and horrid with wild Bushes. Even then the religious Horrors of the Place awed the Minds of the timorous Swains; even then they revered the Wood and Rock. This Grove, says he, this Wood-topped Hill, a God inhabits, *but* what God is uncertain: *Here* the Arcadians believe they have seen *Jove* himself, when oft with his Right-hand he shook the blackening tremendous *Ægis*, and roused the Clouds of Thunder. Farther, says he, yon two Cities you see with their Walls demolished, the Remains and Monuments of ancient Heroes, this City Father *Janus*, that *Saturnus* built: The one *Janiculum*, the other *Saturnia* was named. In such mutual Talk they came up to the Palace of poor *Evander*: And in *that Place where now* the Roman Forum and magnificent Streets arise they beheld around Herds of Cattle lowing. Soon as they reached his Seat: These Gates, he says, the victorious *Alcides* entered; him this Palace received: Have *then*, my noble Guest, the Greatness of Mind to undervalue Magnificence, and do you too form yourself into a *Temper* becoming a God, and come not disgusted with *these our* mean Accommodations. He said, and under the Roof of his narrow Mansion conducted the magnanimous *Æneas*; and set him down to rest on a Bed of Leaves, and the Fur of a Libyan Bear.

Night comes on apace, and with her dusky Wings mantles the Earth. Meanwhile *Venus*, the Parent-goddeſs, not without Cause alarmed in Mind, and disturbed both by the Threats and fierce Uproar of the *Laurentines*, addresses *Vulcan*, and in her Husband's golden Bed-chamber thus begins, and by her Accents breathes into him Love divine: While the Grecian Kings by War brought fated *Troy* to Desolation, and its Towers doomed to fall by hostile Flames; not any Succour to the Wretches, nor Arms of thy Art and Power

I craved;

N O T E S.

dreds of Places; particularly *Geor. I. 328.*

Ipse pater, media nimborum in nocte, corusca Fulmina molitur dextra.

361. *Carinis.* *Carinæ*, the Name of a magnificent Street in *Rome*, where *Pompey* had a House.

364. *Te quoque dignum finge Deo.* By *Deo*

here some understand *Hercules*, whom *Evander* would have *Æneas* imitate. But the *quoque* seems to determine it to be taken rather in a general Sense, as we have done: For the Import of that Word is, as *Hercules acted a Part worthy a God, so do you.*

382. *Eadem.*

tuæ artis opisque; nec volui exercere te, carissime conjux, tuosque labores incassum: quamvis et deberem plurima natis Priami, et sæpe flevissem durum laborem Æneæ. Nunc ille constitit oris Rutulorum, imperiis Jovis: ergo ego eadem venio supplex, et rogo tuum numen, sanctum mihi, arma, genetrix pro nato. Thetis filia Nerei potuit fletere te, Aurora Tithonia conjux potuit fletere te lacrymis. Aspice qui populi coeant, quæ moenia acuant ferum portis clausis, in me excidiumque meorum. Diva dixerat, et niveis lacertis hinc atque hinc fovet Deum cunctantem molli amplexu: ille repente accepit solitam flammam, notusque calor intravit medullas, et cucurrit per labefacta ossa: non secus atque olim cum ignea rima, rupta corusco tonitru, micans percurrit nimbos lumine. Diva conjux, læta dolis, et conscia suæ formæ sensit id. Tum pater Vulcanus, devinctus æterno amore, fatur: quid petis causas ex alto? quod fiducia mei cessit tibi, Diva? si fuisset tibi similis cura, tum quoque fuisset fas nobis armare Teucros. Nec omnipotens pater Jupiter, nec fata vetabant Trojam stare, Priamumque superesse per alios decem annos. Et nunc, si paras bellare, atque est tibi hæc mens; quidquid curæ in meâ arte, possum promittere tibi, quod potest fieri ferro, liquidove electo, quantum ignes animæque valent; absiste indubitare tuis viribus precando. Vulcanus, locutus ea verba, dedit optatos amplexus; infususque gremio conjugis petivit placidum soporem per membra.

Artis opisque tuæ; nec te, carissime conjux, Incassumve tuos volui exercere labores: Quamvis et Priami deberem plurima natis, Et durum Æneæ flevissem sæpe laborem. 380 Nunc, Jovis imperiis, Rutulorum constitit oris: Ergo eadem supplex venio, et sanctum mihi numen Arma rogo, genetrix nato. Te filia Nerei, Te potuit lacrymis Tithonia fletere conjux. Aspice, qui coeant populi, quæ moenia clausis 385 Ferrum acuant portis, in me excidiumque meorum. Dixerat; et niveis hinc atque hinc Diva lacertis Cunctantem amplexu fovet: ille repente Accepit solitam flammam; notusque medullas Intravit calor, et labefacta per ossa cucurrit: 390 Non secus atque olim tonitru cum rupta corusco. Ignea rima micans percurrit lumine nimbos. Sensit læta dolis, et formæ conscia conjux.

Tum Pater æterno fatur devinctus amore: Quid causas petis ex alto? fiducia cessit 395. Quò tibi, Diva, mei? similis si cura fuisset, Tum quoque fas nobis Teucros armare fuisset. Nec pater omnipotens Trojam, nec fata vetabant Stare, decemque alios Priamum superesse per annos. Et nunc, si bellare paras atque hæc tibi mens est; Quidquid in arte meâ possum promittere curæ, 401 Quod fieri ferro liquidove potest electo, Quantum ignes animæque valent; absiste precando Viribus indubitare tuis. Ea verba locutus, Optatos dedit amplexus; placidumque petivit 405 Conjugis infusus gremio per membra soporem.

Inde,

NOTES.

382. *Eadem.* I the same affectionate, fond Wife, who have always been so tender of your Honour, so loath to give you Trouble.

392. *Ignea rima.* Is a happy Expression to express a Stream of Fire bursting through a rifted Cloud.

395. *Causas petis ex alto.* Instead of coming directly to the Point, you have Recourse to long far-fetched Preambles. Thus *Cicero pro Cluentio*: Incipit longo et alte petito proœmia respondere.

397. *Eas*

I craved ; nor, my dearest Spouse, was I willing to employ you or your Labours in vain : Tho' I both owed much to the Sons of Priam, and often mourned the severe Sufferings of Æneas. Now, by Jove's Command, he hath settled on the Coasts of the Rutulians : Therefore I the self-same *fond Wife* a Suppliant come, and implore Arms from thy Divinity to me adorable, a Mother for a Son. Thee the Daughter of Nereus, thee the Wife of Tithonus by Tears could persuade. See what Nations combine, what Towns, having shut up their Gates, whet the Swords against me, and for the Extirpation of my People. She said, and with her snowy Arms on this Side and that the Goddess in soft Embrace caresses him murmuring : Suddenly he caught the wonted Flame, and the accustomed Warmth pierced his Marrow, and ran thrilling through his shaken Bones. Just as when at times, with forky Thunder burst, a chinky Stream of Fire in flashy Lightning shoots athwart the Skies. *This* his Spouse, well pleased with her Wiles, and conscious of her Charms, perceived.

Then Father *Vulcan*, fast bound in the eternal *Chains of Love*, *thus* speaks : Why have you Recourse to *such* far-fetched Reasons ? Whither, Goddess, is thy Confidence in me fled ? Had you been under the like Concern *before*, then too it had been a righteous and practicable Thing in me *at your Desire* to arm the Trojans. Nor did Almighty Father *Jove*, nor the Fates forbid that Troy should stand, and Priam survive for ten Years more. And now if War you meditate, and this be your Resolution ; whatever Zeal *to serve you* in my Art I can promise ; whatever can be done by Steel or liquid Metals, as far as the Power of Fire and breathing Engines reach, *you may depend on me* ; wherefore desist by Solicitation to bring your Power and Influence in question. Having spoke these Words, he gave her the wished Embrace ; and on the Bosom of his Spouse dissolved away, courted soft Repose to every Limb.

Then,

NOTES.

397. *Fas fuisset*. Nothing had stood in my Way, *nullo fato obstante*, says *La Cerda* ; which appears to be the true Sense from the following Words.

401. *Quicquid possum promittere*. *La Rue* makes the Construction *possum promittere* ; but I take it rather to be an Ellipsis, *promitto* the Verb just mentioned before, being understood, which every Reader easily supplies in reading the Sentence,

402. *Liquido Electro*. A Composition of Gold and Silver is called *electrum* ; I know not whether we have any particular Name for it in *English*. *Pliny* makes the Proportion of this mixed Metal to be four fifths of Silver for one of Gold.

404. *Viribus indubitare tuis*. *It* increases the Signification. So the Sense is, *forbear to* *thew*

Inde, ubi prima quies expulserat somnum, medio curriculo noctis jam abactæ; cum femina, cui est primum officium tolerare vitam colo tenuique Minervâ, iniecit cinerem impositum et ignes sopitos, addens noctem operi, exercetque famulas ad lumina longo penso; ut possit servare cubile conjugis castum, et educere parvos natos: haud secus Vulcanus Ignipotens, nec segnior illo tempore surgit è mollibus stratis ad fabrilis opera. Insula erigitur juxta Sicaniæ latus, Æoliæque Liparen, ardua fumantibus saxis: subter quam specus, et Ætneæ antra, exesu caminis Cyclopum, tonant, validique ictus incudibus auditi referunt gemitum, striditque Chalybum stridunt cavernis, et ignis anhelat fornacibus: est domus Vulcani, et dicta Vulcania tellus nomine. Tunc Ignipotens descendit huc ab alto cælo. Cyclopes, Brontesque, Steropesque, et Pyracmon nudus quoad membra, exercebant ferrum in vasto antro. Erat his in manibus fulmen informatum, ex his, quæ plurima genitor Deorum dejecit toto cælo in terras, parte jam politâ: pars manebat imperfecta. Addiderant ei tres radios torti imbris, tres aquosæ nubis, tres rutili ignis, et alitis Austri. Nunc miscebant operi terrificos fulgores, sonitumque metumque, irasque sequacibus flammis. Ex aliâ parte instabant Marti currumque volucresque rotas, quibus ille excitat viros, quibus excitat urbes:

Inde, ubi prima quies medio jam noctis abactæ
Curriculo expulserat somnum; cum femina, primum

Cui tolerare colo vitam tenuique Minervâ,
Impositum cinerem et sopitos fuscitat ignes, 410
Noctem addens operi, famulasque ad lumina longo
Exercet penso; castum ut servare cubile
Conjugis, et possit parvos educere natos:
Haud secus Ignipotens, nec tempore segnior illo,
Mollibus è stratis opera ad fabrilis surgit. 415

Insula Sicaniæ juxta latus, Æoliæque
Erigitur Liparen, fumantibus ardua saxis:
Quam subter specus, et Cyclopum exesa caminis
Antra Ætneæ tonant, validique incudibus ictus
Auditi referunt gemitum, striduntque cavernis 420
Stricturæ chalybum, et fornacibus ignis anhelat:
Vulcani domus, et Vulcania nomine tellus.
Huc tunc Ignipotens cælo descendit ab alto.
Ferrum exercebant vasto Cyclopes in antro,
Brontesque, Steropesque, et nudus membra Pyracmon.

His informatum manibus jam parte politâ 426
Fulmen erat, toto Genitor quæ plurima cælo
Dejecit in terras: pars imperfecta manebat.
Tres imbris torti radios, tres nubis aquosæ
Addiderant; rutili tres ignis, et alitis Austri. 430
Fulgores nunc terrificos, sonitumque, metumque
Miscebant operi, flammisque sequacibus iras.
Parte aliâ Marti currumque rotasque volucres
Instabant; quibus ille viros, quibus excitat urbes:
Ægidaque

N O T E S.

shew such great Distrust of your own Power, i. e. of the native Influence of your Charms over me, by using so much Argument and Entreaty.

407. *Medio noctis abactæ curriculo.* Literally, in the Mid-career of Night hurried away.

429. *Tres imbris torti radios.* By the *torti imbris*, the wreathed Shower, Servius and all the Commentators understand *Hail*. The Form of Thunder to which Virgil seems here to allude is well enough known from Medals. It consists of twelve wreathed Spikes, or Darts, extended.

Then, soon as the first *Interval of Rest*, now that the Mid-career of Night was rolled away, had driven Sleep from *his Eyes*; what time the Housewife, whose chief Concern *it is* to earn her Living by the Distaff and poor Handywork, awakes the heaped up Embers and the dormant Fires, adding Night to her Labour, and by the lighted Tapers employs her Maids in their long *tedious* Tasks, that chaste she may preserve her Husband's Bed, and bring up her little Babes: Not otherwise, nor at that time less industrious, the mighty God of Fire rises from the soft Couch to his mechanic Labours.

Hard by the Side of Sicily and Æolian Lipare an Island rises, of steep Ascent with smoking Rocks: Under which a Den, and the Caves of Ætna, emboweled by the Forges of the Cyclops, thunder, and from the Anvils the sturdy Strokes in echoing Groans resound, the *red-hot* Bars of Steel hiss in the Caverns, and the Fire in the Furnace pants: Vulcan's Habitation, and the Land Vulcanian called. Hither then the fiery Power descended from the lofty Sky. The Cyclops in their capacious Cave were vexing the Steel, Brontes, and Steropes, and naked-limbed Pyracmon. In their Hands half-formed, with one Part already polished off, was a Thunderbolt, *such as those* which in Profusion the *eternal* Father from all Quarters of the Sky hurls on the Earth: The other Part unfinished remained. Three Spikes they had added of the wreathed Hail, three *more* of watery Cloud; three of glaring Fire, and winged Wind. Now they were mingling in the Work alarming Flashes, *the Thunder's roaring* Noise and Terror, and in the resistless Flames *vindictive* Rage. In another Part they were hastening forward a Chariot and nimble Wheels for Mars, by which he rouses Men and Cities *to War*:

And

N O T E S.

extended like the *radii* of a Circle, three and three together, with Wings spread out in the Middle. The Wings denote the Lightning's rapid Motion, and the Spikes or Darts its penetrating Quality. By the four different Kinds of Spikes *Servius* understands the four different Seasons of the Year, in each of which the Meteor of Thunder falls out. Thus, according to him, the *tres radii imbris torti*, or three Spikes of Hail, denote the Winter-season, which abounds in Hail; the *tres nubes aqueasæ* the Spring, called *imbriferum ver*; the *tres*

rutuli ignis the Summer, and the *tres alitis austri*, the autumnal Season, when Storms of Wind are frequent.

430. *Addiderant*. This Part was finished, therefore he says *addiderant*, *this they had done*; whereas in the following Verse it is *nunc miscebant*, *they were now mingling*. This Distinction of Tenses I had not noticed, but that I see few of the Translators have attended to it here and in many other Places besides.

432. *Sequacibus*. Persecuting, that always follow the Attack.

*Certatimque polibant hor-
riferam Ægida, arma
turbatæ Palladis, squa-
mis serpentum auroque,
anguesque connexos, Gor-
gonaque ipsam in pectore
Divæ, vertentem lumina
collo defecto. Vulcanus
inquit, Æn. Cyclopes,
tollite cuncta, auferteque
cæptos labores, et adver-
tite mentem huc. Arma
sunt facienda acri viro:
nunc est usus viribus,
nunc rapidis manibus,
nunc omni magistrâ arte.
Præcipitate moras. Nec
est effatus plura. At om-
nes illi ocius incubere o-
peri, pariterque sunt for-
titi laborem. Æs, metal-
lumque aurisui triviis; vul-
nificusque chalybs lique-
cit in vassâ fornace. In-
formant ingentem clypeum,
unum sufficientem contra
omnia tela Latinorum;
impediuntque septenos or-
bes orbibus. Alii accipi-
unt redduntque auras ven-
tosis foliibus; alii tin-
gunt æra stridentia lacu:
antrum gemit incudibus
impositis. Illi tollunt bra-
chia inter sese multâ vi in
numerus, versantque mas-
sam tenaci forcipe. Dum
Lemnius pater Vulcanus
properat hæc Æoliis o-
ris, alma lux suscitât, et
matutini cantus volucrum
sub culmine suscitât E-
vandrum ex humili tecto.
Senior rex confurgit, in-
duciturque tunica per ar-
tus, et circumdat Tyrrhe-
na vincula pedum plan-
tis. Tum subligat Te-
geæum ensi lateri atque
humeris, retorquens in
dextram terga pantheræ
demissa ab lævâ. Nec
non et gemini canes custo-
des procedunt ab alto li-
mine, comitanturque herilem gressum. Heros petebat sedem et secreta penetralia hospitis Æneæ,
memor sermonum et promissi muneris. Nec minus matutinus Æneas agebat se ad eum. Pallas filius
ibat comes huic Evandro, et Achates ibat comes olli Æneæ. Congressi jungunt dextras, residunt-
que in mediis*

*Ægidaque horrifera, turbatæ Palladis arma, 435
Certatim squamis serpentum, auroque polibant,
Connexosque angues, ipsamque in pectore Divæ
Gorgona defecto vertentem lumina collo.*

*Tollite cuncta, inquit, cæptosque auferte labores,
Ætnæi Cyclopes, et huc advertite mentem. 440
Arma acri facienda viro: nunc viribus usus,
Nunc manibus rapidis, omni nunc arte magistrâ.
Præcipitate moras. Nec plura effatus. At illi
Ocius incubuere omnes, pariterque laborem
Sortiti. Fluit æs ravis, aurique metallum; 445
Vulnificusque chalybs vassâ fornace liquefit.
Ingentem clypeum informant, unum omnia contra
Tela Latinorum; septenosque orbibus orbes
Impediunt. Alii ventosis foliibus auras
Accipiunt redduntque; alii stridentia tingunt 450
Æra lacu: gemit impositis incudibus antrum.
Illi inter sese multâ vi brachia tollunt
In numerum, versantque tenaci forcipe massam.*

*Hæc pater Æoliis properat dum Lemnius oris;
Evandrum ex humili tecto lux suscitât alma, 455
Et matutini volucrum sub culmine cantus.
Confurgit senior, tunicâque inducitur artus,
Et Tyrrhena pedum circumdat vincula plantis.
Tum lateri atque humeris Tegeæum subligat ensen,
Demissa ab lævâ pantheræ terga retorquens. 460
Nec non et gemini custodes limine ab alto
Procedunt, gressumque canes comitantur herilem.
Hospitis Æneæ sedem et secreta petebat,
Sernionum memor, et promissi muneris heros.
Nec minus Æneas se matutinus agebat. 465
Filius huic Pallas, olli comes ibat Achates.
Congressi jungunt dextras, mediisque residunt*

Ædibus,

NOTES.

435. *Ægidaque horrifera.* Pierius asserts
this to be the true Reading in all the ancient

Manuscripts; yet most Copies read *horrificam*.
436. *Squamis auroque.* i. e. *Squamis aureis.*

And were polishing amain the tremendous Ægis, the Armour of enraged Pallas, with Serpents Scales and *burnished* Gold; and the Snakes in mutual Folds entwined, and, *to be worn* on the Breast of the Goddess, the Gorgon's self rolling her Eyes in *Death* after her Neck is struck off.

Away with all, he says, ye Ætnean Cyclops, *these* your begun Labours set aside, and hither turn your *attentive* Minds. Arms for a valiant Heroe must be forged: Now it is requisite you ply your Strength, now your nimble Hands, now all your masterly Skill. Fling Delays away. Nor more he said. But they immediate all fall on, and equally the Labour shared. Brass and Mines of Gold in Rivulets flow; and wounding Steel in the capacious Furnace melts. A spacious Shield they form, alone sufficient against all the Weapons of the Latins, and Orbs in Orbs seven-fold involve. Some with the puffing Bellows receive and displode the Air *by Turns*; others dip the sputtering Metals in the Trough: The Cave groans with the incumbent Anvils. They with vast Force alternately lift their Arms in equal Time, and with the griping Pincers turn the Mass.

While in the Æolian Regions the Lemnian God is urging on these *Works*, the cheering *vital* Light and the *early* Morning Songs of Birds under his Roof raise Evander from his humble Mansion. The full of Days arises, and in his Tunic sheathes his Limbs, and binds the Tuscan Sandals round his Feet. Then to his Side and Shoulders girds his Arcadian Sword, doubling back *on the Right-shoulder* a Panther's Skin that hung down from his Left. Two Guardian-dogs too from the lofty Gate march forth, and attend their Master's Steps. The Heroe, mindful of the *last Day's* Conversation, and the Service he had promised, hies him to the Apartment and Recess of his Guest Æneas. *Meanwhile* Æneas no less early was advancing *towards him*. With the one his Son Pallas, with the other Achates came in Company. At meeting they join Hands, seat themselves

N O T E S.

452. *Illi inter sese multâ vi brachia tollunt.* In the very Turn of the Verse one sees them lifting and letting fall their Hammers alternately.

455. *Alma.* The Origin of the Word is from *alo*, therefore *vital* comes nighest to the Idea.

458. *Tyrrbena vincula pedum.* Sandals after the *Tuscan* Fashion, which were of Wood, about four Inches broad, and fastened to the Feet with gilded Thongs.

461. *Gemini procedunt canes.* The two Dogs, that are all *Evander's* Guard, give us a lively

ædibus, et tandem fruuntur licito sermone. Rex prior dixit hæc: maxime ductor Teucrorum, quo sospite, equidem nunquam fatebor res Trojæ victas aut regna everfa; sunt nobis exiguæ vires ad auxilium belli pro tanto nomine: hinc claudimur Tusco amni; hinc Rutulus premit nos, et circumsonat nostrum murum armis. Sed ego paro jungere ingentes populos tibi, castraque opulenta regnis, quam salutem inopina fors ostendat: tu affers te hic fatis poscentibus. Haud procul hinc sedes urbis Agyllinæ, fundata vetusto saxo colitur: ubi quondam Lydia gens, præclara bello, insedit Etruscis jugis. Dande rex Mezentius tenuit hanc, florentem multos annos, superbo imperio, et sævis armis. Quid memorem infandas cædes? quid memorem effera facta tyranni? Di referrent talia capiti ipsius generique. Quin etiam jungebat mortua corpora vivis, componens manus manibus, atque ora oribus, genus tormenti; et sic necabat homines, fluentes sanie taboque in misero complexu, longâ morte. At tandem cives fessi, armati circumfistunt ipsumque furentem infanda, domumque ejus: obtruncant ejus socios, et jactant ignem ad fastigia regis. Ille, elapsus inter cædes, cepit confugere in agros Rutulorum, et defendi armis Turni hospititis. Ergo omnis Etruria surrexit iustis furiis, repossunt regem ad supplicium præsentis Martis. Ænea, ego addam te ductorem his millibus. Namque puppes condensæ fremunt toto litore, jubentque ferre signa. Longævus aruspex, canens fata, retinet eos: ait, ô delecta juvenentus Mæoniæ, flos virtusque veterum virum, quos iustus dolor fert in hostem,

Ædibus, et licito tandem sermone fruuntur.
Rex prior hæc:
Maxime Teucrorum ductor, quo sospite, nunquam
Res equidem Trojæ victas aut regna fatebor; 471
Nobis ad belli auxilium pro nomine tanto
Exiguæ vires: hinc Tusco claudimur amni;
Hinc Rutulus premit, et murum circumsonat armis.
Sed tibi ego ingentes populos opulentaque regnis
Jungere castra paro; quam fors inopina salutem 476
Ostendat: fatis huc te poscentibus affers.
Haud procul hinc saxo incolitur fundata vetusto
Urbis Agyllinæ sedes: ubi Lydia quondam
Gens, bello præclara, jugis insedit Etruscis. 480
Hanc multos florentem annos rex deinde superbo
Imperio et sævis tenuit Mezentius armis.
Quid memorem infandas cædes? quid facta tyranni
Effera? Di capiti ipsius generique referrent.
Mortua quin etiam jungebat corpora vivis, 485
Componens manibusque manus, atque oribus ora,
Tormenti genus; et sanie taboque fluentes
Complexu in misero, longâ sic morte necabat.
At fessi tandem cives infanda furentem
Armati circumfistunt, ipsumque domumque: 490
Obtruncant socios, ignem ad fastigia jactant.
Ille inter cædes, Rutulorum elapsus in agros
Confugere, et Turni defendier hospititis armis.
Ergo omnis furiis surrexit Etruria iustis: 494
Regem ad supplicium præsentis Marte repossunt.
His ego te, Ænea, ductorem millibus addam.
Toto namque fremunt condensæ litore puppes,
Signaque ferre jubent. Retinet longævus aruspex,
Fata canens: ô Mæoniæ delecta juvenentus,
Flos veterum virtusque virum, quos iustus in hostem
Fert

N O T E S.

lively Image of the Poverty and Simplicity of that good Monarch.

479. Urbis Agyllinæ. Agylla was a City

of Etruria, which afterwards got the Name of Cere. It is now called Cerveteri.

485. Mortua

selves in the Midst of the Court, and at length enjoy free-unrestrained Conversation. The King thus first *begins*: Great Leader of the Trojans, during whose Life I truly will never admit that the Power and Realms of Troy are overthrown; small are our Abilities to support the War in Proportion to so great a Name: On the one Hand we are bounded by the Tuscan River *Tyber*; on the other Hand the Rutulians press upon us, and round our Walls with clashing Arms beset. But I intend with you to join mighty Nations and Camps rich and royally magnificent; which saving Relief, unexpected Fortune opens to our View: Hither you come invited by the Fates. Not far from hence stands inhabited the City of Agyl-la, of ancient Foundation: Where heretofore the Lydian Nation, illustrious in War, planted a Colony on the Tuscan Mountains. This *City* having flourished for many Years Mezentius at last came to rule with imperious Sway and cruel Arms. Why should I mention his unutterable Barbarities? Or why the Tyrant's horrid Deeds? May the Gods recompense them on his own Head, and on his Race. Nay, he even bound to the Living the Bodies of the Dead, joining together Hands to Hands, and Face to Face, a *horrid* kind of Torture; and them pining away with Gore and Putrefaction in *this* loathed Embrace, he thus with lingering Death destroyed. But at length his Subjects tired out, in Arms around beset both the Tyrant himself raging past Utterance, and *all* his House: They assassinate his Adherents, hurl Flames against his Roof. He amidst the Massacre making his Escape flies for Shelter to the Territories of the Rutulians, and finds Protection from the Arms of Turnus his hospitable Friend. Therefore all Etruria with just Furies *incensed* have risen, and by present War redemand their King for Punishment. Over these thousands, Æneas, I will assign you Leader. For all along the Shore the Vessels ranged in thick Aray storm *for War*, and urge the Banners to be displayed. Them an aged Soothsayer restrains, this Oracle in prophetic Strains delivering: Ye chosen Youths of Lydia, the Flower and Excellence of ancient He-

roes,

N O T E S.

485. *Mortua jungebat corpora vivis.* The Invention of this cruel kind of Death is ascribed by *Cicero* and others to the *Tuscans* in general. *Virgil* takes Occasion from thence to form a Character of uncommon Barbarity in one of his Personages,

491. *Ignem ad fastigia jactant.* The Reason why they tossed Flames to the Roof, was because the Roofs, being thatched with Straw in those ancient Times, easily caught Fire.

497. *Puppæ.* Ships, here put for the Troops that man them.

et quos Mezentius accendit meritâ irâ; est fas nulli Italo subjungere tantam gentem: optate externos duces. Tum Etrusca acies resedit hoc campo, exterrita monitis Divûm. Tarchon ipse misit oratores, coronamque regni cum sceptro ad me, mandatque insignia ferri; rogans, ut succedam castris, capeffamque Tyrrhena regna. Sed senectus tarda gelu, effetaque seculis invidet mihi imperium, viresque seræ ad fortia facta invident. Exhortarer gnatum, ni mixtus Sabellâ matre traheret partem patriæ hinc. Tu, cujus et annis, et generi fatum indulget, quem numina poscunt, ingrederere, ô fortissime ductor Teucrorum atque Italonum. Præterea adjungam hunc meum filium Pallanta tibi, spes et solatia nostrî. Sub te magistro assuescat tolerare militiam, et grave opus Martis, et cernere tua facta; et miretur te ab primis aunis. Dabo bis centum Arcadas equites huic, lecta robora pubis; Pallasque dabit totidem tibi suo nomine. Vix erat fatus ea, Æneasque Anchisiades et fidus Achates tenebant ora defixi vultu, putabantque multa dura cum suo tristi corde; ni Cytherea Venus dedisset signum aperto caelo. Namque improvviso fulgor, vibratus ab æthere, venit cum sonitu; et omnia sunt visa ruerere repente, Tyrrhenusque clangor tubæ cœpit mugire per æthera. Suspiciunt: iterum atque iterum ingens fragor intonat; vident arma inter nubem rutilare per sudum, in serenâ regione cœli, et pulsa tonare.

Fert dolor, et meritâ accendit Mezentius irâ; 501
Nulli fas Italo tantam subjungere gentem:
Externos optate duces. Tum Etrusca resedit
Hoc acies campo, monitis exterrita Divûm.
Ipse oratores ad me, regnique coronam 505
Cum sceptro misit, mandatque insignia Tarchon;
Succedam castris, Tyrrhenaque regna capeffam.
Sed mihi tarda gelu, seclisque effeta senectus
Invidet imperium, seræque ad fortia vires.
Natum exhortarer, ni mixtus matre Sabellâ 510
Hinc partem patriæ traheret. Tu, cujus et annis,
Et generi fatum indulget, quem numina poscunt,
Ingredere, ô Teucrûm atque Italûm fortissime
ductor.

Hunc tibi præterea, spes, et solatia nostrî,
Pallanta adjungam; sub te tolerare magistro 515
Militiam, et grave Martis opus, tua cernere facta
Assuescat; primis et te miretur ab annis.
Arcadas huic equites bis centum, robora pubis
Lecta, dabo; totidemque suo tibi nomine Pallas.

Vix ea fatus erat, defixique ora tenebant 520
Æneas Anchisiades, et fidus Achates,
Multaque dura suo tristi cum corde putabant;
Ni signum cœlo Cytherea dedisset aperto.
Namque improvviso vibratus ab æthere fulgor
Cum sonitu venit; et ruerere omnia visa repente, 525
Tyrrhenusque tubæ mugire per æthera clangor.
Suspiciunt: iterum atque iterum fragor intonat
ingens;

Arma inter nubem cœli in regione serenâ
Per sudum rutilare vident, et pulsa tonare.

Obstu-

NOTES.

503. *Resedit.* Abated or respited their Fury.

508. *Seclisque effeta.* Seculum here, and in many other Places, signifies the Space of thirty Years, in which Period the old Actors are almost gone off the Stage, and new ones

risen up in their Room. Thus *Nestor* is said to have lived three Ages or Generations, *i. e.* ninety Years, as *Plutarch* explains it.

517. *Primis ab annis.* His first and earliest Years for bearing Arms. See the Note on *Æn.* II. 87.

522. *Put-*

roes, whom just Indignation urges against the Foe, and Mezentius fires with due Resentment; no Italian born is destined to subdue that powerful Nation: Make choice of foreign Leaders. Then, overawed by the Declaration of the Gods, the Tuscan Army, respiting their Fury, encamped on this Plain. Tarchon himself hath sent Ambassadors with the royal Crown and Sceptre, and to me commends these Ensigns; *imploring me* to repair to the Camp, and assume the Tuscan Administration. But Life, with frozen Blood benumbed, and worn out with Years, and my Capacity for heroic Deeds superannuated, envy me *the Enjoyment of Empire*. My Son I would urge *to accept of it*, were it not that being mixed with *the Blood of a Sabine Mother*, this Country claims his Birth in part. Do you, most gallant Leader of the Trojans and Italians, to whose Years, and Lineage both, Fate is indulgent, *you* whom the Oracles invite, enter *to the Possession*. Him too, my *only* Hope and Solace, Pallas to thee I will join; under thee his Master let him practise to endure Warfare, and the laborious Service of Mars, be Spectator of thy Actions, and from his earliest Years make thee the Object of his Admiration. To him I will give two hundred Arcadian Horsemen, the chosen Strength of the Youth; and as many more will Pallas give thee in his own Name.

Thus scarce had he spoke, *when Æneas*, the noble Offspring of Anchises, and trusty Achates, held their Eyes fixed on the Ground, and with heavy Hearts began to revolve many hard *perplexing* Thoughts; had not Cytherea displayed a Sign in the open Air. For unexpectedly a Flash of Lightning darted from the Sky, came with *Thunder's* Roar, and suddenly all Things seemed to threaten Ruin, and the Clangor of the Tuscan Trumpet rattled through the Skies. Upwards they gaze: Again and again in dreadful Peals it thunders loud; in a serene Quarter of the Heavens, among the Clouds they see Arms blaze athwart the clear Expanse, and clashed *resound* in Thunder. The rest were lost in Amaze-

N O T E S.

522. *Putabant*. Being in the imperfect Tense, implies that they were just entering into a Series of perplexing Thoughts, and would have pursued them, had not *Venus* interposed. The attending to this alone takes away the Necessity of *Servius's* unnatural Substitution of one Tense for another, and would have shewn *Dr. Trapp* that the Sentence is neither

disjointed, nor stands in need of an Ellipsis.

527. *Fragor intonat ingens*. Other Copies read *increpat*, which probably is the true Reading, since *tonare* follows so near.

529. *Pulsa tonare*. Represents the Thunder to be the Effect of the clashing of those Arms that appear in the Air;

Alii obstupere animis : sed Troius heros agnovit sonitum, et promissa Divæ parentis. Tum Æneas memorat : hospes, ne verò, ne quære profectò quem casum portenta ferant : ego poscor Olympo. Diva creatrix cecinit se missuram hoc signum mihi, si bellum ingrueret, laturamque Vulcania arma per auras auxilio mihi. Heu quantæ cedes instant miseris Laurentibus ! quas pœnas dabis mihi, Turne ! quam multa scuta virum, galeasque, et fortia corpora volves Tybri pater ! poscant acies, et scœdera rumpant. 540 Hæc ubi dicta dedit, folio se tollit ab alto : Et primum Herculeis sopitas ignibus aras Excitat ; hesternumque Larem, parvosque Penates Lætus adit : mactat lectas de more bidentes, Evandrus pariter, pariter Trojana juvenus. 545 Post hinc ad naves graditur, sociosque revisit ; Quorum de numero, qui sese in bella sequantur, Præstantes virtute legit : pars cætera pronâ Fertur aquâ, segnisque secundo defluit amni, Nuncia ventura Ascanio rerumque patrisque. 550 Dantur equi Teucris Tyrrhena petentibus arva : Ducunt exsortem Æneæ ; quem fulva leonis Pellis obit totum, præfulgens unguibus aureis.

Fama volat parvam subitò vulgata per urbem, Ocius ire equites Tyrrheni ad litora regis. 555 Vcta metu duplicant matres, propiusque periculo

It

N O T E S.

532. *Ne quære.* Not simply don't enquire, but be not anxiously inquisitive, which is implied in repeating the *ne* : Some Copies too repeat the Verb thus, *ne quære, hospes, ne quære profectò.*

542. *Herculeis sopitas ignibus aras.* All the Commentators make this an Hypallage for *ignes sopitos in, or ex Herculeis aris.* It does not however appear, as *Ruëus* observes, that he returned to the Grove where the sa-

Obstupere animis alii : sed Troius heros 530 Agnovit sonitum, et Divæ promissa parentis.

Tum memorat : Ne vero, hospes, ne quære profectò, Quem casum portenta ferant : ego poscor Olympo.

Hoc signum cecinit missuram Diva creatrix, Si bellum ingrueret, Vulcaniaque arma per auras Laturam auxilio. 536

Heu, quantæ miseris cædes Laurentibus instant ! Quas pœnas mihi, Turne, dabis ! quam multa sub undas

Scuta virum, galeasque, et fortia corpora volves Tybri pater ! poscant acies, et scœdera rumpant. 540

Hæc ubi dicta dedit, folio se tollit ab alto : Et primum Herculeis sopitas ignibus aras Excitat ; hesternumque Larem, parvosque Penates Lætus adit : mactat lectas de more bidentes, Evandrus pariter, pariter Trojana juvenus. 545

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Præstantes virtute legit : pars cætera pronâ Fertur aquâ, segnisque secundo defluit amni,

Nuncia ventura Ascanio rerumque patrisque. 550 Dantur equi Teucris Tyrrhena petentibus arva :

Ducunt exsortem Æneæ ; quem fulva leonis Pellis obit totum, præfulgens unguibus aureis.

Fama volat parvam subitò vulgata per urbem, Ocius ire equites Tyrrheni ad litora regis. 555

Vcta metu duplicant matres, propiusque periculo

cred Rites had been performed the Day before to *Hercules* : So that the Altar here mentioned seems to have been *Evander's* domestic Altar, to which the Remains of the hallowed Fire from that of *Hercules* had been conveyed.

543. *Hesternumque Larem.* By this some understand merely the hallowed Hearth-where-on the Sacrifice had been offered the former Day. But I take it rather to mean *Evander's* Lar or Guardian-god, to whom *Æneas* had sacrificed,

Amazement: But the Trojan Heroe knew the heavenly Sound, and promised Signs of his Goddeſs-mother. Then to *Evander* he addreſſes his Speech: By no Means, my hospitable Friend, by no Means be anxious to explore what Emergency theſe Prodigies portend: I am called by Heaven to take up Arms. My divine Parent foretold ſhe was to ſend this Signal if War ſhould aſſail me, and that ſhe would bring Vulcanian Arms through the aerial Regions to my Aid. Ah, what Havock awaits the unhappy Laurentines! what ample Satisfaction ſhall you, Turnus, give me! what numerous Shields, and Helms, and Bodies of gallant Heroes ſhalt thou, Father Tyber, roll down thy Streams! let them challenge our Armies, and violate their Leagues.

Having ſaid theſe Words, he raiſes himſelf from his lofty Throne: And firſt of all he awakes the dormant Fires from Hercules's Altars; and viſits with Joy the Lar whom Yeſterday he firſt had worſhipped, and the little Houſhold-gods: With accuſtomed Rites he offers Sacrifice of choſen Ews; and in like Manner Evander, in like Manner the Trojan Youth. After this he repairs to the Ships, and reſiſits his Friends; from-whom he chooſes out ſuch as excelled in Valour to accompany him to the War: The reſt by the deſcending Stream are born along, and with no Effort glide down with the Current of the River, to bring Aſcanius Tidings of his Father, and of the Affairs in hand. The Trojans, repairing to the Tuſcan Territories, are ſupplied with Steeds: For Æneas they lead forth one diſtinguiſhed from the reſt, which a Lion's tawny Hide ſhining before with gilded Claws, covers all over.

On a ſudden through the narrow City blazed the Rumour flies, that a Band of Horſe were ſwiftly marching to the Court of the Tuſcan King. Through Fear the Matrons Vows on Vows redoubtable, and, the nearer they are the Danger, the more the Terror grows,

N O T E S.

ſacrificed, or with whom he had become acquainted only Yeſterday. To which Explication the two following Paſſages give Light, Æn. V. 743.

Hæc memorans, cinerem et ſopitos ſuſcitât ignes;

Pergameumque Larem, et cænæ penetralia Veſtæ,

generatur.

Æn. IX. 258.

*per magnos, Niſe, Penates,
Aſſaracique Larem, et cænæ penetralia Veſtæ,
Obteſtor.*

543. *Parvoſque Penates.* The *Penates* were tutelary Deities, either for Families, or for Cities and Provinces. The former were the *parvi Penates*, who were alſo named *Lares*; the latter were the *magni Penates*, mentioned in the Paſſage juſt cited, Æn. IX. 258.

553. *Unguibus aureis.* The Claws were gilt for Ornament.

556. *Propiusque periclo it timor.* The Commentators are puzzled about the Meaning of theſe Words; the Senſe we have given appears pretty obvious, only ſupplying major,

et major imago Martis
apparet. Tum pater E-
vandrus, complexus dex-
tram filii euntis, hæ-
ret illi, lacrymans inex-
pletum, ac fatur talia :
ô si Jupiter referat præ-
teritos annos mihi ! et fa-
ciat me talem, qualis e-
ram, cum stravi primam a-
ciem sub urbe ipsâ Præne-
stæ, vi Torque incendi acer-
vor scutorum, et hæc dextrâ
misi regem Herilum sub
Tartara ; cui nascenti
mater Feronia dederat tres
animas, horrendum dictu,
cui terna arma erant mo-
venda ; qui erat ter ster-
nendus lucto : cui tamen
tum hæc dextra abstulit
omnes animas, et exiit li-
brum totidem armis. Nunc
ego non divellerer usquam
tuo dulci amplexu, nate ;
neque urquam finitimus
Mezentius, insultans bu-
ic meo capiti, dedisset
tot sæva funera ferro,
et viduasset urbem tam
multis civibus. At vos,
ô Superi, et tu, maxime
rektor Divûm, Jupiter,
quæso, miserecrite Arca-
dii regis, et audite pa-
trias preces : si vestra nu-
mina, si fata reservant
Pallanta incolumem mihi,
si vivo visurus eum, et
venturus in unum locum
cum illo ; oro vitam :
patiar durare quemvis la-
borem. Sin tu, Fortu-
na, minaris aliquem in-
fandum casum illi ; ô
nunc, nunc liceat abrum-
pere crudelem vitam, dum
curæ sunt ambiguae, dum
spes futuri est incerta ;
dum teneo te complexu,
care puer, mea sera et sola voluptas ; ne gravior nuncius vulneret meas aures. Genitor Evander
fundeat hæc dicta supremo digressu : famuli ferebant eum collapsum in tecta. Adæque jam equi-
tatus exierat portis apertis ; Æneas et fidus Achates inter primos ;

It timor, et major Martis apparet imago.
Tum pater Evandrus dextram complexus euntis
Hæret, inexpletum lacrymans, ac talia fatur :
O mihi præteritos referat si Jupiter annos ! 560
Qualis eram, cum primam aciem Præneſte sub ipſâ
Stravi, scutorumque incendi victor acervos,
Et regem hâc Herilum dextrâ sub Tartara miſi ;
Nascenti cui tres animas Feronia mater, 564
Horrendum dictu, dederat, terna arma movenda ;
Ter letho sternendus erat, cui tum tamen omnes
Abstulit hæc animas dextra, et totidem exiit armis.
Non ego nunc dulci amplexu divellerer usquam,
Nate, tuo ; neque finitimus Mezentius unquam,
Huic capiti insultans, tot ferro sæva dedisset 570
Funera, tam multis viduasset civibus urbem.
At vos, O Superi, et Divûm tu maxime rektor
Jupiter, Arcadii quæſo miſereſcite regis,
Et patrias audite preces : ſi numina veſtra
Incolumem Pallanta mihi, ſi fata reſervant, 575
Si viſurus eum vivo, et venturus in unum ;
Vitam oro : patiar quemvis durare laborem.
Sin aliquem infandum caſum, Fortuna, minaris ;
Nunc, ô, nunc liceat crudelem abrumper e vitam,
Dum curæ ambiguae, dum ſpes incerta futuri ; 580
Dum te, care puer, mea ſera, et ſola voluptas,
Complexu teneo ; gravior ne nuncius aures
Vulneret. Hæc genitor digreſſu dicta ſupremo
Fundeat : famuli collapſum in tecta ferebant.
Jamque aded exierat portis equitatus apertis ; 585
Æneas inter primos, et fidus Achates ;

Inde

NOTES.

απο τῆς κοινῆς, i. e. from the latter Part of the Sentence.

557. Major Martis apparet imago. Most Copies read major Martis jam apparet imago ; but Pierius assures us it is omitted in the an-

cient Manuscripts, and it seems better left out both for the Harmony and the Sense.

558. Euntis. Ruæus and Dr. Trapp underſtand this of Æneas ; but it is more natu-
ral to underſtand it of Pallas, and preſents us
with

grows, and the Image of Mars appears more *formidable and enlarged*. Then *the venerable* Father Evander grasping the Hand of his Son as he was going away clings to him, weeping beyond Measure, and thus addresses *him*: O that Jupiter would recal my by-past Years! *Or that I were now* what I was, when under *the very Walls of Prænestè* I mowed down the foremost Ranks, and victorious set Heaps of Shields on Fire, and with this Right-hand sent King Herilus down to Tartarus; to whom at his Birth, dreadful to relate, his Mother Feronia had given three Lives, and triple Arms to wield; thrice by Death was he to be overthrown: Whom this Right-hand however did then of all these Lives bereave, and stripped him of as many Suits of Armour. Nothing now, my Son, would part me from your loved Embrace; nor had ever our Neighbour Mezentius insulting over this Person of mine, by the Sword effected so many cruel Deaths, drained the City of so many Inhabitants. But oh ye Powers, and thou Jupiter, great Ruler of the Gods, compassionate, I pray, a *distressed* Arcadian King, and hear a Father's Prayers. If your Providence divine, if the Fates reserve Pallas for me in Safety, if I live destined to see him *again*, and to have a *happy* meeting with him; I pray for Life: I will submit to endure any Hardship whatever. But if, O Fortune, thou threatenest him with some Disaster not to be named; oh let me now, *even now* break off *the Thread of my cruel wretched Life*, while my Cares are *still* hovering in Suspense *between Fear and Hope*, while I have *some Hope of the future however uncertain*; while thee, loved Boy, my late, my only Joy, I hold in my Embrace; lest more mournful Tidings wound my Ears. In these Accents the Father poured forth *his Grief* at final parting *with his Son*: His Attendants bear him to the Palace fainting away.

And now the Horse had rushed forth by the expanded Gates; among the foremost Æneas and his true *Friend* Achates; then other Peers

N O T E S.

with a much more moving Image, to see an aged Father delivering his farewell Address to his only Son, the Hope and Solace of his Old-age, while he holds him close by his Hand, and is full of anxious Apprehensions of never seeing him more. And indeed we see him still clinging fast to his Son in the closest Embrace throughout this Speech:

Non ego nunc dulci amplexu divellerer unquam
Nate, tuo, Verse 568,

And in the Close of it, Verse 581.

Dum te, care puer, mea sera et sola voluptas,
Complexu teneo!

562. *Scutorumque incendi victor acervos.* It was a Custom among the ancient Romans to gather up the Armour that lay scattered on the Field of Battle, and burn it as an Offering to one of their Deities.

578. *Infandum casum.* Which I dare not

Inde alii procures Trojæ. Pallas ipse in medio agmine, conspectus chlamyde et in pictis armis: qualis ubi Lucifer perfusus undâ Oceani, quem Venus diligit ante alios ignes astrorum, extulit sacrum os cælo, resoluîtque tenebras. Matres stant pavidæ in muris, sequunturque pulveream nubem oculis, et catervas fulgentis ære. Olli armati tendunt per dumos, quâ meta viarum est proxima. Clamor it, et, agmine facto, ungula equorum quatit putrem campum quadrupedante sonitu. Est ingens lucus, prope gelidum annem Cæritis, facer latè religionem patrum; cavi colles includere undique, et cingunt nemus nigrâ abiete. Est fama veteres Pelasgos, qui primi aliquando habuere Latinos fines, sacrauisse lucumque diemque Silvano, Deo arvorum pecorisque. Haud procul hinc Tarcho et Tyrrheni tenebant castra tuta locis; jamque omnis legio poterat videri de colle, et tendebat in latis arvis. Pater Æneas et juvenus lecta bello succedunt hic, fessique curant et equos et corpora. At Venus, candida Dea, aderat, ferens dona inter ætherios nimbos: itque vidit natum secretum procul e gelido flumine in reductâ valle est affata eum talibus dictis, obtulitque se ultro: en munera perfecta promissâ arte mihi conjugis Vulcani; nate, ne mox dubites poscere aut superbos Laurentes, aut acrem Turnum in prælia. Cytherea dixit, et petivit amplexus nati: et posuit radiantia arma sub adversâ quercu. Ille, lætus donis Deæ, et tanto honore, nequit expleri, atque voluit oculos per singula,

Inde alii Trojæ procures. Ipse agmine Pallas In medio, chlamyde et pictis conspectus in armis: Qualis, ubi Oceani perfusus Lucifer undâ, Quem Venus ante alios astrorum diligit ignes, 590 Extulit os sacrum cælo, tenebrasque resolvit. Stant pavidæ in muris matres, oculisque sequuntur Pulveream nubem, et fulgentes ære catervas. Olli per dumos, quâ proxima meta viarum, Armati tendunt. It clamor, et, agmine facto, 595 Quadrupedante putrem sonitu quatit ungula campum.

Est ingens gelidum lucus prope Cæritis amnem, Religionem patrum latè facer; undique colles Includere cavi, et nigrâ nemus abiete cingunt. Silvano fama est veteres sacrasse Pelasgos, 600 Arvorum pecorisque Deo, lucumque diemque, Qui primi fines aliquando habuere Latinos. Haud procul hinc Tarcho et Tyrrheni tuta tenebant

Castra locis; celsoque omnis de colle videri Jam poterat legio, et latis tendebat in arvis. 605 Huc pater Æneas, et bello lecta juvenus Succedunt, fessique et equos et corpora curant.

At Venus ætherios inter Dea candida nimbos, Dona ferens aderat: natumque in valle reductâ Ut procul e gelido secretum flumine vidit; 610 Talibus affata est dictis, seque obtulit ultro: En perfecta mei promissâ conjugis arte Munera; ne mox aut Laurentes, nate, superbos, Aut acrem dubites in prælia poscere Turnum. Dixit, et amplexus nati Cytherea petivit: 615 Arma sub adversâ posuit radiantia quercu. Ille Deæ donis, et tanto lætus honore, Expleri nequit, atque oculos per singula volvit,

Mira-

et petivit amplexus nati: et posuit radiantia arma sub adversâ quercu. Ille, lætus donis Deæ, et tanto honore, nequit expleri, atque voluit oculos per singula,

N O T E S.

not name, which shocks me to think of. 596. *Quadrupedante, &c.* Every Ear immediately perceives that the Numbers of this Verse
595. *Agmine facto.* Agmen is properly a moving Body or Multitude.

Peers of Troy. Pallas himself in the Center of his Troop, appears conspicuous in his mantling Robe and painted Arms: *In such Brightness* as when, bathed in the Ocean's Waves, *fair* Lucifer, whom Venus loves beyond the other starry Orbs, hath displayed his venerable Aspect in the Heavens, and dispersed the Darkness. On the Walls the timorous Matrons stand, and follow with their Eyes the dusty Cloud, and Troops gleaming with *Arms of Brass*. Through the Thickets, where nearest *lies* the Boundary of their Way, they march in Armour sheathed. Their Acclamations rise, and, having formed themselves into Squadrons, the *horny Hoof of the Horse* beats with prancing Din the mouldering Plain.

Near the cold River of Ceritis is a spacious Grove, sacred all around by the Religion of the *ancient* Fathers; hollow Hills on every Side have inclosed, and encompass the Grove with gloomy Fir. There is a Tradition, that to Sylvanus, God of the Fields and Flocks, the ancient Pelasgi, who were once the first Possessors of the Latin Coasts, consecrated this Grove and a *Festival-day*. Not far from this Tarcho and the Tuscans kept their Camp, defended by the *Situation of the Ground*; and now from the Hill the whole Legion could be surveyed, and had pitched *their Tents* upon the spacious Plains. Hither Æneas, the Father of *his Country*, and his youthful Band, selected for the War, come up, and fatigued indulge their Horses and themselves in Ease.

Meanwhile the Goddess Venus in bright Beauty *shining* among the ethereal Clouds drew near, bearing *the Armour*, her *divine* Present: And soon as at Distance she spied her Son in a recluse Valley, retired by the chill River; she voluntarily presented herself, and addressed him in these Words: Behold, my Son, the Presents finished by my Consort's promised Aid; that so this Instant you need not demur to challenge or the insolent Laurentines or fierce Turnus to the Combat. *Fair* Cytherea said, and rushed into the Embraces of her Son: Under an Oak, full in his View, she placed the radiant Arms. He, overjoyed with the Presents of the Goddess, and such signal Honour, gazes on them with insatiable Fondness, and rolls his Eyes over them one by one: He admires, and in his Hands

or

N O T E S.

Verse imitate the prancing of the Steeds.

610. *Flumine*. Here put for the Banks of the River, as above, Verse 204. speak-

ing of *Hercules's Steers*, he says,

—vallemque boves amnemque tenebant.

613. *Laurentes superbas*. Refers to the Outrage

miraturque, interque manus et brachia versat
 galeam terribilem cristis womentemque flammam, fastiferumque enseni, et loriceam ex ære rigentem, sanguineam, ingentem: qualis cum cærule nubes inardescit radiis solis, refulgetque longè. Tum leues ocreas electro auroque recocto, hastamque, et non enarrabile textum clypei. Vulcanusignipotens, haud ignarus vatium, insciusque sati venturi, fecerat illic Italas res, triumphosque Romanorum; expresserat illic omne genus stirpis futuræ ab Ascanio, bellaque pugnata in ordine. Et fecerat illic fetam lupam procubuisse in viridi antro Mavortis: geminos pueros ludere huic pendentes circum ubera, et imparvidos lambere matrem: illam reflexam tereti cervice mulcere eos alternos, et fingere eorum corpora linguâ. Nec procul hinc addiderat Romanam et Sabinas virgines raptas sine more in confessu caveæ, magnis Circensibus ludis actis, subitòque novum bellum consurgere Romulidis, senique Tatius, severisque Curibus. Post iidem reges, certamine inter se posito, armati stabant ante aras Jovis, tenentesque pateras, et, porcâ cæsâ, jungebant fœdera. Haud procul inde citæ quadrigæ distulerant Matium in diversa, (at, Albane, tu maneres dictis): Tullusque raptabat viscera mendacis viri per siliam;

Miraturque, interque manus et brachia versat
 Terribilem cristis galeam, flammamque vomentem,
 Fastiferumque enseni, loriceam ex ære rigentem, 621
 Sanguineam, ingentem: qualis, cum cærule nubes
 Solis inardescit radiis, longèque refulget.
 Tum lèves ocreas electro auroque recocto,
 Hastamque, et clypei non enarrabile textum. 625
 Illic res Italas, Romanorumque triumphos,
 Haud vatium ignarus, venturique inscius ævi,
 Fecerat Ignipotens; illic genus omne futuræ
 Stirpis ab Ascanio, pugnataque in ordine bella.
 Fecerat et viridi fetam Mavortis in antro 630
 Procubuisse lupam: geminos huic ubera circum
 Ludere pendentes pueros, et lambere matrem
 Impavidos: illam tereti cervice reflexam
 Mulcere alternos, et corpora fingere linguâ.
 Nec procul hinc Romam, et raptas sine more Sabinas
 Confessu caveæ, magnis Circensibus actis, 636
 Addiderat, subitòque novum consurgere bellum
 Romulidis, Tatiusque seni, Curibusque severis.
 Post iidem inter se posito certamine Reges
 Armati, Jovis ante aras, paterasque tenentes 640
 Stabant, et cæsâ jungebant fœdera porcâ.
 Haud procul inde, citæ Metium in diversa quadrigæ
 Distulerant, (at tu dictis, Albane, maneres)
 Raptabatque viri mendacis viscera Tullus

Per

NOTES.

Outrage they had offered to Æneas and his Followers, as above,

Quos illi bello profugos egere superbo.

619. *Interque manus et brachia versat.* Turns and shifts them every Way, the lesser Arms in his Hands, and the larger in his Arms.

620. *Flammam vomentem.* Only a poetical Description of his Crest or Plumes, which were tintured with a fiery Colour, and seemed to rise out of the Top of his Helmet like Flames.

622. *Cærule nubes.* A watery Cloud, such as that which receives the Tincture and various Colours of the Rainbow.

624. *Recocto.* Purified again and again. For *electrum* see the Note on Verse 402.

627. *Haud ignarus vatium.* i. e. *Haud ignarus vates è numero vatium*; as above, *sanctus Deus è numero Deorum*, which is equivalent to *sanctus Deus è numero Deorum*.

630. *Fetam.* Here signifies not *pregnant*, but *new delivered of her Young*; as in *Pliny*, Lib.

or Arms shifts to every Point of View the Helmet waving its dreadful Crest and shooting Flames, and the Sword pointed with Death, the Corset stiff with Brass, immense, of sanguine Hue: As when the azure Cloud by the Sun-beams grows more and more enflamed, and darts afar its refulgent Brightness. Then the polished Greaves of Electrum and Gold refined, the Spear, and the Texture of the Shield *curious* beyond Expression. There the fiery Power, a Prophet not unskilful, not ignorant of Futurity, had represented the Italian History and Triumphs of the Romans; there the whole Descendants of the future Race from Ascanius, and *their* Battles fought in Order. *There too* he had figured the fostering Wolf lying in the verdant Cave of Mars: The Twin-boys hanging played about her Dugs, and fearless sucked their *savage* Dam: She with tapering neck reclined, fondly licked them by turns, and formed their Bodies with her Tongue: Not far from this he had added Rome, and the Sabine Virgins licentiously ravished in the crouded Cirque at the great Circensian Games, and suddenly *an* unusual Storm of War bursting upon the Sons of Rome, and old Tatiush, and the Cures rigid in *Virtue*. Next the same Princes, now that mutual Hostilities are laid aside, sheathed in Armour, and with the *sacred* Goblets in their Hands, before Jove's Altars stood, and having sacrificed a Sow, struck up a League of Peace. Not far from thence rapid Chariots had torn Metius Limb from Limb asunder (but thou Alban should have adhered to thy Stipulations) and Tullus was dragging the Traitor's Entrails through the Wood, and the Bushes sprinkled

N O T E S.

Lib. VIII. Cap. 16. speaking of a Lioness, *Cum pro catulis feta dimicat*. This Description is thought to be taken from a Statue of Romulus and Remus sucking the Wolf that was in the Capitol in Virgil's Time.

635. *Sine more*. Not *sine exemplo*, as Ruæus explains it from Servius; for Romulus himself consoled the Sabine Virgins after the Rape, by telling them, that the Practice was not unprecedented. *Romulus solatus earum mœstitiam*, says Dionysius, *docuit, non injuriæ, sed connubii causa ipsas raptas fuisse: et demonstravit morem istum et Græcum et antiquum esse, &c.* *Sine more* therefore is the same as *malo more*, and stands opposed to *more majorum*.

638. *Cutibusque severis*, Cures, a City of

the Sabines, who were remarkable for their rigid Virtue. Hence, says Juvenal,

sanctus licet borrida mores

Tradiderit domus, ac veteres imitata Sabinas. And Cicero, in one of his Epistles: *Modestus ejus vulnus, sermoque constans habere quiddam à Curibus videbatur*.

640. *Paterasque tenentes*. Ready to offer Libations.

643. *At tu dictis, Albane, maneres*. The Poet seems sensible that this Story might shock the Humanity of his Reader, and therefore he is careful to remind him of the Crime for which the Roman King had been so terribly severe, both in this Apostrophe to the Traitor, and in the next Line giving him the Epithet of *mendacis*.

et vepres sparsi sanguine
rorabant. Nec non Por-
senna jubebat Romanos
accipere Tarquinium eje-
ctum, premebatque urbem
ingenti obsidione. Æne-
adæ ruebant in ferrum
pro libertate. Aspiceres
illum similem indignanti,
similemque minanti; quod
Cocles auderet vellere pon-
tem, et quid Clælia in-
naret fluvium vinculis rup-
tis. In summo clypeo
Manlius, custos Tarpeie
arcis, stabat pro tem-
plo, et tenebat celsa Ca-
pitolia; regiaeque horre-
bat recens Romuleo culmo.
Atque hic argenteus anser
volitans auratis portici-
bus, caneat Gallos adesse
in limine: Galli aderant
per dumos, tenebantque
arcem, defensi tenebris et
dono opacæ noctis. Erat
ollis aurea cæsaries, at-
que aurea vestis; lucent
virgatis sagulis; tum lac-
tea colla innectuntur au-
ro: illi cornescant, quis-
que duo Alpina Gæsa ma-
nu, protecti per corpora
longis sentis. Hic exten-
derat exsultantes Salios,
nudosque Lupercos, Lan-
igerosque apices, et an-
cilia lapsa cælo: castæ
matres vectæ in molibus
pilentis ducebant sacra per
urbem. Procul hinc ad-
dit etiam Tartareas sedes,
alta ostia Ditis, et pœnas
scelerum; et te, Catilina,
pendentem minaci scopulo,
tremementem ora Furia-
rum: proisque secretos ab
impiis, et Catonem dantem jura his.

per silvam; et sparsi rorabant sanguine vepres. 645
Nec non Tarquinium ejectum Por-senna jubebat
Accipere, ingentique urbem obsidione premebat.
Æneadæ in ferrum pro libertate ruebant
Illum indignanti similem, similemque minanti
Aspiceres; pontem auderet quod vellere Cocles, 650
Et fluvium vinculis innaret Clælia ruptis.
In summo custos Tarpeie Manlius arcis
stabat pro templo, et Capitolia celsa tenebat;
Romuleoque recens horrebat regia culmo.
Atque hic auratis volitans argenteus anser 655
Porticibus, Gallos in limine adesse canebat:
Galli per dumos, aderant, arcemque tenebant,
Defensi tenebris, et dono noctis opacæ.
Aurea cæsaries ollis, atque aurea vestis;
Virgatis lucent sagulis; tum lactea colla 660
Auro innectuntur: duo quisque Alpina coruscant
Gæsa manu, scutis protecti corpora longis.
Hic exsultantes Salios, nudosque Lupercos,
Lanigerosque apices, et lapsa ancilia cælo
Extuderat: castæ ducebant sacra per urbem 665
Pilentis matres in molibus. Hinc procul addit
Tartareas etiam sedes, alta ostia Ditis,
Et scelerum pœnas; et te, Catilina, minaci
Pendentem scopulo, Furiarumque ora tremementem:
Secretosque pios; his dantem jura Catonem. 670
Hæc inter tumidi latè maris ibat imago
Aurea; sed fluctu spumabant cærula cano:

Et

æquora spumabant cano fluctu:

N O T E S.

654. *Romuleoque culmo.* This thatched Pa-
lace of *Romulus*, which stood on Mount Ca-
pitol, was repaired from time to time as it fell
to Decay. *Virgil* here represents it standing
in *Manlius's* Time, 327 Years after the
Death of *Romulus*.

659. *Aurea cæsaries.* The *Gauls* are de-
scribed by *Livy* and others to have had long
yellow Hair.

660. *Virgatis lucent sagulis.* The *Sagulum*

was a Cloak or upper Garment wore by the
ancient *Gauls*, it was streaked with Stripes of
different Colours, which is the Meaning of
virgatis.

662. *Gæsa.* Were a sort of Spears pretty
long, but light and slender, so that two of
them could easily be carried in one's Hand.
They are called *Alpina*, because peculiar to
the *Gauls*, who inhabited about the *Alps*.

670. *Hic dantem jura Catonem.* Some un-
derstand

sprinkled with his Blood distilled. *Here* too Porfenna was commanding the Romans to receive Tarquinius expelled, and invested the City with close Siege. The Romans in Defence of Liberty were rushing on the Sword. Him (Porfenna) you might have seen like one storming with Rage, and like one breathing Threats, because Cocles had boldly dared to beat down the Bridge, and Clœlia; having burst her Chains, swam the River. On the Summit of the Shield Manlius, Guardian of the Tarpeian Tower, before the Temple stood, and defended the lofty Capitol; and the Palace, as new thatched with Romulean Straw appeared rough. And here a Goose in Silver fluttering athwart the gilded Galleries, gave Warning that the Gauls were just at hand: The Gauls were seen advancing along the Thickets, and were now seizing the Fort, protected by the Darkness and Benefit of dusky Night. Of Gold their Tresses were, and of Gold their Vestments, in streaked Mantlets they shine; then their Milk-white Necks are bound in Chains of Gold: Each in his Hand brandishes two Alpine Javelins, having their Bodies protected with long Bucklers. Here he had embossed the dancing Salii, and the naked Priests of Pan, the sacred Caps tufted with Wool, and the Shields that fell from Heaven: Chaste Matrons in soft Sedans were conducting the sacred Pageants through the City. To these in remoter Prospect he likewise adds the Tartarean Mansions, Pluto's profound Realms, the Sufferings of the Damned; and thee, Catiline, suspended from a Rock that still threatens to fall, and trembling at the grim Aspect of the Furies: And the Good apart from the Wicked, with Cato dispensing to them Laws. Amidst these Scenes the Image of the swelling Ocean was wide diffused in Gold; but the Seas foamed with

hoary

N O T E S.

derstand this of Cato the Censor, tho', as others have justly observed, *Cato Uticensis* is more likely to be meant, since he agrees to the Time of Catiline here referred to. *De la Corda* is here very injurious to Virgil, in alleging that he represents Cato giving Laws in Hell, in order to gratify Augustus, who would be pleased to see a Man so odious to him consigned to a Place proper for the Exercise of his rigid unforgiving Spirit; not considering that 'tis not in the Regions of the Damned, but in *Elysium*, that Cato bears this Character; besides, even on his Supposition, it could ne-

ver be Dishonour to Cato to be ranked with the great Lawgiver's Minos and Rhadamanthus.

Here it may be asked, what is the Use of giving Laws to the *se* in *Elysium*, who are established in the Perfection of Virtue? Perhaps by *jura* is to be understood their Rights or just Rewards.

672. *Auræ—cærulea cano*. The Ground or Surface of the Ocean was in Gold, and the first whitening Waves in Silver: *Cærulea* here signifies the Waters in general without any Reference to the Colour.

et delphines, clari argento, verrebant æquora circum in orbem caudis, secabantque æstum. In medio mari erat cernere æratas classes, Ætia bella, videresque totum Leucaten fervere instructo Marte, fluctusque effulgere auro. Hinc Cæsar Augustus agens Italos in prælia, cum patribus populoque, Penatibus et magnis Dis, stans in celsa puppi; cui læta tempora vomunt flammæ, patriumque fidus aperitur vertice. Aliâ parte erat Agrippa, ventis et Dis secundis, arduus, agens agmen; cui tempora fulgent rostrata navali coronâ, superbum insigne belli. Hinc victor Antonius, barbaricâ ope, variisque armis, venit Ægyptum, viresque Orientis, et ultima Bactra secum, ab populis Auroræ, et rubro litore; nefasque! Ægyptia conjux sequitur eum. Omnes videtur ruere unâ, ac totum æquor spumare convulsam reductis remis tridentibusque rostris. Petunt alta: credas Cycladas revulsas innare pelago, aut altos montes concurrere montibus; viri instant turritis puppibus tantâ mole. Stupæa flamma spargitur manu, ferrumque volatile telis: Neptunia arva rubescunt novâ cæde. In mediis partibus clypei regina Cleopatra vocat agmina patrio fistro: nec dum etiam respicit geminos angues à tergo. Monstraque omnigenum Deum, et Anubis latrator tenent tela contra Neptunum, et Venerem, contraque Minervam. Mavors, cælatus ferro, sævit in mediâ certamine, tristisque Diræ ex æthere:

Et circum argento clari delphines in orbem
Æquora verrebant caudis, æstumque secabant.
In medio classes æratas, Ætia bella, 675
Cernere erat; totumque instructo Marte videres
Fervere Leucaten, auroque effulgere fluctus.
Hinc Augustus agens Italos in prælia Cæsar,
Cum Patribus, Populoque, Penatibus, et magnis Dis,
Stans celsâ in puppi; geminas cui tempora flammæ
Læta vomunt, patriumque aperitur vertice fidus.
Parte aliâ ventis, et Dis Agrippa secundis,
Arduus, agmen agens; cui, belli insigne superbum,
Tempora navali fulgent rostrata coronâ.
Hinc ope barbaricâ, variisque Antonius armis 685
Victor, ab Auroræ populis, et litore rubro
Ægyptum, viresque Orientis, et ultima secum
Bactra vehit: sequiturque, nefas! Ægyptia conjux.
Unâ omnes ruere, ac totum spumare reductis
Convulsam remis rostrisque tridentibus æquor. 690
Alta petunt: pelago credas innare revulsas
Cycladas, aut montes concurrere montibus altos;
Tantâ mole viri turritis puppibus instant.
Stupæa flamma manu, telisque volatile ferrum
Spargitur: arva novâ Neptunia cæde rubescunt.
Regina in mediis patrio vocat agmina fistro: 696
Nec dum etiam geminos à tergo respicit angues.
Omnigenumque Deum monstra, et latrator Anubis,
Contra Neptunum, et Venerem, contraque Minervam
Tela tenent. Sævit medio in certamine Mavors,
Cælatus ferro, tristisque ex æthere Diræ: 701
Et

et Anubis latrator tenent tela contra Neptunum, et Venerem, contraque Minervam. Mavors, cælatus ferro, sævit in mediâ certamine, tristisque Diræ ex æthere:

N O T E S.

679. Penatibus, et magnis Dis. Macrobius takes the Penates and magni Dii to be the same; but one would think this Passage implied quite the Reverse, namely, that the Penates were the lesser Gods, and for that Reason the other in Contradistinction to them were called the great Gods. See the Note on Verse 543.

681. Aperitur vertice fidus. This alludes to the Manner in which Augustus used to be represented in the Roman Sculpture, having over his Head the Star that his adoptive Father Julius Cæsar was supposed to have been changed into.

684. Navali rostrata coronâ. This Crown, bestowed

hoary *Silver* Waves: And all around conspicuous in Silver the wheeling Dolphins swept the Seas with their Tails, and cut the Tide. In the Midst were to be seen Fleets *with* brazen *Prows*, the Fight of *Actum*; and you could discern Leucate all in a Ferment with the marshalled War, and the Billows brightly displayed in Gold. On the one Side Augustus Cæsar conducting the Italians to the Engagement, with the Senators and People, the domestic Gods, and the great Guardian Deities of the Empire, standing on the lofty Stern; whose *graceful* auspicious Temples dart forth two Flames, and on whose Crest his Father's Star is displayed. In another Part Agrippa with Winds and Gods propitious, sublime *appears* leading his Squadron; whose Brows are adorned with a naval Crown's refulgent Beak. On the other Side victorious Antony with *his* Barbarian Supplies and various Troops, brings up with him, from the Nations of the Morning, and the Coasts of the Red-sea, Ægypt, the Strength of the East, and Bactra, the Boundary of his Empire: And him follows, oh foul Disgrace! his Ægyptian Spouse. All are rushing on together, and the whole watery Plain foams convulsed with the labouring Oars, and Trident-beaks. They make for the Deep: You would have imagined the Cyclades upturn were floating on the Main, or lofty Mountains encountering Mountains; with such stupendous Force the Warriors in their Turret-bearing Ships urge on the Attack. From their Hands flaming Balls of Tow, and from missive Engines the winged Steel is slung: Neptune's *watery* Fields redden with uncommon Slaughter. In the Midst the Queen (Cleopatra) rouses her Squadrons with her Country's Timbrel: Nor as yet regards the two Snakes behind her. Her monstrous Gods of every Form, and barking Anubis, opposed to Neptune, Venus, and Minerva, are wielding their Weapons. In Midst of the Combat Mars sculptured in Iron storms, and the grim Furies *shooting* from the Sky, and Discord

N O T E S.

bestowed on such as had signalized their Valour in an Engagement at Sea, was set round with Figures like the Beaks of Ships.

685. *Variis armis.* i. e. With Arms and Troops of various Kingdoms and Nations.

686. *Victor.* Because of his Victory over the *Partians*; this is added to do Honour to *Augustus* in conquering so powerful an Enemy.

690. *Rostris tridentibus.* See the Note on Æn. V. 143.

693. *Turris puppibus.* These were Ships that had Turrets erected on their Decks, from whence the Soldiers used all manner of Weapons and Engines as if it had been on dry Land, and so engaged with the greatest Fury imaginable.

696. *Patrio fistro.* To distinguish her for an *Egyptian*, the *Sistrum*, a kind of Timbrel, being the Instrument the *Egyptians* used in the Worship of *Isis*.

et Discordia vadit gaudens scissâ pallâ: quam Bellona sequitur cum sanguineo flagello. Actius Apollo, cernens hæc desuper, intendebat arcum: eo terrore omnis Ægyptus, et Indi, omnis Arabs, omnes Sabæi vertebant terga. Regina ipsa videbatur dare vela, ventis vocatis, et jam jamque immittere laxos funes. Inipotens Vulcanus fecerat illam inter cædes, pallentem morte futurâ, ferri undis et Iapyge. Autem è contrâ cœlaverat Nilum magno corpore, mœrentem, pendentemque suos sinus, et totâ veste expalsâ, vocantem victos in cæruleum gremium, latebrosoque flumina victos. At Cæsar, inuestus Romana maenia triplici triumpho, sacrabat immortale votum Italij Dis, scilicet tercentum delubra per totam urbem. Viæ fremebant lætitiâ, ludisque, plausuque. In omnibus templis erat chorus matrum, in omnibus erant aræ. Ante aras cæsi iuveni stravere terram. Augustus ipse, sedens in niveo limine candentis templi Phœbi, recognoscit dona populorum, aptatque ea superbis postibus: victæ gentes incedunt longo ordine, quàm variæ linguis, tam variæ habitu vestis et armis. Hic Mulciber finxerat genus Nomadum, et discinctos Afros, hic finxerat Lelegas, Carasque, sagittiferosque Gelonos. Euphrates ibat jam mollior undis, Morinique extreni hominum, bicornisque Rhenus, Dabæque antea indomiti, Et Araxes indignatus pontem. Æneas miratur talia dona parentis Veneris per clypeum Vulcani: gaudetque imagine rerum adhuc ignarus earum, attollens humeris famamque et fata nepotum.

Et scissâ gaudens vadit Discordia pallâ:
Quam cum sanguineo sequitur Bellona flagello.
Actius hæc cernens arcum intendebat Apollo
Desuper: omnis eo terrore Ægyptus, et Indi, 705
Omnis Arabs, omnes vertebant terga Sabæi.
Ipsa videbatur ventis Regina vocatis
Vela dare; et laxos jam jamque immittere funes.
Illam inter cædes, pallentem morte futurâ,
Fecerat Ignipotens undis et Iapyge ferri. 710
Contra autem magno mœrentem corpore Nilum,
Pendentemque sinus, et totâ veste vocantem
Cæruleum in gremium, latebrosoque flumina victos.
At Cæsar, triplici inuestus Romana triumpho
Mœnia, Dis Italij votum immortale, sacrabat 715
Maxima tercentum totam delubra per urbem.
Lætitiâ ludisque viæ plausuque fremebant:
Omnibus in templis matrum chorus, omnibus aræ:
Ante aras terram cæsi stravere iuveni.
Ipse, sedens niveo candentis limine Phœbi, 720
Dona recognoscit populorum, aptatque superbis
Postibus: incedunt victæ longo ordine gentes,
Quàm variæ linguis, habitu tam vestis, et armis.
Hic Nomadum genus, et discinctos Mulciber Afros,
Hic Lelegas, Carasque, sagittiferosque Gelonos 725
Finxerat. Euphrates ibat jam mollior undis,
Extremique hominum Morini, Rhenusque bicornis,
Indomitique Dahæ, et pontem indignatus Araxes.
Talia, per clypeum Vulcani; dona Parentis
Miratur; rerumque ignarus imagine gaudet, 730
Attollens humero famamque et fata nepotum.

P. VIR-

NOTES.

708. *Laxos immittere funes.* Sec. i. e. *Let go the Ropes that contract'd her Sails:* A Metaphor from loosening the Reins of a Horse to let him go at full Speed, as *Æn. VI. 1.* *Classicæ immittit habenas.*

710. *Iapyge.* The Wind that blows from

Apulia, the most eastern Quarter of *Italy*, directly eastward, and consequently towards *Egypt*. It is called *Iapyx* from the ancient Name of *Apulia*.

720. *Niveo candentis limine Phœbi.* The Temple.

cord with her Mantle rent stalks *here* well pleased, whom Bellona follows with her bloody Scourge. Apollo of Actium viewing *all* these *Objects* from above was bending his Bow: With the Terror thereof all Ægypt, and the Indians, the Arabs, and Sabæans, all were turning their Backs. The Queen herself invoking the Winds *to aid her Flight* seemed to sail, and with eager Haste to fling away the loosened Cables. Her the God of Fire had represented, amidst the Slaughter, driven along by Waves and Winds, *all* pale with *Terror* of approaching Death. And full opposite in View the Nile with his gigantic Form in deep Distress, and expanding his Skirts, and with all his Robe *displayed* calling *his* vanquished *Sons* into his azure Bosom and harbouring Streams. Cæsar again, having in triple Triumph entered the Gates of Rome, was consecrating through all the City three hundred stately Temples, his immortal Vow to the Italian Gods. The Streets with Joy, and Games, and Acclamations ring. In all the Temples are Quires of Matrons *to pay their grateful Offerings*, and in all the Temples Altars *smoke with Incense*: Before the Altars the sacrificed Bulls covered the Ground. *Augustus* himself, seated in the Snow-white Porch of shining Phœbus, reviews the Offerings of the People, and in due Order hangs them on the stately Pillars. In long orderly Procession the vanquished Nations march, as various in the Fashion of their Garb and Arms, as in their Language. Here the all-subduing God had figured the Numidian Race; and the Africans loose in their Attire, here the Leleges, the Carians, and Geloni armed with Arrows. Euphrates now was *seen* to flow with gentler Streams, the Morini, remotest of the human Race, the two-horned Rhine, the untamed Dahæ, and the Araxes, that once disdained *to admit* a Bridge.

Such *curious* Scenes on Vulcan's Shield, the Present of his Parent-goddes, the Heroe views with Wonder; and *tho'* a Stranger to the Events, yet rejoices in their Figure *and Representation*; and on his Shoulder bears aloft the Fame and Fortune of his Race.

T H E

N O T E S.

Temple of Apollo, which *Augustus* built not the Palatine Mount of bright *Parian* Marble.

724. *Mulciber*. Vulcan's Name, the Sense whereof we have given in the Translation; *quia omnia mulceat ignis*.

727. *Extremique hominum Morini*. Those

People inhabited on the northern Coasts of Gaul next to Britain, which the Romans reckoned another World.

728. *Pontem indignatus Araxes*. A River in Armenia, that proudly bore down the Bridge which Alexander the Great had built over it.

Turnus

P. VIRGILII MARONIS
 ÆNEIDOS
 LIBER NONUS.

ORDO.

*Atque dum ea geruntur
 penitus diversâ parte, Sa-
 turnia Iuno misit Irim de
 cœlo ad audacem Turnum.
 Tum forte Turnus sede-
 bat luco parentis Pylumni
 in sacratâ valle : ad
 quem Iris Thaumantias
 est locuta sic roseo ore :
 Turne, en dies volvenda
 attulit ultro, quod nemo
 Divum auderet promittere
 tibi optanti. Æneas, ur-
 be, et sociis, et classe reli-
 ctâ, petiit sceptrâ se-
 demque Palatini Evan-
 dri. Nec est hoc satis ;
 penetravit ad extremas
 urbes Coriti ; armat ma-
 num Lydorum, agrestes-
 que collectos. Quid dubi-
 tas ? nunc est tempus pos-
 cere equos, nunc poscere
 currus. Rumpe omnes mo-
 ras, et arripe turbata ca-
 stra. Iris dixit, et su-
 stulit se in cœlum paribus
 alis, fugâque secuit in-
 gentem arcum sub nubi-
 bus. Juvenis Turnus ag-
 novit eam, sustulitque du-
 plices palmas ad sidera,
 ac est secutus eam fugi-
 entem tali voce. Iri, de-
 us cœli, quis detulit te actam nubibus mihi in terras ? unde est hæc tempestas tam clara repenti ?*

ATQUE ea diversâ penitus dum parte ge-
 runtur,
 Irim de cœlo misit Saturnia Iuno
 Audacem ad Turnum. Luco tum forte parentis
 Pylumni Turnus sacratâ valle sedebat :
 Ad quem sic roseo Thaumantias ore locuta est : 5
 Turne, quod optanti Divum promittere nemo
 Auderet, volvenda dies en attulit ultro.
 Æneas, urbe et sociis et classe relicta,
 Sceptrâ Palatini sedemque petit Evandri.
 Nec satis, extremas Coriti penetravit ad urbes, 10
 Lydorumque manum, collectos armat agrestes.
 Quid dubitas ? nunc tempus equos, nunc poscere
 currus.

Rumpe moras omnes, et turbata arripe castra.
 Dixit, et in cœlum paribus se sustulit alis,
 Ingentemque fugâ secuit sub nubibus arcum. 15
 Agnovit juvenis, duplicesque ad sidera palmas
 Sustulit, ac tali fugientem est voce secutus :
 Iri, decus cœli, quis te mihi nubibus actam
 Detulit in terras ? unde hæc tam clara repenti
 Tempestas ?

NOTES.

Turnus takes Advantage of Æneas's Absence, attempts to fire his Ships (which are transformed into Sea-nymphs) and assaults his Camp. The Trojans, reduced to the last Extremities, send Nisus and Euryalus to recal Æneas, which furnishes the Poet with that admirable Episode of their Friendship, Gene-

rosity, and the Conclusion of their Adventures. In the Morning Turnus pushes the Siege with Vigour ; and, hearing that the Trojans had opened a Gate, he runs thither, and breaks into the Town with the Enemies he pursues. The Gates are immediately closed upon him, and he fights his Way through the Town

T H E

N I N T H B O O K

O F T H E

Æ N E I D.

AND now while these Transactions are carrying on in a Quarter far distant *from the Camp*, Saturnian Juno sent Iris from Heaven to daring Turnus. Turnus then by Chance was reposing himself in the Grove of his Progenitor Pilemnus, *which lay in a consecrated Vale*: Whom thus the Daughter of Thaumias with rosy Lips bespoke: What none of the Gods, O Turnus, could dare to promise to thy Wishes, lo revolving Time hath of itself brought about. Æneas, having abandoned his City, his Friends and Fleet, hath repaired to the Realms and *royal Seat* of Palatine Evander. Nor content with that; he hath penetrated into the remotest Cities of Coritus, and arms a Band of Lydians, Rustics, whom he has drawn together. Why do you demur? Now is the Time to call for your Steeds, now your Chariots. Break off all Delay, and seize his Camp while in Disorder. She said, and on poised Wings raised herself to Heaven, and in her Flight cut the spacious Bow beneath the Clouds. The Youth knew *the Goddess*, and, stretching forth both Hands to Heaven, with these Accents pursued her flying: Iris, *bright Ornament* of Heaven, who hath sent thee down to me to Earth shot from the Clouds? Whence this
so

N O T E S.

Town to the River *Tyber*. He is forced at last to leap, armed as he is, into the River, and swims to his Camp.

3. *Parentis Pilemni*. Pilemnus is called Turnus's Grandfather, *Æn. X. 76.* and his Grandfather's Grandfather, *ibid. 619.* So that *parens* here must signify in general one of his Ancestors; or, as *Servius* alledges, it was the common Name of the Family.

7. *Volvenda*. Which was to be revolved, *i. e. destined.*

8. *Urbe*. This City of Æneas is sometimes called a Camp, sometimes a City. It was a Camp fortified in form of a City, with Towers, Ramparts and Gates.

9. *Palatini*. *i. e.* Of Evander, who inhabited the *Palatium* or Mount *Palatine*, where *Romulus* afterwards dwelt, and also the *Roman Emperors* down from *Augustus*.

15. *Secuit arcum*. The Rainbow was reckoned the Chariot of *Iris*; so that the Mean-

video medium cœlum discedere, stellasque palantes polo. Sequor tanta omina, quisquis Deorum vocas me in arma. Et effatus sic, processit ad undam, hausitque lymphas de summo gurgite, orans Deos multa; oneravitque æthera votis. Jamque omnis exercitus ibat apertis campis, dives equorum, dives pictai vestis, et auri. Messapus coerces primas acies, et juvenes Tyrrhidæ coercent postrema agmina: dux Turnus vertitur medio agmine, tenens arma, et est supra omnes toto vertice. Ceu altus Ganges surgens per tacitum septem sedatis annibus; aut ceu Nilus pingui flumine, cum refuit campis, et jam se condidit alveo. Hic Teuceri prospiciunt subitam nubem glomerari ex nigro pulvere, ac tenebras insurgere campis. Caicus primus conclamat ab adversa mole: ait, ô cives, quis globus volvitur atrâ caligine? vos citi ferte ferrum, date tela, scandite muros; hostis adest, eia. Omnes Teuceri condunt se ingenti clamore per omnes portas, et complent mœnia. Namque Æneas, optimus armis, discedens præceperat ita: si interea, dum aberat, fuisset qua fortuna, ne auderent struere aciem, neu credere se campo; ut modò servarent castra et nuros tutos aggere. Ergo, etsi pudor iraque monstrat iis conferre manum, tamen objiciunt portas, et faciunt ejus præcepta, armatique expectant hostem in cavis turribus. Turnus, ut antevolans præcesserat tardum agmen, est comitatus viginti lectis equitum, et improvisus adest; quem Thracius albis maculis portat, aureasque galea rubrâ cristâ tegit. O juvenes, et quis vestrum erit, qui primus irruet in hostem mecum?

Tempestas? medium video discedere cœlum, 20
Palantesque polo stellas. Sequor omina tanta,
Quisquis in arma vocas. Et sic effatus, ad undam
Processit, summoque hausit de gurgite lymphas,
Multa Deos orans; oneravitque æthera votis.

Jamque omnis campis exercitus ibat apertis, 25
Dives equum, dives pictai vestis et auri.
Messapus primas acies, postrema coercent
Tyrrhidæ juvenes: medio dux agmine Turnus
Vertitur arma tenens, et toto vertice supra est.
Ceu septem surgens sedatis amnis altus 30
Per tacitum Ganges; aut pingui flumine Nilus
Cum refuit campis, et jam se condidit alveo.
Hic subitam nigro glomerari pulvere nubem
Prospiciunt Teuceri, ac tenebras insurgere campis.
Primus ab adversa conclamat mole Caicus: 35
Quis globus, ô cives, caligine volvitur atrâ?
Ferte citi ferrum, date tela, scandite muros;
Hostis adest, eia. Ingenti clamore per omnes
Condunt se Teuceri portas, et mœnia complent.
Namque ita discedens præceperat optimus armis 40
Æneas: si qua interea fortuna fuisset,
Nec struere auderent aciem, neu credere campo;
Castra modò, et tutos servarent aggere muros.
Ergo, etsi conferre manum pudor iraque monstrat,
Objiciunt portas tamen, et præcepta faciunt, 45
Armatique cavis expectant turribus hostem.

Turnus, ut antevolans præcesserat tardum agmen,
Viginti lectis equitum comitatus, et urbi
Improvisus adest; maculis quem Thracius albis
Portat equus, cristâque tegit galea aurea rubrâ. 50
Ecquis erit mecum, juvenes, qui primus in hostem?
En,

Turnus, ut antevolans præcesserat tardum agmen, est comitatus viginti lectis equitum, et improvisus adest urbi; quem Thracius equus albis maculis portat, aureasque galea rubrâ cristâ tegit. O juvenes, et quis vestrum erit, qui primus irruet in hostem mecum?

NOTES.

ing is, she cut her Way through it to mount up again to Heaven in that Vehicle.

20. *Vides discedere cœlum.* When the Lightning burst through the Clouds, the Skies seem

at times to be rent asunder, as it is in *Laurentius*, Lib. 6.

Ne trepidæ cœli divisis partibus amens.

And

so sudden Flash of Light? I see Heaven in the Midst asunder cleave, and Stars wandering athwart the Firmament. Signs so illustrious will I obey, whoever thou art who summonest me to Arms. And thus having said, he repaired to the River, and from the *pure* Surface of the Stream drew Water, invoking the Gods at large; and loaded Heaven with Vows.

And now on the open Plains his whole Army marched, rich in *proud* Steeds, rich in embroidered Vests and Gold. Messapus commands the Van, the Sons of Tyrrhus the Rear: In the Center King Turnus moves, wielding his Arms, and overtops *the rest* by the whole Head. *Silent and sedate they move*, as the deep Ganges fed with seven peaceful Rivers in Silence *flows*; or as the fattening River Nile, when from the Plains he hath retired, and now lodged himself within his Channel. Here the Trojans descry a sudden Cloud condensed in Wreaths of blackening Dust, and Darkness rising on the Plains. Caius first from the opposite Rampart calls forth: What numerous Bands, O Citizens, are hither rolling in a black Cloud of Dust? Quick bring Arms, give *me* Darts, mount the Walls; haste, the Foe is at hand. With loud Outcry the Trojans block themselves up within all their Gates, and man the Walls. For thus Æneas most accomplished in Arms at departing had ordered: That if any Chance of *War* in the Interim should befall, they would not venture to set their Army in Array, nor trust to the Field; only guard their Camp and Walls secured by a Rampart. Therefore, tho' Shame and Indignation prompt them to engage, yet they barricade their Gates against *the Foe*, execute the Orders of *their Chief*, and in Arms expect the Enemy within their hollow Turrets.

Turnus, flying out before, had got the Start of his tardy Army, accompanied with twenty chosen Horse, and unexpected comes upon the City; whom bears a Thracian Steed *marked* with white Spots, and a golden Helmet with Crimson Crest defends. Which of you, *gallant* Youths, first will join me to attack the Foe? See here,

N O T E S.

And Lib. III. 16.

Diffugiunt animi terrores: mœnia mundi

Discedunt?

21. *Palantesque polo stellæ.* *Stellæ* here seems to mean the Meteors and Sparkles of

Fire that were seen to shoot across the Sky like Stars. *Servius* understands it of the Stars themselves, *palantes*, i. e. appearing out of Time.

36. *Globus.* A Troop or Multitude, as
3 U 2 Verq

En, ait, et intorquens jaculum, emittit illud in auras, quasi principium pugnae; et arduus infert sese campo. Socii excipiunt eum clamore, sequunturque horrissono fremitu: mirantur inertia corda Teucrum, viros non dare se æquo campo, non ferre arma obvia; sed fovere castra. Turnus turbidus lustrat muros buc atque buc equo, quæritque aditum per avia loca. Ac veluti lupus insidiatus pleno ovili, cum fremit ad caulas, perpeffus ventos et imbres, super mediâ nocte; agni, tuti sub matribus, exercent balatum: ille lupus asper et improbus irâ sævit in absentes; rabies edendi collecta ex longo tempore fatigat eum, et fauces siccæ sanguine. Haud aliter irâ ignescunt Rutulo tuenti muros et castra; et dolor ardet duris offibus, quâ ratione tentat aditus, et quâ ratione via aliqua excutiat Teucros clausos vallo, atque effundat eos in æquor. Invadit classem, quæ latebat adjuncta lateri castrorum, circumseptam aggeribus et fluvialibus undis; poscitque ovantes socios incendia: atque fervidus implet manum flagranti pinu. Tum verò illi incumbunt: præsentia Turni urget eos, atque omnis pubes accingitur atris facibus. Diripere focos: fumida tæda fert piceum lumen, et Vulcanus fert commixtam favillam ad astra. O Musæ, quis Deus avertit tam sæva incendia Teucris? quis detulit tantos ignes ratibus? Dicite. Est prisca fides factio, sed fama ejus est perennis.

En, ait, et jaculum intorquens emittit in auras,
Principium pugnae; et campo sese arduus infert.
Clamore excipiunt focii, fremituque sequuntur
Horrissono: Teucrum mirantur inertia corda, 55
Non æquo dare se campo, non obvia ferre
Arma viros; sed castra fovere. Huc turbidus
atque huc

Lustrat equo muros, aditumque per avia quærit.
Ac veluti pleno lupus insidiatus ovili,
Cum fremit ad caulas, ventos perpeffus et imbres
Nocte super mediâ; tuti sub matribus agni 61
Balatum exercent: ille asper, et improbus irâ
Sævit in absentes; collecta fatigat edendi
Ex longo rabies, et siccæ sanguine fauces.
Haud aliter Rutulo, muros et castra tuenti, 65
Ignescunt iræ; et duris dolor offibus ardet,
Quâ tentet ratione aditus, et quâ via clausos
Excutiat Teucros vallo, atque effundat in æquor.
Classem, quæ lateri castrorum adjuncta latebat,
Aggeribus septam circum et fluvialibus undis, 70
Invadit; sociosque incendia poscit ovantes:
Atque manum pinu flagranti fervidus implet.
Tum verò incumbunt: urget præsentia Turni,
Atque omnis facibus pubes accingitur atris.
Diripere focos: piceum fert fumida lumen 75
Tæda, et commixtam Vulcanus ad astra favillam.

Quis Deus, ô Musæ, tam sæva incendia Teucris
Avertit? tantos ratibus quis depulit ignes?
Dicite. Prisca fides factio, sed fama perennis.

Tempore

NOTES.

Verse 409. The Word is the same way used in *English*. Thus *Milton*, *Paradise Lost*, Book 11. 512.

Him round a Globe of fiery Seraphim inclos'd.
52. *Jaculum intorquens.* This is an Allusion to the Roman Ceremony of throwing a javelin into the Enemy's Territory as a Signal of War. This Custom is particularly described

by *Livy*, Lib. I. 32. *Quandoque pars major eorum, qui aderant, in eandem sententiam ibat, bellum erat consensu fieri solitum; ut fatalis hastam ferratam, aut sanguineam præustam ad fines eorum ferret, et, non minus tribus puberibus præsentibus, diceret, &c.* Then follows the Form of declaring War. To which he adds: *Id ubi dixisset, hastam in fines eorum emittebat.*

Hoc

here, he cries, and brandishing his Javelin, lets it fly into the Air, the Prelude of the Fight; and in form majestic rushes to the Field. With Shouts his Friends second *the Motion*, and follow with dreadful blustering Din: They wonder at the Faint-heartedness of the Trojans, that they venture not themselves in the equal Field, nor oppose Arms to Arms; but lie loitering in their Camp. *He*, turbulent with Ire, hither and thither on his *fierce* Steed surveys the Walls, and by every pathless Pass explores Access. As when a Wolf in Ambush for a full Cote of Sheep lies growling at the Folds, enduring Winds and Rains at *the Hour of* Midnight; under their Dams the Lambskins in Safety bleat: He, fierce and felonious with Ire, rages against the absent Prey; his ravenous Hunger by Length of Time contracted, and his blood-thirsty Jaws pinch him incessantly. Just so the Rutulian's Anger kindles, while he views the Walls and Camp; and within the hard Bones his Anguish burns, *exploring* by what Means he may tempt Access, and how force the inclosed Trojans from their Intrenchment, and pour them forth into the Plain. Their Fleet, which to the Side of their Camp adjoining lay concealed, fenced around with Ramparts, and the Streams of the River, he assails; loudly calls for Flames from his Followers joyous to obey: And ardent fills his Hand with a blazing Pine. Then indeed they exert themselves strenuously: The Presence of Turnus urges them on, and the whole Youth are armed with black Torches. They plundered the Hearths: The smoky Brand sends up a pitchy Light, and the fiery Element darts the intermingled Sparkles to the Stars.

Ye Muses, say what God averted from the Trojans so fierce a Conflagration? Who from the Ships repelled such disastrous Flames? Ancient is the Testimony of the Fact, but immortal is its Fame.

What

NOTE S.

Hoc tum modo bellum inditum; moremque eum posterius acceperunt.

57. *Castra fovere.* Cherish or hug their Tents, an opprobrious Expression, being a Metaphor borrowed from timorous Mothers, that hug their Children, and clap them close to their Bosoms when apprehensive of their being in Danger. In this Sense it is used, *Geor. IV. 56.*

Hinc nescio qua dulcedine lætæ Progeniem nidisque fovēt.

62. *Improbis.* That has no Honesty, villainous, mischievous.

71. *Sociosque incendia poscit.* There is no Occasion here for *Servius's* Hystero-proteron; for *poscit incendia* is, he charges them to toils the Flames, and assist in burning the Ships with him.

75. *Focos.* The Watch-fires mentioned above.

Quo tempore primùm Æneas formabat classẽ in Phrygiâ Idâ, et parabat petere alta spatia pelagi; Berecynthia Cybele ipsa, genitrix Deũm, fertur esse affata magnum Jovem his vocibus: nate, da mihi petenti, quod tua cara parens poscit te, Olympo domito. Fuit pinea silva dilecta mihi per multos annos, fuit lucus in summâ arce, quò ferebant sacra, obscurus nigranti piceâ acernisque trabibus; ego læta dedi has arbores Dardanio juveni, cum egeret classis: nunc anxius timor urget me sollicitam. Solve meos metus, atque sine parentem posse hoc precibus; ne naves vincantur quassatæ ullo cursu, neu turbine venti: prosi iis eas esse ortas in nostris montibus. Contra filius, qui torquet sidera mundi, ait huic: ô genitrix, quò vocas fata? aut quid petis istis verbis? Carinæ-ne factæ mortali manu habeant immortalẽ sus? Æneasque certus lustrat incerta pericula? cui Deo est tanta potestas permissa? Imò, ubi defunctæ iis periculis tenebunt finem Ausonioque portus, quæcunque olim evaserit undis, vexeritque Dardanium ducem ad Laurentia arva; eripiam mortalem formam huic, jubeoque has esse Deas magnæquoris: qualis Nereia Doto et Galatea secant spumantem pectore pontum. Jupiter dixerat: annuitque id esse ratum, per flumina Stygii fratris, per ripas torrentes pice atrâque voragine; et tremefecit totum Olympum nutu. Ergo promissa dies aderat, et Parcæ complerant debita tempora; cum injuria Turni admonuit matrem Berecynthiam depellere tædas sacris ratibus. Hic primùm nova lux effulsit oculis, et ingens

Tempore quo primùm Phrygiâ formabat in Idâ Æneas classẽ, et pelagi petere alta parabat; 81 Ipsa Deũm fertur genitrix Berecynthia magnum Vocibus his affata Jovem: Da, nate, petenti, Quod tua cara parens domito te poscit Olympo. Pineæ silvæ mihi multos dilecta per annos, 85 Lucus in arce fuit summâ, quò sacra ferebant, Nigranti piceâ, trabibusque obscurus acernis; Has ego Dardanio juveni, cum classis egeret, Lætæ dedi: nunc sollicitam timor anxius angit. Solve metus, atque hoc precibus sine posse parentem; Ne cursu quassatæ ullo, neu turbine venti Vincantur: prosi nostris in montibus ortas. Filius huic contra, torquet qui sidera mundi: O genitrix, quò fata vocas? aut quid petis istis? Mortaline manu factæ immortale carinæ 95 Fas habeant; certusque incerta pericula lustrat Æneas? cui tanta Deo permissa potestas? Imò, ubi defunctæ finem portusque tenebunt Ausonios, olim quæcunque evaserit undis, Dardaniumque ducem Laurentia vexerit aura; 100 Mortalem eripiam formam, magnique jubebo Æquoris esse Deas: qualis Nereia Doto, Et Galatea secant spumantem pectore pontum. Dixerat: idque ratum, Stygii per flumina fratris, Per pice torrentes atrâque voragine ripas, 105 Annuit; et totum nutu tremefecit Olympum.

Ergo aderat promissa dies, et tempora Parcæ Debita complerant; cum Turni injuria matrem Admonuit sacris ratibus depellere tædas. Hic primùm nova lux oculis effulsit, et ingens 110 Vifus

90. Solve metus. Fear is considered as a Yoke in which one is bound.

106. Annuit; et totum nutu tremefecit Olympum. In Imitation of Homer, II. 1.

Η καὶ κλονήσῃ, &c.

NOTES.

He spoke, and awful bends his sable Brows;
Shakes his ambrosial Curls, and gives the
Nod;
The Stamp of Fate, and Sanction of the
God.
Pope's Iliad.

What time Æneas first formed his Fleet on Phrygian Ida, and prepared to launch into the Deep; Berecynthia herself, the Mother of the Gods, is said to have bespoke great Jove in these Words: At my Request, O Son, bestow what thy dear Parent from thee craves, now that Olympus is to thy Power subdued: On a lofty Mountain stood a piny Wood by me many Years beloved, embowered with gloomy Firs, and the Mapples shady Boughs, whither they brought me sacred Offerings; these Trees I with Pleasure gave to the young Trojan *Heroe*, when he wanted a Fleet: Now anxious Dread on their Account presses my unquiet Mind. Loose my Fears, and let a Parent by her Prayers obtain, that by no Voyage shattered, nor by whirling Blast of Wind they be subdued: Let it avail them that from our Mountains they sprung. Thus to her in Reply her Son, who rolls the Stars of the celestial World: Whither, my Parent-goddess, art thou urging Destiny? Or what is thy Aim in this Request? Shall Vessels built by mortal Hands an immortal Privilege enjoy; and Æneas, insured of Safety, run the Round of dubious Perils? In what God is so great Power lodged? Nay rather, when having finished their destined Course, they shall reach the Goal and the Ausonian Ports, which ever of them hereafter shall have escaped the Waves, and carried the Dardanian Chief to the Territories of Laurentum, I will divest them of their mortal Form, and command to be Goddesses of the spacious Ocean: Such as Nereus's Daughter Doto, and Galatea, cut with their Breasts the foaming Deep. He said: And in Sign of its being ratified by the Rivers of his Stygian Brother, by those Banks that roll with Torrents of Pitch and black Whirlpools, nods his Head; and with that Nod made Heaven's whole Frame to tremble.

The promised Day was therefore come, and the Fates had filled up the destined Periods of Time; when this Outrage of Turnus called on the the Mother of the Gods to repel the Firebrands from her sacred Ships. Here first an unusual Light flashed forth on the Eyes

of

NOTES.

So that *annuit* here is to be taken in its strict primary Sense; *He gave his Nod*, the awful Sanction of his Will.

110. *Hic primum*. This implies that *Cybele*

had formerly been unknown in *Italy*, now made her miraculous Appearance for the first Time in Behalf of the *Trojans*, and henceforth fixed her Residence in that Country.

111. *Nimbus*.

nimbus est visus transcurrere cælum ab Aurorâ, Idæique chori simul: tum vox horrenda excidit per auras, et complet agmina Troum Rutulorumque: Teucris, ne trepitate defendere meas naves, neve armate vestras manus: dabitur Turno exurere maria antequam has sacras pinus. Vos solutæ ite, ite, Deæ pelagi: genetrix Deorum jubet id. Et continuò quæque puppes abruptunt sua vincula ripis, petuntque ima æquora, rostris demersis modo Delphinum. Hinc totidem virginæ facies, mirabile monstrum, reddunt se, ferunturque ponto, quot æratæ proræ prius steterant ad litora. Rutuli obstupere animis; Messapus ipse est conterritus equis turbatis; et amnis Tiberinus, sonans rauea, cunctatur, revocatque pedem ab alto mari. At fiducia non cessit audaci Turno; tollit animos suorum dictis ultro, atque increpat eos ultro: hæc monstra petunt Trojanos; Jupiter ipse eripuit solitum auxilium his; non expectant zela nec Rutulos ignes. Ergo maria sunt invia Teucris, nec est iis ulla spes fugæ; altera pars rerum est adempta; autem terra est in nostris manibus: Italæ gentes ferunt tot millia arma. Fatalia responsa Deorum, si Phryges jactant qua præ se, terrent me nil. Sat est datum fatis, Venerique, quod Troes tetigere arva fertilis Ausoniæ. Et sunt mihi mea fata contra illa, excindere sceleratam gentem ferro, conjuge præreptâ mihi; nec iste dolor tangit Atridas solos, licetque Mycenis solis capere arma. Sed dicetur, est satis eos periisse semel: fuisset satis peccare antè,

Visus ab Aurorâ cælum transcurrere nimbus, Idæique chori: tum vox horrenda per auras Excidit, et Troum Rutulorumque agmina complet:

Ne trepitate meas, Teucris, defendere naves, 114
Neve armate manus: maria ante exurere Turno,
Quàm sacras, dabitur, pinus. Vos ite solutæ,
Ite, Deæ pelagi: Genetrix jubet. Et sua quæque
Continuò puppes abruptunt vincula ripis,
Delphinumque modo demersis æquora rostris 119
Ima petunt. Hinc virginæ, mirabile monstrum,
Reddunt se totidem facies, pontoque feruntur,
Quot prius æratæ steterant ad litora proræ.
Obstupere animis Rutuli; conterritus ipse
Turbatis Messapus equis; cunctatur et amnis
Rauca sonans, revocatque pedem Tiberinus ab alto.

At non audaci cessit fiducia Turno; 126
Ultro animos tollit dictis, atque increpat ultro:
Trojanos hæc monstra petunt; his Jupiter ipse
Auxilium solitum eripuit; non tela, nec ignes
Expectant Rutulos. Ergo maria invia Teucris, 130
Nec spes ulla fugæ; rerum pars altera adempta est;
Terra autem in manibus nostris: tot millia gentes
Arma ferunt Italæ. Nil me fatalia terrent,
Si qua Phryges præ se jactant, responsa Deorum.
Sat Fatis Venerique datum, tetigere quòd arva 135
Fertilis Ausoniæ Troes. Sunt et mea contra
Fata mihi, ferro sceleratam excindere gentem,
Conjuge præreptâ; nec solos tangit Atridas
Iste dolor, solisque licet capere arma Mycenis.
Sed periisse semel satis est: peccare fuisset 140

Antè

NOTES.

III. *Nimbus.* A bright Cloud, or Cloud of Glory, the Vehicle of the Goddesses; as *Æn.* II. 616.

—*Nimbo effulgens, et Gorgone sæva,* speaking of *Pallas*.

112. *Idæique chori.* The *Idæi Dactyli*, *Cybele's* Ministers, who in that Cloud were seen tinkling their brazen Cymbals around *Cybele*.

131. *Rerum*

of the Trojans, and from the East a vast refulgent Cloud was seen to shoot athwart the Sky, and *along with the Goddesses* her Quires of Priests: Then through the Air a tremendous Voice drops from *above*, and fills the Hosts of Trojans and Rutulians both: Be in no Hurry, ye Trojans, to protect my Ships, nor arm your Hands: Sooner to Turnus it shall be given to burn up the Seas than *those* sacred Pines. Glide on *now* at your Liberty, glide ye on, Goddesses of the Main: The Parent *of the Gods* commands. And forthwith from the Banks the Ships break each away her Haulsers, and Dolphin-like diving with their Beaks plunge to the Bottom of the Sea. Thence, wondrous Prodigy, so many Virgin-forms rise up, and ride along the Main, as *Ships with brazen Prows* had before been ranged on the Shore. The Rutulians stood astonished in their Minds; Messapus himself, *unable to check* his startling Steeds, is seized with Consternation; the River too makes a Pause, resounding hoarse, and Tiberinus recalls his Current from the Deep.

But the Confidence of daring Turnus abated not; he briskly raises their Spirits with his Words, and briskly chides *their Fears*: Against the Trojans these Portents are aimed; from them *even Jove* himself hath withdrawn his wonted Aid; *their Ships* wait not the Darts nor Fires of the Rutulians. Therefore the Seas are inaccessible to the Trojans, nor have they any Hopes of *escaping by Flight*; from one Half of the Globe they are cut off, and the Land, *the other Half*, is in our Hands: So many armed thousands the Italian Nations bring *to our Aid*. To me the fatal Responses of the Gods, whatever they are to which the Phrygians pretend, give no Concern. To the Fates and Venus enough is given, that the Trojans have reached the Lands of fruitful Ausonia. I too on the other Hand have my Destiny, to extirpate with the Sword the accursed Race, being robbed by *them* of my *promised Spouse*; nor is it only the Sons of Atreus whom the painful Sense of that Indignity moves, nor to Mycenæ alone is Licence given to take up Arms *in such a Cause*. But *perhaps* it is enough that they fell once: *Doubtless*, had they thought it enough to commit the same Crime *but once* before, had they,

N O T E S.

131. *Rerum pars altera*. Ruzius in his Note explains this of the terraqueous Globe in general; but the following Words, *terra autem in manibus nostris*, plainly restrict it to the Ocean.

140. *Sed periisse*. Other Copies read *si*; but which ever Reading we choose, I conceive there ought to be no Question at *est*, as Ruzius has it; for it is a supposed Objection, to which

non modò penitus esse per-
 osos omne femineum genus.
 Hi quibus hæc fiducia
 medii valli, moræque sos-
 sarum, parva discrimina
 letbi, dant animos; an non
 viderunt mœnia Trojæ,
 fabricata manu Neptuni,
 confidere in ignes? sed
 vos, ô lecti viri, quis ves-
 trum apparat scindere
 vallum ferro, et invadit
 trepidantia castra mecum?
 Non est opus mihi armis
 Vulcani, non mille cari-
 nis in Teucros. Protinus
 omnes Etrusci addant se
 socios illis: ne timeant te-
 nebras et inertia furta
 Palladii, custodibus sum-
 mæ arcis cæsis; nec conde-
 mur in cæcâ alvô equi;
 est certum nobis circumdare
 muros eorum igni palam
 luce. Faxo ut haud putent
 esse rem sibi cum Danaïs
 et Pelasgâ pube, quos He-
 ctor distulit in decimum
 annum. Nunc adèò, quo-
 niam melior pars diei est
 acta, quod superest, vi-
 ri, læti procurate corpora
 rebus gestis bene, et pa-
 rati sperate pugnam. In-
 terea cura datur Messa-
 po obsidere portas excubiis
 vigiliam, et cingere mœ-
 nia flammis. Bis septem
 Rutuli sunt delecti, qui
 servant muros milite; ast
 centeni juvenes, purpurei
 cristis, coruscique auro,
 sequuntur illos quemque:
 discurrent, variantque vi-
 ces, fusique per herbam
 indulgent vino, et vertunt
 abenos crateras. Ignes
 collucent; custodia ducit
 insonnem noctem ludo.
 Troes prospiciant hæc è
 vallo super, et tenent alta

Antè fatiis, penitus modò non genus omne perosos
 Feminæum. Quibus hæc medii fiducia valli,
 Fossarumque moræ, lethi discrimina parva,
 Dant animos; an non viderunt mœnia Trojæ
 Neptuni fabricata manu confidere in ignes? 145
 Sed vos, ô lecti, ferro quis scindere vallum
 Apparât, et mecum invadit trepidantia castra?
 Non armis mihi Vulcani, non mille carinis
 Est opus in Teucros. Addant se protinus omnes
 Etrusci socios: tenebras et inertia furta 150
 Palladii, cæsis summæ custodibus arcis,
 Ne timeant; nec equi cæcâ condemur in alvo;
 Luce palam certum est igni circumdare muros.
 Haud sibi cum Danaïs rem, faxo, et pube Pelasgâ
 Esse putent, decimum quos distulit Hector in an-
 num. 155

Nunc adèò, melior quoniam pars acta dici,
 Quod superest, læti bene gestis corpora rebus
 Procurate, viri, et pugnam sperate parati.
 Interea vigilum excubiis obsidere portas
 Cura datur Messapo, et mœnia cingere flammis. 160
 Bis septem Rutuli, muros qui milite servant,
 Delecti; ast illos centeni quemque sequuntur
 Purpurei cristis juvenes, auroque corusci:
 Discurrent, variantque vices, fusique per herbam
 Indulgent vino, et vertunt crateras ahenos. 165
 Collucent ignes; noctem custodia ducit
 Insonnem ludo.
 Hæc super è vallo prospectant Troes, et armis
 Alta tenent; nec non trepidi formidine portas
 Explorant;

inurorum armis; nec non trepidi formidine explorant portas;

NOTES.

peccare fuisset, &c. is the Answer. And here I cannot do better than transcribe the Note on this Passage in the Variorum Edition: Perum, dicent Trojani, se luisse jam Helenæ raptum. Respondet: defuissent ergo peccare: didicissent odisse potius feminas omnes, quam vel unam rapere: quod quia in Lavinia faciunt,

iterum pereant. Ex quo colligitur, quotiens peccaverint, totiens eos perire debere.

142. Quibus hæc fiducia, The Meaning is, neither let them presume on their Ramparts and Fortresses, that these will save them from fated Vengeance, since their Treachery was punished before when they were guarded by

they, *instead of committing Rapes*, conceived almost a total Aver-
sion to the whole Race of Women. *They* whom this Confidence in
their interveening Rampart, *whom* the temporary Defences of their
Trenches, narrow Partitions *that screen them* from Death, inspire
with so much Courage; have they not seen the Walls of Troy,
built by the Hand of Neptune, sink down in Flames? But *say*,
ye select Warriors, who prepares to storm their Rampart Sword in
Hand, and with me invades their disordered Camp? To me there
is no need of divine Armour, nor of a thousand Ships against the
Trojans. Let all the Tuscans this Instant join themselves to them
in Alliance: They need not fear *that we will take Advantage of*
the Night, and *repeat* the dastardly Theft of the Palladium, slay-
ing the Guards of *Minerva's* lofty Tower; nor will we, *like Cow-*
ards, hide ourselves in the dark Womb of the *Trojan* Horse; we
are resolved openly by Day to beleaguer their Walls with Fire. I
shall make them sensible that they have not to do with Greeks and
Argive Striplings, whom Hector kept at Bay till the tenth Year.
Now then, since the better Part of the Day is past, for what re-
mains, *my valiant Men*, as Things have *thus far* succeeded well,
cheerfully refresh your Bodies, and prepared expect the Fight.
Meanwhile to Messapus is assigned the Charge to beset their Gates
with Sentinels, and inclose their Ramparts with beaming Fires.
Twice seven Rutulians are chosen out to guard the Walls; and those
are followed each by an hundred Youths waving their Purple Plumes,
and glittering with Gold: *Around the Walls* they patrole, and mount
the Guard by turns, and *by Turns* stretched along the Grass they
indulge the Wine, and quaff the brazen Bowls. The Fires to-
gether shine; in Play the Watches spend the sleepless Night. These
Scenes the Trojans above from the Rampart survey, and in Arms
guard their high Posts; their Gates too in hurrying Consternation
they

N O T E S.

by a much stronger Munition, even by those
Walls which were built by a God.

142. *Medii*. Between them and us.

147. *Trepidantia castra*. In hurrying Ter-
ror and Consternation, now that Æneas is ab-
sent.

148. *Non armis Vulcani*. Turnus here sets
himself above *Achilles*, who was clad in di-
vine Armour against the Trojans.

160. *Mœnia cingere flammis*. i. e. To en-
compass the Walls with Watch-fires, to give
them Light in the Night-time, lest the Ene-
my should sally out upon them unobserved, or
in Despair quit the City.

164. *Variantque vices*. i. e. *Vices statio-*
num.

junguntque pontes et propugnacula jungunt ;
 Tela gerunt. Instant Mnestheus, acerque Sere-
 stus instant : quos pater
 Æneas dedit esse rectores
 juvenum et magistrorum re-
 rum, si quando adversa
 vocarent. Omnis legio,
 sortita periculum, excubat
 per muros, exercetque vi-
 ces secundum id, quod est
 cuique tuendum. Nisus
 Hyrtacides erat custos por-
 tæ, acerrimus armis ;
 quem Ida venatrix mise-
 rat comitem Æneæ, ce-
 lerem jaculo levibusque sa-
 gittis. Et juxta eum co-
 mes Euryalus, quo non
 fuit alter Æneadarum
 pulchrior, nec induit Tro-
 jana arma ; puer signans
 intonsa ora primâ juven-
 ta. Erat bis unus amor,
 pariterque ruebant in bella :
 tunc quoque tenebant
 portam communi statione.
 Nisus ait, Euryale, Di-
 ne addunt hunc ardorem
 mentibus ? an sua dira
 cupido sit Deus cuique ?
 jamdudum mens agitat mi-
 hi invadere aut pugnam,
 aut aliquid magnum ; nec
 est contenta placidâ quiete.
 Cernis, quæ fiducia re-
 rum habeat Rutulos : lu-
 mina micant rara ; pro-
 cubuere soluti somno vi-
 noque ; loca silent latè.
 Porro percipe quid dubi-
 tem, et quæ sententia
 nunc surgat animo. Om-
 nes, populusque patresque,
 exposcunt Ænean acciri ;
 virosque mitti, qui re-
 portent certa. Si pro-
 mittunt se daturos ea
 tibi, quæ posco ; (nam
 fama facti est sat mihi)
 videri posse reperire vi-
 am ad muros et Pallantea
 moenia sub illo tumulo.
 Euryalus obstupuit, per-
 cussus magno amore lau-
 dum ; simul affatur ardentem amicum his verbis : igitur, Nise, fugisne adjungere me socium tibi in
 summis rebus ? mittam te solum in tanta pericula ? non ita meus genitor Opheltes affuetus bellis

Explorant ; pontesque et propugnacula jungunt ;
 Tela gerunt. Instant Mnestheus, acerque Sere-
 stus : Quos pater Æneas, si quando adversa vocarent,
 Rectores juvenum, et rerum dedit esse magistros.
 Omnis per muros legio sortita periculum
 Excubat, exercetque vices, quod cuique tuendum
 est.

175

Nisus erat portæ custos acerrimus armis
 Hyrtacides ; comitem Æneæ quem miserat Ida
 Venatrix, jaculo celerem, levibusque sagittis :
 Et juxta comes Euryalus, quo pulchrior alter
 Non fuit Æneadum, Trojana nec induit arma ; 180
 Ora puer primâ signans intonsa juventâ.
 His amor unus erat, pariterque in bella ruebant :
 Tum quoque communi portam statione tenebant.
 Nisus ait, Dine hunc ardorem mentibus addunt,
 Euryale ? an sua cuique Deus sit dira cupido ? 185
 Aut pugnam, aut aliquid jamdudum invadere
 magnum

Mens agitat mihi ; nec placidâ contenta quiete est.
 Cernis, quæ Rutulos habeat fiducia rerum :
 Lumina rara micant ; somno vinoque soluti
 Procubuerunt ; silent latè loca. Percipe porro 190
 Quid dubitem, et quæ nunc animo sententia surgat.
 Ænean acciri omnes, populusque patresque,
 Exposcunt ; mittique viros qui certa reportent.
 Si tibi, quæ posco, promittunt ; (nam mihi facti
 Fama fat est) tumulo videor reperire sub illo 195
 Posse viam ad muros et moenia Pallantea.
 Obstupuit magno laudum percussus amore
 Euryalus ; simul his ardentem affatur amicum :
 Mene igitur socium summis adjungere rebus,
 Nise, fugis ? Solum te in tanta pericula mittam ?
 Non ita me genitor bellis affuetus Opheltes 201

Argo-

Argo-
 dum ; simul affatur ardentem amicum his verbis : igitur, Nise, fugisne adjungere me socium tibi in
 summis rebus ? mittam te solum in tanta pericula ? non ita meus genitor Opheltes affuetus bellis

NOTES.

170. Pontesque et propugnacula jungunt. i. e. | Bridges of Communication, whereon to run from
 Jungunt propugnacula pontibus : They laid | one Tower to another.

175. Exer-

they strictly watch, and with Bridges join the Bulwarks; They stand to their Arms. Mnestheus, and fierce Sereftus urge them on: Whom Father Æneas appointed Directors of the youthful Bands, and Managers of Affairs, if at any time cross Accidents should call them. The whole Legion having shared the Danger by Lot keep guard along the Walls, and perform the alternate Duties of the Post which each has assigned him to maintain.

Nisus, the Son of Hyrtacus, in Arms most fierce, stood Sentinel of the Gate; whom Ida, famed for Hunting, sent the Attendant of Æneas, nimble at the Javelin and fleet Arrow: And by his Side his Companion Euryalus, than whom of all the Sons of Æneas none was more comely, and none *more graceful* wore the Arms of Troy; a *mere* Boy, whose Cheeks were streaked with the first Bloom of Youth. Their Love, *their Souls* were one, and with equal *Eagerness* they rushed to the War: Then too they were posted in common to guard the Gate. Nisus says, Do the Gods, Euryalus, this Ardour into our Minds infuse? Or is each one's predominant Inclination his God? Long has my Mind been instigating me either to attempt the Fight, or some great Enterprize; nor is content with peaceful Rest and *Inaction*. You see what Confidence in the State of their Affairs possesses the Rutulians: Their Lights twinkle here and there; dissolved in Sleep and Wine they have laid them down; the Places all around are hushed in Silence. Advert further to what my doubting Thoughts suggest, and to the Purpose which now rises in my Soul. That Æneas should be invited home, all, both People and Princes, importunately crave; and that Messengers be dispatched to inform him of the true State of our Affairs. If to thee they will promise what I demand (for to myself the Glory of the Exploit is *Reward* enough) methinks I can find a Way under the Brow of yon Hill to the Walls and Fortifications of Pallantium. Euryalus, stung with violent Desire of Praise, stood astonished; at the same time he thus addresses his ardent Friend: Do you then, Nisus, decline to join me your Companion in *those* high Enterprizes? Shall I send you away alone on such perilous Adventures? It was not thus my warlike Father Opheltes instructed

N O T E S.

175. *Exerceatque vices, quod cuique tuendum est.* The Construction is, *exerceat vices secundum id quod, &c.*

185. *Dira.* Here is the same as *magna* or *vehemens*.

192. *Populusque patresque.* In allusion to

erudit me sublatus in-
ter Argolicum terrorem la-
boreque Trojæ: nec gessi
Italia tecum, secutus mag-
nanimus Ænean et ex-
trema fata. Est hic, est
hic animus contemtor lu-
cis, et qui credat istum
honorem, quo tendis, be-
ne emi vitâ. Nisus re-
spondet adhæc: equidem
verebar nil tale de te, nec
est fas: non, ita magnus
Jupiter, aut quicumque
Deus aspicit hæc æquis
oculis, referat me ovan-
tem tibi, ut dico verum.
Sed si quis, si quis ca-
susve Deusve rapiat me
in adversum (quæ vides
multa tali discrimine) ve-
lim te superesse: tua æ-
tas est dignior vitâ. Sit
aliquis qui mandet me so-
lita humo, raptum pug-
na, redempturus precio:
aut, si qua fortuna ve-
rabit id, ferat inferias
mihi absenti, decoretque
sepulcro; neu sin causa
tanti doloris miseræ mat-
ri, quæ sola, ausa è
multis matribus, prose-
quitur te, puer, nec cu-
rat mœnia magni Aestæ.
Autem ille ait: nequic-
quam nectis inanes cau-
sas, nec jam mea senten-
tia mutata cedit loco. Ac-
celeremus, ait. Simul ex-
citat vigiles. Illi succe-
dunt, servantque vices:
statione relicta, ipse gra-
ditur comes Niso, requi-
runtque regem. Cætera
animalia, per omnes ter-
ras, laxabant curas som-
no, et corda oblita labo-
rum. Primi duces Teu-
crum et delecta juvenis
habebant consilium de sum-
mis rebus regni; quid fa-
cerent, quisque jani esset
nuncius Æneæ. Stant adnixi longis hastis, et tenentes scuta medio castrorum et campi. Tum
Nisus, et unâ cum eo Euryalus, alacres orant admitti confestim: rem esse magnam, foreque præ-
cium moræ. Iulus primus

Argolicum terrorem inter Trojæque labores
Sublatum erudiit: nec tecum talia gessi,
Magnanimus Ænean, et fata extrema secutus:
Est hic, est animus lucis contemtor, et istum 205
Qui vitâ bene credat emi, quò tendis, honorem.
Nisus adhæc: Equidem de te nil tale verebar;
Nec fas: non, ita me referat tibi magnus ovantem
Jupiter, aut quicumque oculis hæc aspicit æquis.
Sed si quis (quæ multa vides discrimine tali) 210
Si quis in adversum rapiat casusve Deusve,
Te superesse velim: tua vitâ dignior ætas.
Sit, qui me raptum pugnâ, preciove redemptum,
Mandet humo solitâ: aut, si qua id fortuna vetabit,
Absenti ferat inferias, decoretque sepulcro; 215
Neu matri miseræ tanti sim causa doloris,
Quæ te sola, puer, multis è matribus ausa
Persequitur, magni nec mœnia curat Aestæ.
Ille autem: Causas nequicquam nectis inanes,
Nec mea jam mutata loco sententia cedit. 200
Acceleremus, ait. Vigiles simul excitat. Illi
Succedunt, servantque vices: statione relicta
Ipse comes Niso graditur, regemque requirunt.

Cætera per terras omnes animalia somno
Laxabant curas, et corda oblita laborum. 225
Ductores Teucrûm primi et delecta juvenus,
Consilium summis regni de rebus habebant;
Quid facerent, quisve Æneæ jam nuncius esset.
Stant longis adnixi hastis, et scuta tenentes,
Castrorum et campi medio. Tum Nisus, et unâ 230
Euryalus, confestim alacres admittier orant:
Rem magnam, preciumque moræ fore. Primus
Iulus

Accipit

to the Roman Senate and People.

202. *Inter Trojæque labores.* This shews
that he must have been about the Age of se-
venteen Years; Æneas's Wanderings having

lasted seven Years, and the Trojan War ten:
So that he was just arrived at what was the
military Age among the Romans.

203. *Subla-*

N O T E S.

fructed me, bred up amidst the Alarms of Greece and the Disasters of Troy: Nor have I acted such a cowardly Part in your Company, following the magnanimous Æneas and his Fortune in all Extremities. This Soul, this Soul of mine contemns mere Life, and deems that Honour, to which you aspire, well bought, even at the Expence of Life itself. To this Nisus: Believe me I had no such Apprehensions of you, nor have I Reason: No, so may great Jove, or whatever God with an equal Eye regards what we are about, return me to you triumphant. But if any Chance (as many such you see in Enterprizes of this hazardous Nature) or Deity hurry me on to adverse Fate, I could wish that you survived: Your Age has a juster Claim to Life. Let me leave a Friend behind to deposite me in the Earth among the Dead, snatched from the Field, or redeemed by Ransom: Or if any Fortune shall stand in the way of this, who may pay Funeral Obsequies to my absent Corpse, and honour me with an empty Tomb; nor let me be the Cause of such deep Anguish to thy wretched Mother, who, favourite Boy, of many Mothers alone adventurous follows thee, nor minds the stately Structures of the great Acestes. But he: In vain you weave those fruitless Remonstrances, nor is my Resolution now staggered in the least. Let us dispatch, he says. At the same time he awakes the Guard. They succeed, and take their Turns of Duty: Then, having resigned his Post, he sets forward in company with Nisus, and they seek the King together.

All Creatures else over the whole Earth with Sleep relaxed their Cares, and lost their Toils in sweet Oblivion: While the Trojan Chiefs and select Youth were holding Consultation about the important Concerns of the State; what they ought to do, or who should be the Messenger to Æneas. Leaning on their long Spears they stand, wielding their Targets in the Centre of the Camp and Plain. Then Nisus, and with him Euryalus, with prompt Alacrity beg to be admitted: That their Business was important, and would compensate the Delay and Interruption of their Counsels. In this

N O T E S.

203. *Sublatum*. This Word likewise alludes to the Roman Custom of laying down the Child naked upon the Ground so soon as born, that the Father might take it up in Token of his owning the Child for his.

215. *Decoretque sepulcro*. With a Cenotaphy, such as that mentioned, Æn. III. 304.

218. *Mænia Aceste*. In Sicily, where the

timorous and infirm of Æneas's Retinue were left behind.

221. *Vigiles excitat*. i. e. Awakes those who were to keep Watch in their Turn, as is obvious from the next Words.

223. *Regem*. i. e. *Astianus*, here called the King, as in Book sixth *Ariadne* is stiled *Regina*.

acceperit eos trepidos, ac
 jussit Nisum dicere rem.
 Tunc Hyrtacides ait sic:
 ô Æneadæ, audite æquis
 mentibus, neve hæc, quæ
 ferimus, spectentur ab no-
 stris annis. Rutuli con-
 ticuere sepulsi somno vi-
 noque: nos ipsi conspexi-
 mus locum insidiis, qui
 patet in bivio portæ, quæ
 est proxima ponto. Ignis
 sunt interrupti, atque
 fumus erigitur ad sidera.
 Si permittitis nos uti for-
 tuna; cernetis Ænean,
 quæsitum à nobis ad Pal-
 lantea mœnia, mox affo-
 re hic cum spoliis, in-
 genti cæde peractâ: nec
 via fallit nos euntes;
 vidimus primam urbem
 sub obscuris vallibus assi-
 duo venatu, et cognovi-
 mus totum amnem. Hic
 Alethes, gravis annis,
 maturus animi, ait: pa-
 trii Dî, sub quorum nu-
 mine Troju est semper; ta-
 men non paratis delere
 Teucros omnino, cum tu-
 listis tales animos juve-
 num, et tam certa pecto-
 ra. Memorans sic, te-
 nebat humeros dextraque
 amborum, et rigabat vul-
 tum atque ora lacrymis.
 Viri, quæ, quæ digna
 præmia rear posse solvi
 vobis pro talibus ausis?
 primum Dî, vestrique mo-
 res dabunt pulcherrima:
 tum pius Æneas ætutem
 reddet cætera, atque As-
 canius integer ævi; non
 unquam futurus immemor
 tanti meriti. Ascanius,
 cui est sola salus geni-
 tore relicto, excipit, imò ego obtestor vos, ô Nise, per magnos Penates, Laremque Assaraci, et pene-
 tralia canæ Vestæ (quæcumque fortuna fidesque est mihi, pono eam in vestris gremiis: revocate
 meum parentem,

Accepit trepidos, ac Nisum dicere jussit.
 Tunc sic Hyrtacides: Audite ô mentibus æquis,
 Æneadæ, neve hæc nostris spectentur ab annis, 235
 Quæ ferimus. Rutuli somno vinoque sepulti
 Conticuere: locum insidiis conspeximus ipsi,
 Qui patet in bivio portæ, quæ proxima ponto.
 Interrupti ignes, atque ad sidera fumus
 Erigitur. Si fortunâ permittitis uti; 240
 Quæsitum Ænean ad mœnia Pallantea,
 Mox hic cum spoliis, ingenti cæde peractâ,
 Affore cernetis: nec nos via fallit euntes;
 Vidimus obscuris primam sub vallibus urbem
 Venatu assiduo, et totum cognovimus amnem. 245

Hic annis gravis, atque animi maturus Alethes:
 Dî patrii, quorum semper sub numine Troja est,
 Non tamen omnino Teucros delere paratis,
 Cum tales animos juvenum, et tam certa tulistis
 Pectora. Sic memorans, humeros dextraque tenebat
 Amborum, et vultum lacrymis atque ora rigabat.
 Quæ vobis, quæ digna, viri, pro talibus ausis,
 Præmia posse rear solvi? pulcherrima primum
 Dî, moresque dabunt vestri: tum cætera reddet
 Actutum pius Æneas, atque integer ævi 255
 Ascanius, meriti tanti non immemor unquam.

Imò ego vos, cui sola salus genitore reducto,
 Excipit Ascanius, per magnos, Nise, Penates,
 Assaracique Larem, et canæ penetralia Vestæ,
 Obtestor (quæcumque mihi fortuna fidesque est,
 In vestris pono gremiis) revocate parentem, 261
 Reddite

N O T E S.

Regina. Magnum Reginae sed enim miseratus amorem.

239. Interrupti ignes. Are dying away, or burn by Fits and Starts; as appears from what follows, Aterque ad sidera fumus erigitur; the Flame is now extinguished, and nothing but black Smoke remains.

244. Primam urbem. The Front of the

Houses, or the Skirts of the City Pallantium, which was situated on a rising Ground, as Æn. VIII. 54.

248. Non tamen. The *tamen* shews that some such Expression as this is understood, licet ad tempus irascamini, which we have there-fore supplied in the Translation.

255. Integer

this their Hurry and Trepidation Iulus first received them, and ordered Nisus to speak. Then thus Hyrtacides: Ye Sons of Æneas, listen with unbiassed Minds, nor be these *Overtures* we bring judged of by our Years. The Rutulians, buried in Sleep and Wine, have composed themselves to Rest: We ourselves have seen a Place fit for our clandestine Design, that lies obvious in the two-forked Way before the Gate, which is next the Sea. Their Fires are dying away, and the pitchy Smoke ascends to Heaven. If you give us leave to embrace the fortunate Occasion, you shall soon see Æneas; in quest of whom we go to the Walls of Pallanteum, here present with Spoils, after vast Havock made: Nor set we out Strangers to the Way; oft in the shady Vales at hunting have we seen the Skirts of the Town, and have surveyed the whole River.

At this Alethes, of aged Gravity, and mature in Judgment: Ye Gods of my Country, under whose divine Protection Troy always is, *tho' you have been angry with us for a Time*, yet you are not purposed utterly to destroy the Trojans, since you have produced such *courageous* Souls, such resolute Hearts in *our* Youth. So saying, he grasped the Shoulders and Hands of both, and with Tears his Face and Cheeks bedewed. What Rewards, brave Youths, what Rewards of Worth proportioned to such Enterprizes can I judge possible to be conferred upon you? The fairest shall the Gods in the first Place and your own Virtues give: Then the rest the pious Æneas shall anon bestow, and Ascanius in his Prime of Life, who never will forget so high an Obligation.

Nay, subjoins Ascanius, I, whose sole Happiness depends on my Father's safe Return, conjure you, Nisus, by our great domestic Gods, by the tutelar Deity of Assaracus, and the Shrines of hoary Vesta (whatever Credit *I have now*, or whatever Fortune I shall have hereafter, I pledge in your own Bosoms) recal my dear Parent, give

me

N O T E

255. *Integer ævi.* In his Prime of Life, as Æn. II. 639.

Vos è quibus integer ævi

Sanguis.

And in Terence,

Mulier quædam forma atque ætate integra.

So that the Meaning is either, *Ascanius when he comes to Manhood*, as Dr. Trapp understands it; or who is but just beginning his Days, and has a whole Lifetime before him wherein to reward your Services.

259. *Assaracique Larem.* i. e. The Tutelar-deity or Guardian-god of *Assaracus* and his Family.

259. *Canæ Vestæ.* Vesta is called *cana*, hoary or aged, because she was the most ancient of all the Goddesses, and deemed the Mother of all Living.

260. *Obtestor.* Not *I swear*, as in Dr. Trapp, but *I beseech you*, as Æn. VII. 576. *Obtestanturque Latinum.*

3 Y

264. *Devicâ*

reddite conspectum ejus : nihil exit triste illo recepto. Dabo bina pocula, perfecta argento, atque aspera signis, quæ genitor cepit devictâ Arisbâ : et geminos tripodas, duo magna talenta auri, antiquum cratera, quem Sidonia Dido dat. Verò si contigerit mihi victori capere Italiam, potirique sceptris, et ducere sortem prædæ ; vidisti, quo equo, in quibus armis Turnus, aureus, ibat ? Excipiam illum clypeum ipsum, rubentesque cristas forti, jam nunc tua præmia, Nise. Præterea genitor dabit bis sex lætissima corpora matrum, captivosque, suaque arma omnibus : insuper bis, id campi, quod rex Latinus ipse habet. Verò accipio te, venerande puer, quem mea ætas insequitur propioribus spatiis, jam toto pectore, et complector comitem in omnes casus. Nulla gloria quæretur meis rebus sine te : seu geram pacem seu bella ; est tibi maxima fides rerum verborumque. Contra quem Euryalus fatur talia : nulla dies arguerit me dissimilem tam fortibus ausis ; tantum fortuna cadat secunda, haud adversa. Sed oro te unum super omnia dona : Est mihi genitrix de vetustâ gente Priami, quam miseram, excedentem mecum non Ilia tellus tenuit, non mœnia regis Aesthæ. Ego nunc linquo hanc, ignaram hujus periculi quodcunque est, insalutatamque ; nox, et tua dextera est testis, quod nequeam perferre lacrymas parentis : at, oro, tu solare eam inopem, et succurre relictæ. Sine me ferre hanc spem tui ; ibo audentior in omnes casus. Dardanidæ dederunt lacrymas, mente perculsâ : ante omnes pulcher Iulus, atque imago patriæ pietatis strinxit ejus animum.

Reddite conspectum : nihil illo triste recepto. Bina dabo argento perfecta atque aspera signis Pocula, devictâ genitor quæ cepit Arisbâ : Et tripodas geminos, auri duo magna talenta, 265 Cratera antiquum, quem dat Sidonia Dido. Si verò capere Italiam, sceptrisque potiri Contigerit victori, et prædæ ducere sortem ; Vidisti quo Turnus equo, quibus ibat in armis Aureus ? ipsum illum clypeum cristasque rubentes Excipiam forti, jam nunc tua præmia, Nise. 271 Præterea bis sex genitor lætissima matrum Corpora, captivosque dabit, suaque omnibus arma ; Insuper his, campi quod rex habet ipse Latinus. Te verò, mea quem spatiis propioribus ætas 275 Insequitur, venerande puer, jam pectore toto Accipio, et comitem casus complector in omnes. Nulla meis sine te quæretur gloria rebus : Seu pacem, seu bella geram ; tibi maxima rerum, Verborumque fides. Contra quem talia fatur 280 Euryalus : Me nulla dies tam fortibus ausis Dissimilem arguerit ; tantum fortuna secunda, Haud adversa cadat. Sed te super omnia dona, Unum oro : genitrix Priami de gente vetustâ Est mihi, quam miseram tenuit non Ilia tellus 285 Mecum excedentem, non mœnia regis Aesthæ. Hanc ego nunc ignaram hujus quodcunque periculi est,

Inque salutatam linquo ; nox, et tua testis Dextera, quod nequeam lacrymas perferre parentis : At tu, oro, solare inopem, et succurre relictæ. 290 Hanc sine me spem ferre tui ; audentior ibo In casus omnes. Perculsâ mente dederunt Dardanidæ lacrymas : ante omnes pulcher Iulus, Atque animum patriæ strinxit pietatis imago.

Tum

Sine me ferre hanc spem tui ; ibo audentior in omnes casus. Dardanidæ dederunt lacrymas, mente perculsâ : ante omnes pulcher Iulus, atque imago patriæ pietatis strinxit ejus animum.

NOTES.

264. Devictâ genitor quæ cepit Arisbâ. that Arisba was taken and pillaged by the Most Interpreters understand by these Words | Trojans ; Whereas Catrou, on the contrary, and

me back his Presence: At his Return all our Sorrows shall disappear. Two Goblets of Silver will I give of finished Work, and high-embossed with Figures which my Father won from sacked Arisba: A Pair of Tripods, two great Talents of Gold, *with* a Bowl of antique Cast, which Sidonian Dido gave *me*. But if victorious it shall be my Fortune to possess myself of Italy, enjoy the Crown, and to divide the Spoil by Lot; saw you on what Steed, in what Arms Turnus rode all in Gold? That very Shield and crimson-crested Helmet I will exempt from the Lot; Prizes, O Nisus, which are already your own. Besides, twelve select Matrons my Sire shall give, and *as many* Captives of the other Sex, and the Arms that to them all belong: Besides *all these*, that Ground which King Latinus himself possesses. And as for you, idolized Boy, whom my Age follows in the nearer Stages of Life, I now receive you with my whole Soul, and embrace you for my Companion in all Events. Without thee no Glory shall be won by my Exploits, whether I am engaged in Peace or War; to thee I chiefly will intrust my Acts and Counsels. To whom Euryalus thus replies: No Day shall evince me degenerate from Enterprizes so heroic; only let Fortune fall out prosperous, not adverse. But one Thing above all Favours I of thee implore: I have a Mother of Priam's ancient Race, whom unhappy nor the Land of Ilium, nor the City of King Acestes could withhold from going along with me. Her now I leave a Stranger to this perilous Adventure, whatever it is, and without taking Farewel; Night and this Right-hand of thine be Witness *for me, that it was not for want of Duty, but that I cannot bear* a Mother's Tears: But comfort her forlorn, I beg, and succour her in her Desolation. Let me bear away this Hope from thee: *So* shall I go with greater Intrepidity on all Adventures.

The Trojans with Minds deeply affected shed Tears: Above all comely Iulus; and *so fair* an Image of paternal Duty touched his Soul

NOTES.

and some other French Critics, alledge it was one of those Cities that were taken by the Greeks during the first nine Years of the Trojan War; and that these two Cups here mentioned were saved by Æneas from the Hands of the Greeks when they plundered that Town. The Reason of their Opinion is, that *Arisba*, according to Pliny, was a City of Troas, and one of Priam's nine Dynasties.

270. *Cristasque rubentes.* For *galeas cristis rubentes.*

273. *Captivosque.* Some understand by this *captivos matrum*, all the Captives of those Mothers before mentioned, i. e. their Sons, Husbands, Servants.

282. *Tantum fortuna secunda, baud adversa cadat.* This is Heinſius's Reading, instead of *tantum fortuna secunda aut adversa*; i. e. *whether*

Tum sic effatur : Spondeo omnia digna tuis ingentibus cœptis. Namque ista erit genetrix mihi, nomenque Creusæ solum defuerit ; nec parva gratia manet talem partum, quicunque casus sequetur factum. Furo per hoc caput, per quod pater solebat jurare ante, hæc eadem, quæ polliceor tibi reduci, secundisque rebus gestis, manebunt tuæ matricque generique. Sic ait illacrymans : simul exiit auratum ens humero, quem Gnoßius Lycaon fecerat mirâ arte, atque opertaveratabilem eburnâ vaginâ. Illustre dat pellem Nise, exuviasque horrentis leonis ; fidus Alethes permutat galeam. Protinus armati incedunt ; quos euntes omnis manus primorum juvenumque senumque prosequitur votis ad portas : nec non et pulcher Iulus, gerens virilem animumque curamque ante annos, dabat multa mandata portanda patri : sed auræ discerpunt omnia, et donant irrita nubibus. Egressi superant fossas, noctisque per umbram castra inimica petunt ; multis tamen ante futuri exitio multos ante. Vident corpora fusa passim vino somnoque per herbam, curus arreptos litore, viros inter lora rotasque, simul arma jacere, simul vina. Hyrtacides prior est locutus sic ore : Euryale, est audendum aliquid dextrâ ; nunc res ipsa vocat. Iter est hac : tu custodi et consule longè, ne qua manus possit attollere se nobis à tergo. Ego dabo hæc loca vasta, et ducam te lato limite. Sic Nisus memorat, premitque vocem ; simul aggreditur superbum Rhamnetem ense : qui forte exstructus altis tapetibus, proslabat somnum toto pectore ;

Tum sic effatur :

295

Spondeo digna tuis ingentibus omnia cœptis.
Namque erit ista mihi genetrix, nomenque Creusæ
Solum defuerit ; nec partum gratia talem
Parva manet, casus factum quicumque sequetur.
Per caput hoc juro, per quod pater ante solebat, 300
Quæ tibi polliceor reduci, rebusque secundis ;
Hæc eadem matricque tuæ, generique manebunt.
Sic ait illacrymans ; humero simul exiit ens
Auratum, mirâ quem fecerat arte Lycaon
Gnoßius, atqueabilem vaginâ aptarat eburnâ. 305
Dat Niso Mnestheus pellem horrentisque leonis
Exuvias ; galeam fidus permutat Alethes.
Protinus armati incedunt ; quos omnis euntes
Primorum manus ad portas, juvenumque senumque,
Prosequitur votis : nec non et pulcher Iulus, 310
Ante annos animumque gerens curamque virilem,
Multa patri portanda dabat mandata : sed auræ
Omnia discerpunt, et nubibus irrita donant.
Egressi superant fossas, noctisque per umbram
Castra inimica petunt ; multis tamen ante futuri 315
Exitio. Passim vino somnoque per herbam
Corpora fusa vident ; arreptos litore curus,
Inter lora rotasque viros ; simul arma jacere,
Vina simul. Prior Hyrtacides sic ore locutus : 319
Euryale, audendum dextrâ ; nunc ipsa vocat res.
Hac iter est : tu, ne qua manus se attollere nobis
A tergo possit, custodi, et consule longè.
Hæc ego vasta dabo, et lato te limite ducam.
Sic memorat, vocemque premit ; simul ense su-
perbum 324

Rhamnetem aggreditur : qui forte tapetibus altis
Exstructus, toto proslabat pectore somnum ;

Rex

N O T E S.

whether I meet with Prosperity or Adversity, which is Servius's Reading. But the tantum and the Authority of the best Manuscripts determine for the former.

303. Humero simul exiit ens. Because the Sword hung from his Shoulder by the Belt.
304. Lycaon Gnoßius. An illustrious Ar-
tisan

Soul to the quick. Then thus he bespeaks *him*: I promise all that is due to thy glorious Undertakings. For that Mother of yours shall be mine, and only the Name of Creusa shall be wanting; nor small Gratitude awaits *her* for blessing the World with such a Son, whatever Fortune shall attend the *heroic* Deed. I swear by this Head of mine, by which my Father before *me* was wont to swear, whatever I promise to yourself, if you return in Safety, and the Event be prosperous; the same shall be made good to your Mother and Kindred. Thus weeping over him he speaks: At the same time divests his Shoulder of his gilded Sword, which Cretan Lycaon with curious Art had made, and dexterously fitted to the Ivory Sheath. On Nisus Mnestheus bestows the Skin and Spoil of a grim shaggy Lion; trusty Alethes exchanges with him his Helmet. Forthwith they march *thus* armed, whom the whole Body of the Peers, both young and old, with ardent Prayers accompany in their Way to the Gates: And the comely Iulus too, endued with a Soul and manly Concern beyond his Years, gave them many Instructions to carry to his Sire: But the Winds disperse them all, and fruitless give them to the Clouds away. Having set out they overpass the Trenches, and amidst the Shades of Night advance to the Camp of their Perdition; but *destined* first to be the Death of many. In loose Disorder they behold Bodies, *overpowered* with Wine and Sleep, stretched along the Grass, Chariots *with their Poles* erect along the Banks, Men between the Traces and the Wheels; Arms together lying, together Wine. First the Son of Hyrtacus thus spoke: The Right-hand, Euryalus, must boldly be exerted; now the *fair* Occasion itself invites us. Here lies our Way: Watch you, and explore that no Hand be able to lift itself against us from behind. These *Fields* will I render waste, and lead thee through a spacious Tract of *Desolation*. This said, he suppresses his Speech, at the same time with the Sword invades Rhamnes *lying in proud State*: Who, as it chanced, on lofty Carpets raised high, was snorting forth

N O T E S.

tisan of the City *Gnosus* in *Crete*, where Arms were forged with exquisite Art.

315. *Antè*. Not before they reached the Camp; for it was in the Camp they made such Slaughter of the *Rutulians*, Verse 366.

—*Excedunt castris, et iuta capeffunt*.
but before themselves were slain,

315. *Inimica. Non tantum hostilia*, says *Servius*, *sed perniciofa*, because they were destined never to return thence.

317. *Arrectos litore currus. i. e. Their Beams or Poles were standing on End, as when laid aside from Use.*

idem rex, et augur gratissimus regi Turno: sed non potuit depellere pestem augurio. Juxta eum premit tres famulos jacentes temere inter tela, armigerumque Remi, nactusque est aurigam sub equis ipsis, secaturque ejus pendentia colla ferro. Tum aufert caput domino ipsi, relinquitque truncum ejus singultantem sanguine: terra tepefacta, torique madent atro sanguine. Nec non opprimit Lamyrumque, Lamumque, et juvenem Serranum, qui, insignis facie, luserat plurima illa nocte, jacebatque victus quoad membra multo Deo. Felix, si protinus æquavisset illum ludum nocti, tulissetque eum in lucem. Ceu leo, impastus, turbans per plena ovilia (enim vesana famas suadet) manditque trahitque molle pecus, mutumque metu; fremit cruento ore. Nec cædes Euryali erat minor: et ipse incensus perfurit, ac subit multam plebem sine nomine in medio, Fadumque, Hebesumque, Rhoetumque, Abarimque ignaros; Rhoetum vigilantem et videntem cuncta; sed metuens tegebat se post magnum cratera: cui assurgenti condidit totum enssem cominus in adverso pectore, et recepit eum multâ morte. Ille vomit purpuream animam, et moriens refert vina mista cum sanguine. Hic Euryalus fervidus instat furto. Jamque tendebat ad socios Messapi, ubi videbat extremum ignem deficere, et equos religatos rite carpere graminem: cum Nisus breviter (enim sensit se et socium ferri nimiam cæde atque cupidine) ait, talia, abstinamus: nam inimica lux propinquat. Satis pœnarum est exhaustum; via est facta per hostes.

Rex idem, et regi Turno gratissimus augur:

Sed non augurio potuit depellere pestem.

Tres juxta famulos temere inter tela jacentes,

Armigerumque Remi premit, aurigamque sub ipsis

Nactus equis; ferroque secatur pendentia colla. 331

Tum caput ipsi aufert domino, truncumque relinquit

Sanguine singultantem: atro tepefacta cruore

Terra torique madent. Nec non Lamyrumque

Lamumque,

Et juvenem Serranum, illâ qui plurima nocte 335

Luserat, insignis facie, multoque jacebat

Membra Deo victus. Felix, si protinus illum

Æquasset nocti ludum, in lucemque tulisset.

Impastus ceu plena leo per ovilia turbans 339

(Suadet enim vesana famas) manditque trahitque

Molle pecus, mutumque metu; fremit ore cruento.

Nec minor Euryali cædes: incensus et ipse

Perfurit, ac multam in medio sine nomine plebem,

Fadumque Hebesumque subit, Rhoetumque Abarimque

Ignaros; Rhoetum vigilantem, et cuncta videntem;

Sed magnum, metuens, se post cratera tegebat: 346

Pectore in adverso totum cui cominus enssem

Condidit assurgenti, et multâ morte recepit.

Purpuream vomit illæ animam, et cum sanguine mista

Vina refert moriens. Hic furto fervidus instat. 350

Jamque ad Messapi socios tendebat, ubi ignem

Deficere extremum, et religatos rite videbat

Carpere gramen equos: breviter cum talia Nisus,

(Sensit enim nimiam cæde atque cupidine ferri)

Abstinamus, ait: nam lux inimica propinquat. 355

Pœnarum exhaustum satis est: via facta per hostes,

Multa

N O T E S.

333. Sanguine singultantem. Dr. Traff which a Liquid makes when poured out of a
renders it sweltering in Blood; but this is not Bottle or some narrow-necked Vessel.

337. Deo.

forth Sleep from his whole Breast ; at once a King himself, and an Augur in highest Favour with King Turnus ; but not by his Augur's Art could he ward off the Stroke of Death. Three Servants by his Side lying at random among the Arms, and the Armour-bearer of Remus, and, whom he found beneath the very Horses Feet, the Charioteer he stabs, and with his Sword cuts off their reclining Necks. Then from the Master himself takes off the Head, and leaves the Trunk gulping with Blood : In purple Gore the reeking Earth and Beds are drenched. Add to these Lamyrus, Lamus, and young Serranus, who, of distinguished Beauty, had been much engaged that Night in Play, and *now* was lying in every Limb overpowered with the Fulness of the God. Happy if that Play without Intermision he had equalled with the Night, and lengthened out till Day. As a famished Lion making wild Havock amidst a full Sheep-fold (for ravenous Hunger prompts him on) grinds and tears the Flock feeble and dumb with Fear, he gnashes his bloody Jaws. Nor less was the Carnage made by Euryalus : He too all on Fire rages throughout, and in the Middle falls upon a vulgar nameless Throng, Fadus, and Hebeſus, Rhœtus and Abaris, not dreaming of their Fate, Rhœtus broad awake, and viewing all ; but for fear was hiding himself behind a capacious Jar : In whose opposed Breast, now close at hand, he plunges the whole Blade *just* as he rises on its Point, and receives him with copious Death. He vomits up the purple *Stream of Life*, and in Death renders back his Wine mingled with Blood. The other with Ardour pursues his clandestine Revenge. And now he was advancing towards the social Bands of Messapus, where he saw the Fire just in its Extremity dying away, and the Horses in Order tied cropping the Grass ; when Nisus thus in brief (for he perceived that they were hurried on by excessive Slaughter and Lust of *Revenge*) let us desist, he says : For the unfriendly Light approaches. We have glutted ourselves with Vengeance to the full : A Passage through our Foes is made.

This

N O T E S.

337. Deo. Bacchus, as Æn. I. 636.
Munera lætitiæque Dei.

And Hor. 1 Od. XVIII. 3.

Siccis omnia nam dura Deus proposuit.

337. Protinus. Without Intermision, as above, Æn. VIII. 159.

348. *Multâ morte recipit.* Receives him with copious or abundant Death. Thus I un-

derstand the Passage with Dr. Trapp, not *retraxit ensẽ multâ morte*, i. e. *multo cruore*, as in *Servius*. It is a poetical Expression, denoting the full Stroke he had at his Breast.

354. *Nimiâ cæde atque cupidinẽ.* The same as *nimiâ cæde cupidinis* ; by a Hendyad, a Figure common among the Poets.

359. *Phaëras*

Relinquant multa arma-
que virum, perfecta so-
lido argento, simulque
crateras, pulchrosque ta-
petas. Euryalus rapit pha-
leras Rhamnetis, et cin-
gula aurea bullis, quæ dona
ditissimus Cædicus olim
mittit Tiburti Remulo,
cum absens jungeret eum
hospitio; ille moriens dat
suo nepoti habere ea; post
ejus mortem Rutuli sunt
potiti bello prædaque: ra-
pit hæc, atque nequic-
quam aptat ea fortibus
humeris. Tum induit ga-
leam Messapi habilem,
decoramque cristis. Ex-
cedunt castris, et cape-
sunt tuta loca. Interea
equites præmissi ex Lati-
nâ urbe, dum cætera le-
gio moratur instructa cam-
pīs, ibant, et ferebant
responsa regi Turno, ter-
centum numero, omnes
scutati Volscente magi-
stro. Jamque propinqua-
bant castris, subibantque
muro, cum cernunt hos
duos juvenes procul fle-
tentes lævo limite; et
galea Messapi prodidit
Euryalum immensorem in
sublustri umbrâ noctis, ad-
versaque radiis lunæ re-
fulsit. Haud temere est
visum, cum Volscentis con-
clamat ab agmine, viri,
state; quæ est causa viæ?
quive estis in armis? quo-
ve tenetis iter? illi vo-
luerunt tendere nihil con-
tra; sed ceperunt cele-
rare fugam in silvas, et
fidere nocti. Equites ob-
jiciunt sese ad nota di-
vortia hinc atque hinc,
coronantque omnem aditum
custode. Fuit silva horrida latè dumis atque nigrâ ilice, quam densi sentes compleverant undique;
rara semita ducbat ad eam per occultos calles.

Multa virum solido argento perfecta relinquant
Armaque, craterasque simul, pulchrosque tapetas.
Euryalus phaleras Rhamnetis, et aurea bullis
Cingula, Tiburti Remulo ditissimus olim 360
Quæ mittit dona, hospitio cum jungeret absens,
Cædicus; ille suo moriens dat habere nepoti;
Post mortem bello Rutuli, prædâque potiti:
Hæc rapit, atque humeris nequicquam fortibus
aptat.

Tum galeam Messapi habilem cristisque decoram
Induit. Excedunt castris, et tuta capeſſunt. 366

Interea præmissi equites ex urbe Latinâ,
Cætera dum legio campis instructa moratur,
Ibant, et Turno regi responsa ferebant;
Tercentum, scutati omnes, Volscente magistro. 370
Jamque propinquabant castris, muroque subibant,
Cum procul nos lævo flectentes limite cernunt:
Et galea Euryalum sublustri noctis in umbrâ
Prodidit immemorem, radiisque adversa refulsit.
Haud temere est visum, conclamat ab agmine
Volscentis, 375

State, viri; quæ causa viæ? quive estis in armis?
Quòve tenetis iter? nihil illi tendere contra;
Sed celerare fugam in silvas, et fidere nocti.
Objiciunt equites sese ad divortia nota
Hinc atque hinc, omnemque aditum custode co-
ronant. 380

Silva fuit, latè dumis atque ilice nigrâ
Horrida, quam densi compleverant undique sentes;
Rara per occultos ducebat semita calles.

Euryalum

NOTES.

359. Phaleras et aurea bullis cingula. The Phalerae were Ornaments worn by Persons of Distinction among the Romans; as in Livy, Ut plerique nobilium aureos annulos et phaleras deponerent. And we see here Euryalus decks himself with them, Verse 364.

—humeris nequicquam fortibus aptat.

To which La Rue, Dr. Trapp and others, had not adverted when they explained this of the Furniture of Rhamnes's Horse; and La Cerda especially is mistaken in asserting that the Phalerae signifies only Caparisons.

363. Post mortem bello, &c. Instead of pugnaque potiti, as in all the common Editions, we

This said they pursue their Way. Many Arms of the Heroes slain of solid Silver elaborately wrought they leave behind, and together with them Goblets, and beautiful Carpets. But the rich Trappings of Rhamnes, and the Belts with golden Bosses, Presents which opulent Cædicus of old had sent to Tiburtine Remulus, when in Absence he joined with him a League of Hospitality; he at Death bequeathes them into the Possession of his Grandson; after his Death the Rutulians, Masters of the Field and Booty, won them: These Euryalus snatches up, and adjusts them to his valiant Shoulders, but in vain. Then he puts on the Helmet of Messapus, of ingenious Work, and with Plumes adorned. *And now they quit the Camp, and take Possession of safe Ground.*

Mean while three hundred Horse, all shielded, with Volscens on their Head, dispatched before from the City of Latinus (while the rest of the Legion in Battle array slow on the Plains advance) were marching up, and bore to King Turnus Answers to his Message. And now they were approaching to the Camp, and just entering the Rampart, when at a Distance they spy them turning away on the Left-hand Path: And in the glimmering Shade of Night the Helmet betrayed the unwary Euryalus, and opposed to the Beams of the Moon shot a gleamy Light. Scarcely was the Object seen, when Volscens from the Troop exclaims aloud: Stand, Fellows; what Motive brings you hither? Or who are ye thus in Armour? Or whither are you bound? They aimed not at making a Reply; but speeded their Flight into the Woods, and trusted to the Night. On either Hand the Horsemen oppose themselves to their Escape at the known Passes, and every Avenue incircle with a Guard. There was a Wood wide overgrown with horrid Bushes and gloomy Holms, which thick Brambles had choaked up on every Side; only here and there a Path led through hidden Tracts. The thick Shade of the Boughs,

N O T E S.

we read *prædaque*, according to the Roman Manuscript. The Meaning of this Passage, which *Servius* reckons among the thirteen in *Virgil* that are inexplicable, seems to be that in a War between the *Tiburtines* and *Rutulians*, wherein the Grandson of *Remulus* who headed the former was slain, the *Rutulians* won from him those Spoils with the rest of the Booty.

368. *Cætera legio.* The Foot; for a Legion had but three hundred Horse, which are

mentioned before, and the rest, which were commonly four thousand, consisted of Infantry.

374. *Radiisque adversa.* *Radiis lunaribus*, says *Servius*. For we find *Nisus* afterwards making his Address to the Moon, Verse 403. *Suspiciens altam Lunam, sic voce precatur.*

375. *Haud temere est visum.* Others make this a Part of *Volscens*'s Exclamation. It is not a rash, a delusive Object, that strikes our Sight.

Tenebræ ramorum onerosaque præda impediunt Euryalum, timorque fallit eum regione viarum. Nisus abijt; jamque imprudens evaserat hostes, atque lacus, qui sunt dicti Albani de nomine Albi: tum rex Latinus habebat alta stabula illic. Ut stetit, et frustra respexit absentem amicum: ait, infelix Euryale, quâ regione reliqui te? quâve sequar te? rursus revolvens omne perplexum iter fallacis silvæ, simul et legit vestigia observata retro, erratque silentibus dumis: audit equos, audit strepitus, et signa sequentium. Nec est longum tempus in medio, cum clamor pervenit ad aures, ac videt Euryalum: quem jam omnis manus rapit oppressum fraude loci et noctis, subito tumultu turbante, et conantem plurima pro salute frustra. Quid faciat? quâ vi, quibus armis audeat eripere juvenem? an ille moriturus inferat sese in medios hostes, et properet pulchram mortem per vulnera? ocus torquens hastile lacerto adducto, suspiciens altam Lunam, sic precatur voce: tu, Dea, tu præsens succurre nostro labori, Latonia, decus astrorum, et custos nemorum; si unquam pater Hyrtacus tulit qua dona tuis aris pro me; si ipse auxi qua meis venatibus, suspendive qua è tholo, aut fixi aliqua ad tua sacra fastigia; sine me turbare hunc globum, et rege mea tela per auras. Dixit, et connixus toto corpore conjicit ferrum.

Euryalum tenebræ ramorum, onerosaque præda Impediunt, fallitque timor regione viarum. 385 Nisus abijt; jamque imprudens evaserat hostes, Atque lacus, qui post, Albæ de nomine, dicti Albani: tum rex stabula alta Latinus habebat. Ut stetit, et frustra absentem respexit amicum: Euryale infelix, quâ te regione reliqui? 390 Quave sequar? rursus perplexum iter omne revolvens

Fallacis silvæ, simul et vestigia retro Observata legit, dumisque silentibus errat: Audit equos, audit strepitus, et signa sequentium. Nec longum in medio tempus; cum clamor ad aures Pervenit, ac videt Euryalum: quem jam manus omnis, 396

Fraude loci et noctis, subito turbante tumultu, Oppressum rapit, et conantem plurima frustra. Quid faciat? quâ vi juvenem, quibus audeat armis Eripere? an sese medios moriturus in hostes 400 Inferat, et pulchram properet per vulnera mortem? Ocus adducto torquens hastile lacerto, Suspiciens altam Lunam, sic voce precatur: Tu, Dea, tu præsens nostro succurre labori, Astrorum decus, et nemorum Latonia custos; 405 Si qua tuis unquam pro me pater Hyrtacus aris Dona tulit, si qua ipse meis venatibus auxi, Suspendive tholo, aut sacra ad fastigia fixi; Hunc sine me turbare globum, et rege tela per auras. Dixit, et toto connixus corpore ferrum 410 Conjicit. Hasta volans noctis diverberat umbras, Et venit adversi in tergum Sulmonis, ibique Frangitur, ac fisso transit præcordia ligno.

Volvitur

Hasta volans diverberat umbras noctis, et venit in tergum Sulmonis adversi, ibique frangitur, ac transit ejus præcordia fisso ligno.

NOTES.

386. *Nisus abijt.* Agreeably to that Nimbleness and Agility which is ascribed to him in the fifth Book;

Primus abijt, longæque ante omnia corpora Nisus Emicat.

397. *Fraude loci et noctis.* This Expression poetically represents the Place and Night as two Traitors, to whom he had intrusted his Safety, and they fatally betrayed him.

408. *Tholo.*

Boughs and his cumberous Booty embarrass Euryalus, and Fear misleads him from the straight Way. Nisus makes off; and now, heedless of his Friend, had from the Foe escaped, and from the Lakes which in aftertimes were called Albanian from Alba's Name: Then King Latinus had *there* his lofty Stables. Soon as he stopped, and for his absent Friend looked back in vain: Unfortunate Euryalus, in what Quarter have I left thee? Or where shall I seek thee? Again measuring back the whole perplexed Path of the mazy Wood, he at once with accurate Survey retraces *all* his Steps, and ranges over the silent Thickets: He hears the Steeds, he hears the bustling Noise, and Signals of the Pursuers. Nor long time intervened, when a *general* Shout assailed his Ears, and he sees Euryalus: Whom the whole Band is now dragging along with sudden tumultuous Uproar, betrayed and intercepted by the Treachery of the Place and Night, and struggling hard in vain. What shall he do? By what Power, by what Arms shall he attempt the Youth to rescue? Shall he, resolute on Death, fling himself into the Midst of his Foes, and through Wounds open a quick Passage to glorious Death? Strait with *the full Force of his* contracted Arm brandishing a Javelin, thus to the exalted Moon with Eyes turned up he addresses his Prayer: Do thou, O Goddess, thou propitious aid my Enterprize, Ornament of the Stars, and *fair* Daughter of Latona, Guardian of the Groves; if ever my Father Hyrtacus for me brought Offerings to thy Altars, if ever I added to the Number by my silvan Spoils, or suspended any in the Cieling of *thy Temple*, or affixed to thy sacred Roof; suffer me to confound this congregated Rout, and guide my Weapons through the Air. He said, and straining at once with the whole *Force of his* Body hurls the *missive* Steel. The flying Spear cuts the Shades of Night, and lights on the Back of Sulmo, who was right against him, and there is shivered, and with the splintered Wood pierces through his Vitals.

Down

N O T E S.

408. *Tholo*. The Tholus was the middle and highest Part of the arched Roof of the Temple, from which the Spoils of War used to be suspended.

412. *Adversus*. Is no more than *2 regione*, right against him, without regarding whether

his Face or his Back was turned; in which Sense the attentive Reader will often find the Word in other Places of *Virgil*. This Explanation one would think is no very hard Matter: yet *Servius* reckons this among the *loci insolubiles*.

3 Z z

427. *Me*.

Ille voluitur, vomens calidum flumen cruoris de pectore, frigidus, et pulsatur ista longis singultibus. Diversi circumspiciunt. Ecce idem, acrior hoc successu, librat aliud telum ab summâ aure, dum trepidant. Stridens hasta iit per utrumque tempus Tago, tepefactaque hæsit trajecto cerebro. Atrox Volscens sævit, nec conspicit auctorem teli usquam, nec quo ardens posset inmittere se. Tamen, inquit, tu Euryale, interea persolves pœnas amborum mihi calido sanguine: simul ibat in Euryalum recluso ense. Tunc verò Nisus exterritus, amens exclamat: nec potuit celare se tenebris amplius, aut perferre tantum dolorem: in me, in me, adsum, qui feci, & Rutuli, convertite ferrum in me: omnis fraus est mea; iste fecit nihil, nec est ausus, nec potuit facere: testor hoc cœlum, et conscia sidera: tantum nimium dilexit infelicem amicum. Dabat talia dicta: sed ensis adactus summis viribus transadigit costas, et rumpit candida pectora. Euryalus voluitur leibo, cruorque it per pulchros artus, cervixque collapsa recumbit in humeros. Veluti cum purpureus flos, succisus aratro, languescit moriens; papaverave demisere caput lasso collo, cum forte gravantur pluvia. At Nisus ruit in medios, petitque Volscentem solum per omnes, moratur in Volscente solo. Circum quem Nisum hostes glomerati hinc atque hinc cominus proturbant eum. Nisus instat non secius, ac rotat fulmineum enses; donec condidit eum in adverso ore Rutuli clamantis, et ipse moriens abstulit animam hosti. Tum confossus projecit sese super exanimum amicum, ibique demum quievit placidâ morte.

Voluitur ille, vomens calidum de pectore flumen frigidus, et longis singultibus illa pulsatur. 415
Diversi circumspiciunt. Hoc acrior idem
Ecce aliud summâ telum librabat ab aure,
Dum trepidant. Iit hasta Tago per tempus utrumque

Stridens, trajectoque hæsit tepefacta cerebro.
Sævit atrox Volscens, nec teli conspicit usquam 420
Auctorem, nec quò se ardens immittere possit.
Tu tamen interea calido mihi sanguine pœnas
Persolves amborum, inquit: simul ense recluso
Ibat in Euryalum. Tunc verò exterritus, amens
Conclamat Nisus: nec se celare tenebris 425
Amplius, aut tantum potuit perferre dolorem:
Me, me, adsum qui feci, in me convertite ferrum,
O Rutuli: mea fraus omnis; nihil istè, nec ausus,
Nec potuit: cœlum hoc, et conscia sidera testor:
Tantum infelicem nimium dilexit amicum. 430
Talia dicta dabat: sed viribus ensis adactus
Transadigit costas, et pectora candida rumpit.
Voluitur Euryalus letho, pulchrosque per artus
It cruor, inque humeros cervix collapsa recumbit.
Purpureus veluti cum flos succisus aratro 435
Languescit moriens; lassæ papavera collo
Demisere caput, pluviam cum forte gravantur.
At Nisus ruit in medios, solumque per omnes
Volscentem petit: in solo Volscente moratur.
Quem circum glomerati hostes, hinc cominus atque hinc 340

Proturbant. Instat non secius, ac rotat enses
Fulmineum; donec Rutuli clamantis in ore
Condidit adverso, et moriens animam abstulit hosti.
Tum super exanimum sese projecit amicum
Confossus, placidâque ibi demum morte quievit. 445

Fortu-

NOTES.

427. Me, me, &c. This abrupt Exclamation admirably marks his Disorder and Per-

turbation of Mind.

448. Immobile saxum. Signifies that the Founda-

Down he tumbles *in the cold Arms of Death*, discharging from his Breast the warm Stream of *Life*, and with long *heaving* Sobs beats his Flanks. They throw their Eyes around different Ways. Lo he, animated the more with this *Success*, poised from the Tip of his Ear another Weapon, while they are bustling about. The whizzing Spear through *Tagus's* either Temple pierced, and warmed in his transfixed Brain stuck fast. Volscens furious storms, nor any where spies out the Owner of the Weapon, nor on whom *in his burning Rage* he may wreck his Vengeance. But you meanwhile, he says, with your warm Blood shall pay the Forfeit of both: At the same time with Sword unsheathed he rushed on Euryalus. Then indeed in terrible Agony Nisus frantic screams aloud: Nor longer was able to conceal himself in Darkness, or to support such deep Distress: On me, on me, here am I who did *the Mischief*, O turn your Swords on me, Rutulians; mine is all the Offence: Nought he nor durst nor could: These Heavens and conscious Stars I call to witness: Only he loved his unhappy Friend too much. Thus he spoke: But the Sword with Force driven home pierces through his Sides, and bursts a *Passage* in his snow-white Breast. Euryalus welters in Death, the Blood flows down his beauteous Limbs, and on his Shoulders the drooping Neck reclines. As when a purple Flower cut down by the Plough pines away in Death, or the Poppies on their weary Necks drop down their Heads, when with Rain they chance to be overcharged. But Nisus rushes into the Midst of them, and Volscens alone seeks through all: On Volscens alone he fastens his Attention. Whom round the Foes incircling close, this Way and that Way drive off. He not less keenly presses on, and whirls his flashing Sword; till he plunged it in the Mouth, full opposite, of the bawling Rutulian, and dying bereft his Foe of Life. Then covered with Wounds he flung himself on his breathless Friend, and there at length in peaceful Death reposed. Happy pair! if my

Verses

N O T E S.

Foundations of the *Roman* Empire were to be as fixed and lasting as the *Capitoline* Mount, whereon *Rome* was built.

449. *Pater Romanus*. Pater here I take

to signify *Prince*, as in other Places. What *Rucus* means by explaining *pater Romanus* of *Romulus*, I don't so well understand.

Ambo fortunati! si mea carmina possunt quid, nulla dies unquam eximet vos memori ævo; dum domus Æneæ accolet immobile saxum Capitolii, Romanusque pater habebit imperium. Rutuli victores, potiti prædâ spoliisque, flentes ferebant exanimum Volscientem in castra. Nec erat minor luctus in castris, Rhamnete reperto exsangui, et tot primis peremtis unâ cæde, Serranoque Numâque. Est ingens concursus ad corpora ipsa, seminecesque viros, locumque tepidum recenti cæde, et rivos plenos spumanti sanguine. Agnoscunt inter se spolia, nitentemque galeam Messapi, et phaleras receptas multo sudore. Et jam prima Aurora, linquens croceum cubile Tithoni, spargebat terras novo lumine; sole jam infuso, jam rebus relictis luce; Turnus suscitât viros in arma, ipse circumdatus armis, que quisque cogit suas æratas acies in prælia; acuntque iras variis rumoribus. Quin præfigunt capita ipsa Euryali et Nisi in hastis arrectis, miserabile visu, et sequuntur multo clamore. Duri Æneadæ opposuere aciem in sinistram partem murorum, nam dextera pars cingitur amni: tenentque ingentes fossas, et moesti stant in altis turribus, simul videbant ora virum præfixa hastis, nimis nota miseris, fluentiaque atro tabo. Interea pennata fama, volitans per pavidam urbem, ruit nuncia, allabiturque aures matris Euryali; ac subito calor reliquit ossa miseræ. Radii sunt excussi manibus, pensaque est revoluta. Infelix evolat, et femineo ululatu, scissa quondam comam, amens petit muros atque prima agmina cursu. Illa non erat memor periculi telorumque:

Fortunati ambo! si quid mea carmina possunt,
Nulla dies unquam memori vos eximet ævo;
Dum domus Æneæ Capitolii immobile saxum
Accolet, imperiumque pater Romanus habebit.
Victores prædâ Rutuli spoliisque potiti, 450
Volscientem exanimum flentes in castra ferebant.
Nec minor in castris luctus, Rhamnete reperto
Exsangui, et primis unâ tot cæde peremtis,
Serranoque, Numâque. Ingens concursus ad ipsa
Corpora, seminecesque viros, tepidumque recenti 455
Cæde locum, et plenos spumanti sanguine rivos.
Agnoscunt spolia inter se, galeamque nitentem
Messapi, et multo phaleras sudore receptas.

Et jam prima novo spargebat lumine terras
Tithoni croceum linquens Aurora cubile; 460
Jam Sole infuso, jam rebus luce relictis;
Turnus in arma viros, armis circumdatus ipse,
Suscitât, æratasque acies in prælia cogit,
Quisque suos; variisque acunt rumoribus iras.
Quin ipsa arrectis, visu miserabile, in hastis 465
Præfigunt capita, et multo clamore sequuntur,
Euryali et Nisi.

Æneadæ duri murorum in parte sinistra
Opposuerunt aciem (nam dextera cingitur amni)
Ingentesque tenent fossas, et turribus altis 470
Stant moesti, simul ora virum præfixa videbant,
Nota nimis miseris, atroque fluentia tabo.

Interea pavidam volitans pennata per urbem,
Nuncia Fama ruit, matrisque allabitur aures
Euryali; ac subitus miseræ calor ossa reliquit. 475
Excussi manibus radii, revolutaque pensa.
Evolat infelix, et femineo ululatu,
Scissa comam, muros amens atque agmina cursu
Prima petit. Non illa virum, non illa pericli,
Telo-

N O T E S.

455. Tepidumque recenti cæde locum. This is the Reading of the Roman Manuscript, others have tepidaque recentem cæde locum: But the Sense is the same.

468. Sinistra.

Verſes can ought avail, no Day ſhall ever craze you from the Records of Time; while the Race of Æneas ſhall inhabit the immoveable Capitolian Rock, and a Roman Monarch hold the Empire of the World.

The victorious Rutulians, Maſters of the Prey and Spoils, in mournful Proceſſion bore lifeleſs Volſcens to the Camp. Nor in the Camp was the Mourning leſs, when they found Rhamnes pale in Death, and ſo many Chiefs ſlain by one *common* Maſſacre, and Ser- ranus, and Numa. A vaſt Confluence gather about the Corſes, about the expiring Warriors, the Ground recent with warm Slaught- er, and Rivulets full of foaming Blood. *By comparing Circum- ſtances* together they find out the Spoils, and *among the reſt* Meſſa- pus's ſhining Helmet, and the Trappings with much Sweat and Toil regained.

And now in her early Hour Aurora leaving Tithonus's ſaffron- coloured Bed, ſprinkled the Earth with the new-born Light; the Sun having now ſhed on the World his Beams, and Objects by his Light again revealed; Turnus rouzes his Men to Arms, himſelf with Arms begirt around, and each *Leader* rallies to the Battle his Troops arrayed in Braſs; and by various Rumours they ſtimulate their martial Rage. Nay, the very Heads of Niſus and Euryalus, a piteous Spectacle, on Spears erect they in the Front affix, and with vaſt Ac- clamation follow. On the left Side of the Walls the hardy Tro- jans oppoſed to them their Hoſt, for the Right is bounded by the River, and they maintain their ample Trenches, and on their lofty Turrets mournful ſtand, ſo ſoon as they beheld the Heads of the Youths fixed up to view before the Hoſt, to the unhappy *Speſtators* but too well known, diſtilling as they were with black Gore.

Meanwhile the winged Meſſenger Fame flying through the frighted City pours along, and glides to the Ears of the Mother of Euryalus; then ſudden with Miſery overwhelmed the *vital* Warmth forſook her Bones. The weaving Inſtruments dropped from her *trembling* Hands, and her Labours are unravelled. In extreme Agony ſhe flies out, and with female Shrieks tearing her Hair, diſtracted takes her Way with Speed to the Walls and neareſt Bands. Nor of Men,

nor

N O T E S.

468. *Siniſtrâ*. The eaſt Side, which looked towards *Laurentum*.

476. *Revoluta*. Properly ſignifies *wound off*, which leads one to think the *radii* before

mentioned were the Spindles on which thoſe Women who ſpin on the Diſtaff wound up their Yarn,

486. *Tua*

dehinc implet cœlum ques-
tibus : Euryale, egone
aspicio te hunc ? tune es
ille futurus sera requies
meæ senectæ ? crudelis,
potuisti linqere me so-
lam ? nec est copia data
miseræ matri affari te
extremum, missum sub tan-
ta pericula ? Heu ! jaces
ignotâ terrâ, data præda
Latinis canibus alitibus-
que ! nec ego mater pro-
dixi te ad tua funera,
pressive oculos, aut lavi
vulnera, tegens cadaver
veste ; quam ego festina
urgebam noctes diesque ti-
bi, et solabar aniles curas
zelâ. Quò sequar ? aut
quæ tellus nunc habet tu-
os artus, avulsæque mem-
bra, et lacerum funus ?
nate, an refers hoc caput
mibi de te ? propter hoc
sum secuta te terræque ma-
rique ? figite me, si qua
pietas est vobis, ô Ru-
tuli ; conjicite omnia ve-
stra tela in me, absomite
me primam ferro : aut tu,
magne pater Divûm, mi-
serere mei, detrudeque hoc
meum caput invisum ti-
bi, sub Tartara tuo telo ;
quando nequeo abrumpere
crudelem vitam aliter.
Animi Trojanorum sunt
concussi hoc fletu, mœ-
stusque gemitus it per om-
nes ; vires infractæ tor-
pent ad prælia. Idæus et
Actor, monitu Iliæ et
Iuli lacrymantis multum,
corripiunt illam incenden-
tem luctus, interque ma-
nus reponunt illam sub te-
cta. At tuba increpuit
terribilem sonitum procul
canoro ære. Clamor se-
quitur, cœlumque remugit.

Telorumque memor : cœlum dehinc questibus
implet :

Hunc ego te, Euryale, aspicio ? tune ille senectæ 481

Sera meæ requies ? potuisti linqere solam

Crudelis ? nec te, sub tanta pericula missum,

Affari extremum miseræ data copia matri ?

Heu, terrâ ignotâ, canibus data præda Latinis, 485

Alitibusque, jaces ! nec te tua funera mater

Produxì, pressive oculos, aut vulnera lavi,

Veste tegens ; tibi quam noctes festina diesque

Urgebam, et tela curas solabar aniles.

Quò sequar ? aut quæ nunc artus avulsæque membra,

Et funus lacerum tellus habet ? hoc mihi de te, 491

Nate, refers ? hoc sum terræque marique secuta ?

Figite me, si qua est pietas, in me omnia tela

Conjicite, ô Rutuli, me primam absomite ferro :

Aut tu, magne pater Divûm, miserere, tuoque 495

Invisum hoc detrude caput sub Tartara telo ;

Quando aliter nequeo crudelem abrumpere vitam.

Hoc fletu concussi animi, mœstusque per omnes

It gemitus ; torpent infractæ ad prælia vires.

Illam incendentem luctus Idæus et Actor, 500

Iliæ monitu et multum lacrymantis Iuli,

Corripiunt, interque manus sub tecta reponunt.

At tuba terribilem sonitum procul ære canoro

Increpuit. Sequitur clamor, cœlumque remugit.

Accelerant actâ pariter testudine Volsci, 505

Et fossas implere parant, ac vellere vallum.

Quærunt pars aditum, et scalis ascendere muros,

Quà rara est acies, interlucetque corona

Non

Volsci pariter accelerant, testudine actâ, et parant implere fossas, ac vellere vallum. Pars quærunt aditum, et ascendere muros scalis, qua parte acies Trojanorum est rara, coronaque

N O T E S.

486. *Tua funera.* Servius takes *funera* here in the Nominative Case, for one of the near Relations of the Dead, called *funeræ* or *funerææ*, who had the Care of the Funeral. But as he produces no Authority for this Sense, I choose rather, with others, to make

ad understood, whereof other Examples occur in *Virgil*.

494. *Me primam.* We are to consider that she is speaking from the Rampart, where none had been killed hitherto.

497. *Aliter abrumpere.* This Phrase, notwith-

nor Darts, nor Danger heedful: Then with these Complaints she fills the Sky: Is this you I see, my own Euryalus? Art thou that late Solace I promised myself in my Old-age? *Ah* cruel! couldst thou leave me all alone? And to thy wretched Mother didst thou not allow Access to address thee her last Farewel, when on such perilous Adventures sent? Ah! in a strange Land, given a Prey to Lation Dogs and Fowls, thou liest! Nor I, thy own Mother, laid thee out for thy Funeral Obsequies, nor closed thy Eyes, nor bathed thy Wounds, covering *this Body* with the Robe, which for thee in haste I forwarded both Night and Day, and with the Loom solaced my aged Cares. Whither shall I go in pursuit of thee? Or what Land now holds thy *tender* Limbs, thy mangled Members, and lacerated Corpse? Is this *all* of thee, my Son, thou bringest me back? Is this what I have followed both by Land and Sea? Transfix me, O Rutulians, if you have any Tendernefs of Affection, at me hurl all your Darts, let me be the first you with the Sword cut off: Or thou, great Father of the Gods, compassionate *my Misery*, and with thy Bolts thrust down to Tartarus this detested Head; since I can by no other Means get rid of *this* cruel Life. By these doleful Laments our Minds are deeply struck, and a pitying Groan is heaved from every Breast; quite broken and benumbed are all our Powers for Battle. On her *thus* enflaming our Grief Idæus and Actor, by the Direction of Ilioneus and deeply afflicted Iulus, lay hold, and in their Arms bear back to her Apartments.

Meanwhile the Trumpet from afar with its shrill sounding Brass rattled the dreadful Din of *War*. Follows loud Acclaim, and Heaven echoes back the Sound. The Volscians with Uniformity advancing the Target-fence, speed their March, and prepare to fill up the Trenches, and demolish the Rampart. Some explore Access, and by Scaling-ladders to mount the Walls, where the Troops are but thin, and not so thick of Men, the circling Bands are seen through.

N O T E S.

withstanding *La Cerda* and Dr. *Tripp's* Criticism seems to me to signify no more than barely to rid me of my Life, or rather, to break off, or cut the Thread of my Life. See *Æn.* IV. 631. and VIII. 579. where the same Expression occurs. As for *aliter*, I don't see why it may not be taken literally; For tho' *Amata* could have ended her Life by other Means, such as stabbing, poisoning, &c. all

that can be inferred from thence is, that she talks somewhat inconsistently, which is only acting in Character, and no more than what her disordered Situation of Mind will justify. But it is not improbable she had offered to lay violent Hands on herself, and was hindered by those about her.

505. *Alia vultudine*. For the *testudo* see the Note on *Æn.* II. 411.

non tam spissâ viris interlucet. Contra Teucri cœperunt effundere omne genus telorum, ac detrudere hostes duris contis, assueti defendere muros longo bello. Voluebant quoque saxa infesto pondere, si quâ via possint perrumpere aciem tectam clypeis: cum tamen libet Italæ ferre omnes casus subter densâ testudine. Nec jam sufficiunt iustine: nam quâ ingens globus hostium imminet, Teucri volvuntque ruuntque immanem molem, quæ stravit Rutulos latè, resolvitque tegmina armorum. Nec audaces Rutuli curant contendere amplius cæco Marte; sed certant pellere Trojanos à vallo missilibus. Aliâ parte Mezentius, horrendus visu, quassabat Etruscâ pinum, et infert fusciferos ignes. At Messapus, domitor equorum, Neptunia proles, rescindit vallum, et poscit scalas in mœnia scandenda. Vos Musæ, præcipuè ô Calliope, precor, aspirate mihi canemi; quas strages, quæ funera Turnus tum ediderit ibi ferro; quem virum quisque demiserit Orco: et evoluite ingentes oras mecum belli: enim, Divæ, et meministis, et potestis memorare. Erat turris vasto suspectu, et altis pontibus, opportuna loco: quam omnes Itali certabant expugnare summis viribus, evertereque summâ vi opum: contra Troes conabantur defendere saxis, densique intorquere tela per cavas fenestras. Turnus princeps conjecit ardentem lampada, et affixit flammam lateri; quæ flamma plurima vento corripuit tabulas, et hæsit postibus adfisis. Trojani turbati cœperunt trepidare intus, frustra que velle fugam malorum. Dum glomerant se, residuntque retro

Non tam spissâ viris. Telorum effundere contra Omne genus Teucri, ac duris detrudere contis; 510 Assueti longo muros defendere bello.

Saxa quoque infestoolvebant pondere, si quâ Possent tectam aciem perrumpere: cum tamen omnes

Ferre libet subter densâ testudine casus.

Nec jam sufficiunt: nam, quâ globus imminet ingens, 515

Immanem Teucri molem volvuntque ruuntque; Quæ stravit Rutulos latè, armorumque resolvit Tegmina. Nec curant cæco contendere Marte Amplius audaces Rutuli; sed pellere vallo Missilibus certant. 520

Parte aliâ, horrendus visu quassabat Etruscâ Pinum, et fumiferos infert Mezentius ignes.

At Messapus equum domitor, Neptunia proles, Rescindit vallum, et scalas in mœnia poscit.

Vos, ô Calliope, precor aspirate canenti; 525

Quas ibi tum ferro strages, quæ funera Turnus Ediderit; quem quisque virum demiserit Orco: Et mecum ingentes oras evoluite belli:

Et meministis enim, Divæ, et memorare potestis.

Turris erat vasto suspectu, et pontibus altis; 530

Opportuna loco: summis quam viribus omnes Expugnare Itali, summâque evertere opum vi Certabant: Troes contra defendere saxis, Perque cavas densi tela intorquere fenestras.

Princeps ardentem conjecit lampada Turnus 535

Et flammam affixit lateri; quæ plurima vento Corripuit tabulas, et postibus hæsit adfisis.

Turbati trepidare intus, frustra que malorum

Velle fugam. Dum se glomerant, retroque residunt

In

NOTES.

515. Sufficiunt—imminet. These Verbs being in the present Tense point out the Action as in our View.

528. Oras evoluite belli. This Expression is borrowed from a Verse of Ennius; Qui petis ingentis oras evolvere belli.

Oræ

through. On the other Hand the Trojans, practised by long War to defend their Walls, poured on them every kind of missive Weapons, and pushed them down with sturdy Poles. Rocks too of ruinous Weight they tumbled down, if possibly they might break thro' their fenced Battalion: While the Rutulians notwithstanding, under the close Fence of their ferried Shields, are willing all Dangers to sustain. *Yet not long*, nor now are they able to stand the Shock: For where thick embodied Ranks press on the Attack, the Trojans roll and hurl down an enormous Pile, which made wide Havock among the Rutulians, and broke the Fence-works of their Shields. Nor care the bold Rutulians longer to contend in covered Fight, but by missive Weapons strive to beat them from the Rampart. In another Quarter Mezentius of horrid Aspect brandished a Tuscan Pine, and flings smoky Firebrands. Again in another Quarter Mestapus, a Horseman brave, the Progeny of Neptune, makes a Breach in the Rampart, and calls for Ladders to *scale* the Walls.

Ye, sacred Nine, and thou Calliope in chief, aid me while I sing what Deaths, what Desolations there Turnus then with the Sworn effected; what Heroe each sent down to Pluto: And trace with me the comprehensive Limits of this War: For you, ye Goddesses, both remember, and can rehearse *the same*.

Of Height prodigious, and Stages *above Stages* raised aloft there stood a Tower commodious in its Situation: Which with their utmost Efforts all the Latins strove to storm, and with the full Energy of their Might to overthrow: The Trojans on the other Hand defended it with Stones, and Darts in thick Volleys through the hollow Loop-holes flung. Turnus in the Van tossed a blazing Brand, and to the Sides *of the Tower* fixed the flaming Mischief; which, by the Wind diffusely spread, seized the Boards, and to the Pillars clung till they were consumed. *The Trojans* all aghast raise fearful Bustle within, and shelter from the Disaster fought in vain. While they croud together, and backward retreat into that Part which is free from

N O T E S.

Ora here signifies the Limits, Extent and Compass of the War.

530. *Pontibus*. Planks on which they ascended from one Story of those Towers to another.

535. *Lampada*. This Engine was a kind of flaming Brand made up of Hemp, Pitch,

Rosin, and such like combustible Materials; which being stuck round with sharp Points and Hooks of Iron, was slung against wooden Walls or Munitions, where it stuck fast till the Flames seized on the Boards.

537. *Postibus adfisis*. i. e. *Quos exadit ad-barendo*.

in eam partem, quæ caret peste; tum turris procubuit subito pondere, et omne cælum tonat fragore: Troes semineces veniunt ad terram, immanni mole turris secutâ, confixique suis telis, et transfossi per pectora duro ligno. Vix unus Helenor et Lycus sunt clapsi: quorum Helenor erat primævus, quem serva Licymnia furtim sustulerat Mæonio regi, miseratque ad Trojans vetitis armis; erat levis nudo ense, ingloriusque albâ parniâ. Ubique is vidit se inter media millia Turni; Latinas acies astare hinc, atque acies hinc; ut ferva, quæ septa densâ corona venantium, furit contra tela, baudque nescia injicit sese morti, et fertur saltu supra venabula; baud aliter juvenis Helenor, moriturus, irruit in medios hostes, et tendit, quâ parte vidit vela densissima. At Lycus longè melior pedibus, ut inter hostes, et inter arma tenet muros fugâ, certatque prendere alta tectâ manu, attingereque dexterâs sociorum. Quem Turnus secutus pariter cursu, reloque, victor increpat his verbis: tu-ne demens speravisti te posse evadere nostras manus? simul arripit ipsum pendentem, et revellit eum cum magnâ parte muri. Talis qualis ubi Aquila armiger Jovis, petens alta, sustulit aut leporem, aut cycnum candenti corpore uncis pedibus; aut qualis Martius lupus ubi rapuit agnum à stabulis, quæsitum matri multis balatibus. Clamor tollitur undique. Invadunt et complent fossas aggere. Alii jactant ardentis tædas ad fastigia murorum. Ilioneus opprimit Lucetium, subeuntem portæ, ferentemque ignes, saxo, atque ingenti fragmine montis; Liger sternit Emathionæ, Asyrius sternit Chorinæum;

In partem quæ peste caret; tum pondere turris 540
Procubuit subito, et cælum tonat omne fragore:
Semineces ad terram, immanni mole secutâ,
Confixique suis telis, et pectora duro
Transfossi ligno, veniunt. Vix unus Helenor,
Et Lycus, elapsi: quorum primævus Helenor, 545
Mæonio regi quem serva Licymnia furtim
Sustulerat, vetitisque ad Trojam miserat armis;
Ense levis nudo, parniâque inglorius albâ.
Isque ubi se Turni media inter millia vidit;
Hinc acies, atque hinc acies adstare Latinas; 550
Ut fera, quæ densâ venantium septa coronâ
Contra tela furit, seseque haud nescia morti
Injicit, et saltu supra venabula fertur:
Haud aliter juvenis medios moriturus in hostes
Irruit, et, quâ tela videt densissima, tendit. 555
At pedibus longè melior Lycus, inter et hostes,
Inter et arma fugâ muros tenet, altaque certat
Prendere tectâ manu, sociûmque attingere dextras.
Quem Turnus, pariter cursu teloque secutus,
Increpat his victor: Nostrasne evadere, demens, 560
Sperasti te posse manus? simul arripit ipsum
Pendentem, et magnâ muri cum parte revellit.
Qualis ubi aut leporem, aut candenti corpore cyc-

num,

Sustulit alta petens pedibus Jovis armiger uncis;
Quæsitum aut matri multis balatibus agnum 565
Martius à stabulis rapuit lupo. Undique clamor
Tollitur. Invadunt, et fossas aggere complent.
Ardentes tædas alii ad fastigia jactant.
Ilioneus saxo atque ingenti fragmine montis
Lucetium portæ subeuntem, ignesque ferentem;
Emathionæ Liger, Chorinæum sternit Asylos; 571

Hic

N O T E S.

547. *Vetitis armis.* Slaves by the Roman Law were not allowed to bear Arms till they were enfranchised, except in Cases of the greatest Extremity, as in the Time of Hannibal.

from the contagious Ruin; then sudden the Tower with the Weight overburdened tumbled down, and with the mighty Crash all Heaven thunders: Down to the Ground half-dead they come, an immense Pile of Ruins following, pierced with their own Weapons, and their Breasts transfix'd with the Iron-pointed Wood. Helenor alone and Lycus with much ado escap'd: Whereof the elder Helenor, (whom the Slave Licymnia by a stolen Embrace had bore to the Lydian King, and sent to Troy in prohibited Arms) was light armed with a naked Sword, and inglorious with his Scutcheon blank. And soon as he amidst Turnus's thousands saw himself *inclosed*, and on either Hand around him ranged the Latin Troops; as a Beast of Chace which, by a thick Band of Huntsmen hemmed in, rages against their Darts, wilfully flings herself on Death, and with a Bound springs on the Hunters Spears; just so the Youth, in Despair, rushes on his Foes, and, where he sees the thickest Showers of Darts, advances. But Lycus, far more swift of Foot, through the Midst of Foes, through the Midst of Arms, by Flight reaches the Walls, and strives with his Hand to grasp their high Summits, and get hold of the *helping* Arm of his Friends. Whom victorious Turnus at once with swift Career and a *winged* Dart pursuing, thus upbraids: Fool, didst thou hope thou would be able to escape our Hands? At the same time he gripes him hanging, and with a great Fragment of the Wall pulls him down. As when Jove's Armour-bearer, soaring on high, hath in his crooked Talons raised aloft either a Hare, or Snow-white Swan; or, sacred to Mars, the Wolf hath snatched from the Folds a Lambkin, by the Dam with many a *mournful* Bleating sought. The Shout from every Quarter rises. They fall on, and with Heaps of Earth fill up the Trenches; while others to the Battlements toss the blazing Brands. With a Rock, and vast Fragment of a Mountain, Ilioneus overthrows Lucretius, approaching to the Gate, and armed with Flames; *so does* Liger Emathion, Asylas Corynæus, the one skilled in the Javelin, the

N O T E S.

nibal, when the Romans were fain to break through that Rule, and employ all Hands in the common Cause.

548. *Parmâ Albâ*. Had no heroic Device upon his Scutcheon, never having distinguished himself by any valorous Action.

559. *Pariter cursu teloque secutus*. He pursued him so fast as to keep Pace with the Flight of the Dart which he slung after him.

564. *Armiger*. The Eagle. See the Note on Æn. V. 255.

Hic bonus jaculo, hic bonus sagittâ fallente longè: Cæneus occidit Ortygium, Turnus occidit Cæneâ victorem: Turnus occidit Ityn, Cloniumque, Dioxippum, Promulumque, et Sagarim, et Idam stantem pro summis turribus: Capys occidit Privernum. Levis hasta Themillæ strinxerat hunc primò, ille demens, tegmine projecto, tulit manum ad vulnus: ergo sagittâ est allapsa alis, et manus est infixa lævo lateri, abditaque intus rupit spiramina animæ lethali vulnere. Filius Arcentis stabat in egregiis armis, pictus chlainydem, et ælarus Iberâ ferrugine, et insignis facie: quem genitor Arcens miserat Æneâ, educum luco Martis, circum Symæthia flumina, ubi pinguis et placabilis ara Palici est. Mezentius ipse, armis positis, egit stridentem fundam, habentâ adductâ ter circum caput, et diffidit media tempora juvenis adversi liquefacto plumbo, ac extendit eum porrectum multâ arenâ. Tum primùm Ascanius dicitur intendisse celerem sagittam bello, solitus terrere fugaces feras his antè, manuque fudisse fortem Numanum, cui Remulo erat cognomen; habebatque minorem Germanam Turni uxorem, nuper sociatus illi thalamo. Et, ante primam aciem, vociferans digna atque indigna relatu, tumidusque quoad præcordia novo

Hic jaculo bonus, hic longè fallente sagittâ: Ortygium Cæneus, victorem Cæneâ Turnus: Turnus Ityn, Cloniumque, Dioxippum, Promulumque,
574
Et Sagarim, et summis stantem pro turribus Idam: Privernum Capys. Hunc primò levis hasta Themillæ

Strinxerat; ille manum, projecto tegmine, demens Ad vulnus tulit: ergo alis allapsa sagittâ, Et lævo infixa est lateri manus, abditaque intus Spiramenta animæ lethali vulnere rupit.
580
Stabat in egregiis Arcentis filius armis, Pictus acu chlainydem, et ferrugine clarus Iberâ; Insignis facie: genitor quem miserat Arcens, Eductum Martis luco, Symæthia circum Flumina, pinguis ubi et placabilis ara Palici.
585
Stridentem fundam, positis Mezentius armis, Ipse ter adductâ circum caput egit habenâ, Et media adversi liquefacto tempora plumbo Diffidit, ac multâ porrectum extendit arenâ. Tum primùm bello celerem intendisse sagittam Dicitur, antè feras solitus terrere fugaces,
591
Ascanius, fortemque manu fudisse Numanum, Cui Remulo cognomen erat; Turnique minorem Germanam, nuper thalamo sociatus, habebat. Is primam ante aciem digna atque indigna relatu Vociferans, tumidusque novo præcordia regno
596
Ibat, et ingenti sese clamore ferebat: Non pudet obsidione iterum, valloque teneri, Bis capti Phryges, et morti prætereundere muros? En qui nostra sibi bello connubia poscunt!
600

Quis

NOTES.

572. Longè fallente sagittâ. This is a most beautiful Epithet of an Arrow, which steals on its Object unawares, and surprises him with unseen Death.

580. Spiramenta animæ. The Lungs.

582. Ferrugine. The Colour of polished Iron, which approaches nearly to purple.

585. Placabilis ara Palici. The Palici were Gods worshipped in Sicily near the River Simetbus. 'Tis not easy to assign the Reason why their Altar is called *Placabilis*; the most probable Account is, that they were at first atoned only by human Victims, but afterwards

wards

the other in the far deceiving Arrow; Cæneus *overthrows* Ortygius, and Turnus the victorious Cæneus: With Itys, Clonius, Dioxippus, Promulus, Sagaris, and Idas standing in Defence of the lofty Turrets: Capys Privernus *slays*: Him the Spear of Themilla at first had slightly wounded, *on which* he, infatuate, throwing away his Shield, applied his Hand to the Wound: Up to him then the winged Arrow swiftly glides, and to the Left-side his Hand was nailed; and, deep lodged within, with a deadly Wound, it burst the breathing Engines of the Soul. In Arms illustrious the Son of Arcens stood, *clad in* an embroidered Cassock, and shining in Iberian Purple, of distinguished Form: Whom his Father Arcens sent, in Mars's Grove bred up about the Streams of Simethus, where, *fat with Offerings* and placable, the Altar of Palicus stands. Mezentius himself, having laid aside his Arms, thrice whirling around his Head the Thong, discharged a hissing Sling, and with the half-melted Lead clove his Temples asunder *as he stood* full opposite to him, and stretched him at his full Length on a large Space of the sandy Plain. Then for the first time in War Ascanius is said to have directed the fleet Arrow, *wherewith* he was wont before *only* to fright the *timorous* fugitive Beasts of Chace, and by his Hand to have overthrown robust Numanus, whose Sirname was Remulus; and had *to Wife* the younger Sister of Turnus, *with her* in Wedlock lately joined. Before the Van, bauling aloud *whatever first occurred*, *whether* decent or indecent to hear; and in Heart elated with his new regal Honour, he stalked, and thus with vast Clamour made his Vaunt: Ye Phrygians, twice enslaved, are you not ashamed to be *thus* a second time by Blockade and Intrenchments shut up, and to screen yourselves from Death within your Walls? Lo *these are they*, who by Force of Arms claim to themselves our Brides!

N O T E S.

wards that barbarous Superstition was abolished, and they were appeased by common Offerings. For the Rite, Worship, and Nature of those Gods, see *Banier's Mythology*, Vol. II. of the *Englisb*. Perhaps their Altar is called *Placabilis*, merely because it was an Altar of Atonement, in Contradistinction to other Altars, which were for Thanksgiving or Divination.

588. *Liquefacto plumbo*. This is only a poetical Exaggeration to express the great Velocity with which this Ball of Lead was carried through the Air. The Thought is borrowed from *Lucretius*, Lib. VI. 177.

Plumbea vero

Glans etiam longo cursu volvenda liquefit.

591. *Fugaces*, Timorous, and that cannot fight but fly.

604. *Sæva*

quis Deus, quæ dementia adegit vos in Italiam? Atridæ non sunt hic, nec Ulysses fictor fandi: durum genus à stirpe; deferimus natos ad flumina primum, duramusque eos sævo gelu et undis. Pueri invigilant venatu, fatigantque silvas; ludus eorum est flectere equos, et tendere spicula cornu. At juvenus, patiens operum, assuetaque parvo, aut domat terras rastris, aut quatit oppida bello. Omne ævum teritur ferro, fatigamusque terga juvenum versâ hastâ. Nec tarda senectus debilitat vires animi, mutatque vigorem. Premimus canitiem galeâ; juvatque nos semper convectare recentes prædas, et vivere raptis. Est vobis vestis picta croco et fulgenti murice; desidiæ sunt vobis cordi; juvat vos indulgere choreis: et vestire tunicæ habent manicas et redimicula mitræ. O verè Phrygiæ mulieres, neque enim estis Phryges! ite per alta Dindyma, ubi tibia dat biforem cantum vobis assuetis huic sono. Tympana, Bercynthiaque buxus Idææ matris vocat vos: finite arma viris, et cedite ferro. Ascanius non tulit eum jactantem talia dictis, ac canentem dira; obversusque contendit telum equino nervo, ducensque brachia diversa, constitit, supplex precatus Jovem per vota ante: omnipotens Jupiter, annue meis audacibus cœptis. Ipse feram solennia dona tibi ad tua templa, et ante aram statuam candentem juvenem auratâ fronte, ferentemque caput pariter cum matre, qui jam petat cornu, et qui spargat arenam pedibus. Genitor Deorum audiit, et de serena parte cœli intonuit lævum. Fatifer arcus sonat una;

Quis Deus Italiam, quæ vos dementia adegit? Non hic Atridæ, nec fandi fictor Ulysses: Durum à stirpe genus; natos ad flumina primum Deferimus, sævoque gelu duramus et undis. Venatu invigilant pueri, silvasque fatigant; 605 Flectere ludus equos, et spicula tendere cornu. At patiens operum, parvoque assueta juvenus, Aut rastris terram domat, aut quatit oppida bello. Omne ævum ferro teritur, versâque juvenum Terga fatigamus hastâ: nec tarda senectus 610 Debilitat vires animi, mutatque vigorem. Canitiem galeâ premimus; semperque recentes Convectare juvat prædas, et vivere raptis. Vobis picta croco et fulgenti murice vestis; Desidiæ cordi; juvat indulgere choreis: 615 Et tunicæ manicas, et habent redimicula mitræ. O verè Phrygiæ, neque enim Phryges! ite per alta Dindyma, ubi assuetis biforem dat tibia cantum. Tympana vos buxusque vocat Bercynthia matris Idææ: finite arma viris; et cedite ferro. 620 Talia jactantem dictis, ac dira canentem Non tulit Ascanius; nervoque obversus equino Contendit telum, diversâque brachia ducens Constitit, ante Jovem supplex per vota precatus: Jupiter omnipotens audacibus annue cœptis. 625 Ipse tibi ad tua templa feram solennia dona, Et statuam ante aras auratâ fronte juvenum Candentem, pariterque caput cum matre ferentem, Jam cornu petat, et pedibus qui spargat arenam. Audiit, et cœli genitor de parte serenâ 630 Intonuit lævum. Sonat unâ fatifer arcus;

Et

N O T E S.

604. Sævo gelu et undis. For undis gelidis, by a Hendyad.

609. Juvenum terga fatigamus hastâ. As is said above, ÆN. VII, Armati exercent terram.

616. Manicas, &c. Other Nations, particularly the Romans, had their Arms and Necks naked and exposed, and looked upon the covering of these Parts as a Mark of Effeminacy.

618. Biforem

Brides ! What God, what Madness *rather* drove you to Italy ? They are not the Sons of Atreus you have here *to do with*, nor the crafty-tongued Ulysses ; but a Race hardy from their Original. Our Infants soon as born to the Rivers we first convey, and in the rigid icy Streams we harden. In the Chace our Boys are keen, and vex the Woods ; their Pastime is to manage the *fierce* Steed, and dart the Arrow from the horned Bow. Our Youth again of Labour patient, and to Frugality inured, or by the Harrow subdue the Ground, or batter Towns in War. Our whole Lifetime is worn out in Arms, and with the inverted Spear we goad the Backs of our *labouring* Steers : Nor slow *unwieldy* Age impairs our Strength of Mind, or alters our Vigour. Our grey Hairs we with the Helmet press ; and still take Delight to sweep together fresh Booty, and to live on Plunder. Your *very* Dress embroidered with Saffron-colours and gaudy Purple *bespeaks you Cowards* ; Indolence is your Hearts Delight ; to indulge in Balls you love : To your Vests you wear effeminate Sleeves, and to your Mitres *soft unmanly* Ribbands. O Phrygian Women sure, for Men you cannot be ! go *range* along the lofty *Tops* of Dindymus, where the Pipe sounds the discordant Note to your accustomed *Ears*. The Timbrels and Berecynthian Flute of the Idæan Mother Cybele invite you : Leave Arms to Men, and from the Sword refrain. Him blustering thus in *haughty* Stile, and proclaiming horrid Indignities, Ascanius could not bear ; and fronting him full, on the Horse-hair String extended his Arrow, and drawing both his Arms to a wide Distance, paused, first addressing Jove by Vows *in suppliant Strain* : Almighty Jove, assist my daring Enterprize. So to thy Temples shall I bring thee solemn Offerings, and before thy Altars present a Bullock with gilded Forehead of snowy Whiteness, and bearing his Head of equal *Stature* with his Dam, who already butts with his Horn, and *turns* the Sand with his Feet. The Father of Gods and Men gave ear, and from a serene Quarter of the Sky thundered on the Left. At the same time

twangs

N O T E S.

618. *Biforem cantum*. Some understand by *biforem* a Pipe with only two Stops ; others two Pipes with different Stops ; which being plaid on together, in those Times when Music was in its Simplicity, made very indifferent Harmony.

623. *Diversaque brachia docens*. These

Words express the Posture of a Man drawing the Bow to its full Stretch.

631. *Intenuit lævum*. That is, in the East, which was reckoned the lucky Quarter of the Sky. For the *Romans*, in taking the Omens, turned their Faces towards the North,

4 B

and

et sagitta elapsa fugit
 striden. horrendum, ve-
 nitque per caput Remuli,
 et trajicit ejus cava tem-
 pora ferro. I, illud vir-
 tutem superbis verbis.
 Phryges bis capti remit-
 tunt hæc responsa Rutu-
 lis. Ascanius dixit hæc
 tantum. Teucri sequun-
 tur clamore, fremuntque
 lætitiâ, tolluntque animos
 ad sidera. Tum forte cri-
 nitus Apollo in ætheriâ
 plagâ desuper videbat Au-
 sonias acies urbemque, se-
 dens nube, atque affatur
 Iulium victorem his ver-
 bis: macte novâ virtute,
 puer, sic itur ad astra,
 genite Dis, et geniture
 Deos. Omnia bella, ven-
 zura fato, jure resident
 sub gente Assaraci: nec
 Troja capit te. Simul
 effatus hæc, mittit se ab al-
 to æthere, dimovet spiran-
 tes auras, petitque Asca-
 nium: tum quoad formam
 oris vertitur in antiquum
 Buten: hic fuit armiger
 Dardanio Anchisæ antè,
 fidusque custos ad limina.
 Tum pater Æneas addi-
 dit hunc comitem Asca-
 nio. Apollo ibat similis
 longævo quoad omnia,
 vocemque, coloremque, et
 albos crines, et arma sæ-
 va sonoribus: atque af-
 fatur ardentem Iulium his
 dictis: Æneide, sit sa-
 tis Numanum oppetiisse
 tuis telis impune: magnus
 Apollo concedit hanc pri-
 mam laudem tibi, et non
 invidet tuis armis pari-
 bus. Cætera parce bello,
 puer. Apollo, sic orsus,
 reliquit mortales aspectus
 medio sermone, et evanuit
 procul ex oculis in tenuem
 auram. Proceres Dar-
 danidæ, agnovere Deum,
 divinaque tela, sensereque sonantem pharetram fugâ.
 Ergo prohibent Ascanium avidum pugnæ,
 dictis ac numine Phœbi: ipsi rursus succedunt in certamina,
 mittuntque animas in aperta pericula.
 Clamor it per propugnacula totis muris;

Et fugit horrendum stridens elapsa sagitta,
 Perque caput Remuli venit, et cava tempora ferro
 Trajicit. I, verbis virtutem illude superbis. 634
 Bis capti Phryges hæc Rutulis responsa remittunt.
 Hæc tantum Ascanius. Teucri clamore sequuntur,
 Lætitiâque fremunt, animosque ad sidera tollunt.

Ætheriâ tum forte plagâ crinitus Apollo
 Desuper Aufonias acies urbemque videbat;
 Nube sedens, atque his victorem affatur Iulium: 640
 Macte novâ virtute, puer; sic itur ad astra,
 Dis genite, et geniture Deos. Jure omnia bella
 Genie sub Assaraci fato ventura resident:
 Nec te Troja capit. Simul hæc effatus, ab alto
 Æthere se mittit, spirantes dimovet auras, 645
 Ascaniumque petit: formam tum vertitur oris
 Antiquum in Buten: hic Dardanio Anchisæ
 Armiger ante fuit, fidusque ad limina custos.
 Tum comitem Ascanio pater addidit. Ibat Apollo
 Omnia longævo similis, vocemque coloremque,
 Et crines albos, et sæva sonoribus arma:
 Atque his ardentem dictis affatur Iulium:
 Sit satis, Æneide, telis impune Numanum
 Oppetiisse tuis: primam hanc tibi magnus Apollo
 Concedit laudem, et paribus non invidet armis. 655
 Cætera parce, puer, bello. Sic orsus Apollo,
 Mortales medio aspectus sermone reliquit,
 Et procul in tenuem ex oculis evanuit auram.
 Agnovere Deum proceres divinaque tela
 Dardanidæ, pharetramque fugâ sensere sonantem.
 Ergo avidum pugnæ, dictis ac numine Phœbi, 661
 Ascanium prohibent: ipsi in certamina rursus
 Succedunt, animasque in aperta pericula mittunt.
 It clamor totis per propugnacula muris;

Inten-

Inten-

N O T E S.

and consequently had the East on their Left. 645. Spirantes auras. The soft-breathing or whispering Gales.

654. Oppetiisse. This Verb, according to the Opinion of some judicious Critics, properly

twangs the deadly Bow; and whizzing dreadful flies the discharged Arrow, and through the Head of the Rutulian finds its Way, and with the Steel-point transfixes his hollow Temples. Go, insult Valour in haughty Terms. To the Rutulians *your* twice captivated Phrygians remit this Answer. Ascanius said no more. The Trojans second him with *loud* Acclamation, ring with joyful Applauses, and extol his Valour to the Stars.

In the ethereal Region Apollo, *the God* with *golden Locks*, was then by Chance surveying from above the Ausonian Troops and City, seated on a Cloud, and thus he bespeaks victorious Iulus: Go on, hopeful Boy, improve in Virtue early begun, thus Mortals to the Stars ascend; Descendant of the Gods, and from whom Gods are to descend. Under the Line of Assaracus all Wars by Fate ordained in Justice shall subside: Nor is Troy capable of containing thee. At the same time, having pronounced these Words, he flings himself from the lofty Sky, divides the whispering Gales, and to Ascanius repairs: Then in the Features of his Face is transformed into old Butes: To Dardanian Anchises he formerly had been Armour-bearer, and faithful Guardian at the Gate. Then Father Æneas assigned him the Companion of Ascanius. Thus marched Apollo in every thing resembling the aged Sire, both in Voice and Complexion, in Silver Locks, and Arms fierce with rattling Din: And in these Words he addresses Iulus ardent *for the Fight*: Great Offspring of Æneas, let it suffice that by thy Shafts Numanus is fallen, *thyself* unhurt: To thee this first Honour great Apollo vouchsafes, and envies not thy similar *Feats of Arms*. For what remains, *illustrious* Boy, from Fight abstain. This said, Apollo dropped his human Appearance, in the Midst of the Interview, and into thin Air far vanished out of Sight. The Dardanian Chiefs knew the God and his divine Shafts, and in his Flight perceived his rattling Quiver. Therefore by the Mandate and divine Authority of Phœbus they restrain Ascanius panting for the Fight: Themselves once more to the Combat advance, and on apparent Dangers throw their Lives. Along the Battlements round the whole Compass of the Walls

N O T E S.

ly signifies to die like a Heroe in the Field of Battle, *oppetere quasi ore petere terram*, as we say in English, to bite the Ground.

655. *Paribus armis*. Apollo, when a Boy, slew the Serpent Python with his Arrows, in

Defence of his Mother, as *Ascanius* does here *Numanus* in Revenge of his Country.

656. *Orsus*. Signifies here *having thus said*; as also *Æn. XII. 806. Sic Jupiter orsus*.

4 B 2

665. *Amen*

intendunt acres arcus, torquentque amenta. Omne solum ferretur telis; tum scuta cavæque galeæ dant sonitum flictu, et aspera pugna surgit. Quintus imber veniens stellis pluvialibus hœdis ab occasu solis verberat humum: quàm multâ grandine nimbi præcipitant se in vada, cum Jupiter horridus Austris torquet aquosam hyemem, et rumpit cava nubila cælo. Pandarus et Bitias, creti Iliæ Alcanore, quos silvestris Hiera eduxit in lucum Jovis, juvenes æquos patriis abietibus et montibus, recingunt portam, quæ erat commissa ipsis imperio ducis, freti armis, ultroque invitant hostem mœnibus. Ipsi intus astant pro turribus dextrâ ac lævâ, armati ferro, et coruscis quoad alta capita cristis. Tales quales geminæ aëriæ quercus consurgunt circum liquentia flumina, sive ripis Padi, seu propter amœnum Athesim, attolluntque intonsa capita cælo, et nutant sublimi vertice. Rutuli irrumpunt, ut videre aditus patentes. Continuo Quercens, et Equiculus pulcher armis, et Tmarus præceps animi, et Mavortius Hæmon, aut versi dedere terga totis agminibus hostium, aut posuere vitam in limine ipsæ portæ. Tum iræ magis crescunt discordibus animis; et jam Troes collecti glomerantur eodem, et audent conferre manum, et procurrere longius. Nuncius perfertur Turno ductori furenti in diversâ parte, turbantique viros: hostem fervere novâ cæde, et præbere portas patentes.

Intendunt acres arcus, amentaque torquent. 665
Sternitur omne solum telis; tum scuta, cavæque
Dant sonitum flictu galeæ: pugna aspera surgit.
Quantus ab occasu veniens pluvialibus Hœdis
Verberat imber humum: quàm multâ grandine
nimbi 666

In vada præcipitant, cum Jupiter horridus Austris
Torquet aquosam hyemem, et cælo cava nubila
rumpit.

Pandarus, et Bitias, Idæo Alcanore creti,
Quos Jovis eduxit luco silvestris Hiera,
Abietibus juvenes patriis et montibus æquos,
Portam, quæ ducis imperio commissa, recludunt, 675
Freti armis; ultroque invitant mœnibus hostem.
Ipsi intus, dextrâ ac lævâ, pro turribus adstant,
Armati ferro, et cristis capita alta coruscis.

Quales aëriæ liquentia flumina circum,
Sive Padi ripis, Athesim seu propter amœnum, 680
Consurgunt geminæ quercus, intonsaque cælo
Attollunt capita, et sublimi vertice nutant.
Irrumpunt, aditus Rutuli ut videre patentes.
Continuo Quercens, et pulcher Equiculus armis,
Et præceps animi Tmarus, et Mavortius Hæmon,
Agminibus totis aut versi terga dedere, 686
Aut ipso portæ posuere in limine vitam.
Tum magis crescunt animis discordibus iræ;
Et jam collecti Troes glomerantur eodem,
Et conferre manum, et procurrere longius audent.
Ductori Turno, diversâ in parte furenti,
Turbantique viros, perfertur nuncius: hostem
Fervere cæde novâ, et portas præbere patentes.
Deserit inceptum, atque immani concitus irâ,
Dardaniam ruit ad portam, fratresque superbos: 695
Et

Ille deserit inceptum, atque concitus immani irâ ruit ad Dardaniam portam, superbosque fratres:

NOTES.

665. Amentaque torquent. The amenta | lins, by which they were darted out of their
were properly Thongs tied to a sort of Jave- | Hands,

677. Pro

Walls their Acclamations run; they bend the valiant Bows, and whirl the Slings. All the Ground is strowed with Darts; then Shields and hollow Helmets in the Conflict ring: A fierce Engagement ensues. With such Fury as a Shower by the *Influence of the* rainy Kids arising from the West lashes the Ground: As thick as Storms of Hail come *rattling* down precipitantly into the Floods, when Jupiter in the Southwind *riding* tremendous, hurls a watery Tempest, and bursts the hollow Clouds in the Sky.

Pandarus and Bitias, sprung from Alcanor of Mount Ida, whom silvan Hiera trained up in Jupiter's *sacred* Grove, Youths tall as their native Firs and Mountains, on their Arms relying, throw open the Gate which by their General's Command was committed to their Charge, and from the Ramparts forwardly challenge the Foe. Themselves within on right and left before the Turrets stand, armed with Steel, and their Heads with waving Plumes adorned.

As about the crystal Streams, whether on the Banks of Po, or by the pleasant Adige, two aerial Oaks together rise, and shoot up to Heaven their unthorn Heads, and wave their towering Tops. The Rutulians, soon as they saw a Passage opened, rush in. Forthwith Quercens, Equicolus graceful in Arms, and Tmarus in Mind precipitant, and martial Hæmon, with all their Troops, or rooted turned their Backs, or in the very Threshold of the Gate laid down their Lives. Then the hostile Minds *within* grow more fierce with Rage; and thither now the Trojans flock in thick embodied Troops, and dare to encounter Hand to Hand, and make Excursions *on the Foe*. To Turnus the Leader, in a different Quarter spending his Fury, and throwing the Troops into Disorder, the News are brought, that the Enemy was raging with uncommon Slaughter, and had set their Gates wide open. He quits his *present* Enterprize, and, agitated with hideous Rage, rushes *forward* to the Trojan Gate, and the *two* haughty Brothers: And first Antipha-

tes

N O T E S.

677. *Pro turribus*. Some explain it like Towers, in *wicm* turrium.

688. *Animis discordibus*. In the hostile Minds, namely, of the Trojans.

693. *Fervere*. Signifies to be hot at Work, to be as busy as possible, as is plain from the

Use of this Word in Numbers of other Places. *Rægus* renders it *animari*, which is one Instance, of many, where his Translation, tho' generally good, serves to mislead his Reader by substituting one Idea for another.

697. *Sarpe-*

et primùm, jaculo con-
 Eto, sternit Antiphaten,
 notum alti Sarpedonis
 de Thebanâ matre, enim
 is primus agebat se obvi-
 um. Itala cornus volat
 per tenuem aëra, infixa-
 que stomacho, abijt sub
 altum pectus: specus atri
 vulneris reddit spumantem
 undam sanguinis, et fer-
 rum tepescit in fixo pul-
 mone. Tum sternit Me-
 ropem atque Erymantha
 manu, tum sternit Aphid-
 num, tum Bitian arden-
 tem oculis, frementemque
 animis: non jaculo, ne-
 que enim ille dedisset vi-
 tam jaculo; sed phalarica
 contorta stridens magnum
 venit, aëta modo fulminis,
 quam nec duo taurea ter-
 ga, nec fidelis lorica, de-
 sensa duplici squammâ et
 auro, sustinuit: immania
 membra ruunt collapsa.
 Tellus dat gemitum, et
 clypeum super eum in-
 tonat ingens. Qualis,
 in Euboico litore Ba-
 iarum, quondam saxea
 pila cadit, quam, con-
 structam antè magnis mo-
 libus, jaciunt ponto: sic
 illa cadens prona trahit
 ruinam, penitusque re-
 cumbit illis vadis. Ma-
 ria miscet se, et nigræ
 arenæ attolluntur. Tum
 alta insula Prochyta tre-
 mit sonitu, Inarimeque
 insula imposita Typhæo
 quasi durum cubile impo-
 nitis Jovis. Hic Mars
 arripotens addidit ani-
 mum viresque Latinis, et
 vertit acres stimulos sub
 pectore eorum; immisit-
 que fugam, atrumque ti-
 morem Teucris. Latini conveniunt undique, quoniam copia pugnae est data ipsis, Deusque Bellator
 incidit animo. Pandarus, ut cernit Germanum corpore fuso,

Et primùm Antiphaten, is enim se primus agebat,
 Thebanâ de matre, nothum Sarpedonis alti,
 Conjecto sternit jaculo. Volat Itala cornus
 Aëra per tenuem, stomachoque infixa sub altum
 Pectus abijt: reddit specus atri vulneris undam 700
 Spumantem, et fixo ferrum in pulmone tepescit.
 Tum Meropem atque Erymantha manu, tum
 sternit Aphidnum,

Tum Bitian ardentem oculis, animisque fremen-
 tem :

Non jaculo, neque enim jaculo vitam ille dedisset ;
 Sed magnum stridens contorta phalarica venit, 705
 Fulminis aëta modo : quam nec duo taurea terga,
 Nec duplici squammâ lorica fidelis et auro
 Sustinuit : collapsa ruunt immania membra.
 Dat tellus gemitum, et clypeum super intonat
 ingens.

Qualis in Euboico Baiarum litore quondam 710
 Saxea pila cadit ; magnis quam molibus ante
 Constructam jaciunt ponto : sic illa ruinam
 Prona trahit, penitusque vadis illisa recumbit.
 Miscet se maria, et nigræ attolluntur arenæ.
 Tum sonitu Prochyta alta tremit, durumque cubile
 Inarime, Jovis imperiis imposita Typhæo. 716
 Hic Mars arripotens animum viresque Latinis
 Addidit, et stimulos acres sub pectore vertit ;
 Immisitque fugam Teucris, atrumque timorem.
 Undique conveniunt ; quoniam data copia pugnae,
 Bellatorque animo Deus incidit.
 Pandarus, ut fuso germanum corpore cernit,

Et

NOTES.

697. *Sarpedonis alti.* Sarpedon was suppo-
 sed to be the Son of *Jupiter*, and on that Ac-
 count has the Epithet *altus*, *high*, or *nobly*
born.

700. *Atri vulneris*, Tho' this be the Read-

ing in most Manuscripts, yet there are some of
 good Authority that read *sanguinis*.

705. *Phalarica.* Was an oblong kind of
 Javelin, bound about with Wild-fire, which
 they

tes (for he presented himself the first) the spurious Issue of noble Sarpedon by a Theban Mother, with a Javelin hurled he overthrows. The Italian Shaft flies through the thin Air, and, piercing the Stomach, sinks deep into his Breast: The Chasm of the grisly Wound emits a foamy Tide of Blood, and in his transfix'd Lungs the Steel is warmed. Then Merops, Erymas, and Aphidnus, with his Hand he stretches on the Plain; next Bitias, flashing Fire from his Eyes, and in Soul outrageous; not by a common Javelin, for to the Javelin he had not resigned his Life; but a brandish'd fiery Dart loud hissing flew, like a Bolt of Thunder shot, which nor his Shield of two Bulls Hides, nor his trusty Corslet with double Plates and Scales of Gold were able to sustain: His enormous Limbs fall prostrate on the Ground. Earth gives a Groan, and over him his Buckler thunders loud. As on Baia's Eubæan Shore falls at times a rocky Pile, which before built of enormous Bulk they in the Ocean place: Thus tumbling headlong draws Ruin with it, and dashed against the Shallows sinks to its Rest quite down. The Seas are all embroiled, and the black Sands are heaved on high. Then at the roaring Noise high Prochyta trembles, and Inarime's hard *adaman-tine* Bed thrown on Typhœus by Jove's Command. Here Mars armipotent inspired the Latins with additional Courage and Prowess, and deep in their Breasts infixes his sharp Stings; and on the Trojans he threw Flight and grim Terror. The Latins from every Quarter gather; now that Opportunity of a Battle is offered, and the Warrior-god hath illaps'd on their Minds. Pandarus, soon as he perceives his Brother stretch'd at his Length, in what Situation *their*

N O T E S.

they shot out of an Engine, especially against wooden Towers.

707. *Duplici squammâ*. The Nails or small Plates in a Coat of Mail, from their Resemblance to Scales, were called *squammæ*. *Squamma et auro* a Hendyad for *squamma aurea*.

709. *Clypeum super intonat ingens*. Servius takes *clypeum* for the Nominative; so does Nonius Marcellus, who asserts that Virgil uses both *clypeus* and *clypeum* for a Shield, and for the one quotes *ardentes clypeos*, and for the other this Passage. Besides, it seems a plain Imitation of Homer's ἀπαθὺς δὲ πρυγὲς ἐμ' αὐτῷ; which Virgil elsewhere expresses by *Somitum super arma dedere*.

716. *Inarime*. Inarime was a high Island between the Promontory of Misenum and Prochyta; which last, according to Pliny, being torn from it by an Earthquake, was from thence called Prochyta, ἀπὸ τῆς προχύται, *profundere*. It stands in the Bay of Putcoli. This Passage is borrowed from Homer, Il. II. 783. where we may observe that Virgil has compounded Homer's εἰν Ἀριμῶς, in *Arimis*, into one Word, *inarime*.

718. *Stimulus sub pectore vertit*. A Metaphor taken from the Application of the Spur to a Horse, and turning the Rowels in his Side, to produce his Speed and Mettle.

et in quo loco fortuna sit, qui casus agat res, torquet portam multâ vi cardine converso, obnixus latis humeris; linguitque multos suorum exclusos mœnibus, in duro certamine: ast includit alios secum, recipitque eos ruentes. Demens! qui non viderit Rutulum regem, in medio agmine, irrumpentem, ultroque inclusere eum urbi; veluti immanem tigrim inter inertia pecora. Continuo nova lux effulsit oculis Turni, et ejus arma sonare horrendum; sanguineæ cristæ tremunt in vertice, mittitque micantia fulgura clypeo. Æneadæ turbati subito agnoscunt invisam faciem atque immania membra. Tum ingens Pandarus emicat, et fervidus irâ fraternæ mortis effatur: hæc non est dotalis regia Amatæ, nec media Ardea cohibet Turnum patriis muris. Vides inimica castra; est nulla potestas exire hinc. Turnus subridens olli ait sedato pectore: incipe, si qua virtus est animo, et confere dextram: narrabis Priamo Achillem esse inventum hic etiam. Dixerat. Ille intorquet hastam rudem nodis et crudo cortice, adnixus summis viribus. Auræ exceptere vulnus; Saturnia Juno veniens detorsit eam, hastaque insigitur portæ. At non effugies hoc telum, quod mea dextera versat vi; neque enim est is auctor tedi nec vulneris. Sic Turnus ait, et confurgit altè in ensen sublatum, et ferro dividit mediam frontem Pandari inter gemina tempora, impubesque malas immanui vulnere. Sonitus fit, et tellus est concussa ingenti pondere. Moriens trahit humi collapsos artus, atque arma cruenta cerebro; atque caput pendit illi æquis partibus huc atque illuc ex utroque humero. Troes versi trepidâ formidine diffugiunt.

Et quo sit fortuna loco, qui casus agat res, Portam vi multâ converso cardine torquet, Obnixus latis humeris; multosque suorum 725 Mœnibus exclusos duro in certamine linquit: Ast alios secum includit, recipitque ruentes. Demens! qui Rutulum in medio non agmine regem Viderit irrumpentem, ultroque inclusit urbi; Immanem veluti pecora inter inertia tigrim. 730 Continuo nova lux oculis effulsit, et arma Horrendum sonuere; tremunt in vertice cristæ Sanguineæ, clypeoque micantia fulgura mittit. Agnoscunt faciem invisam, atque immania membra Turbati subito Æneadæ. Tum Pandarus ingens 735 Emicat, et, mortis fraternæ fervidus irâ, Effatur: Non hæc dotalis regia Amatæ, Nec muris cohibet patriis media Ardea Turnum. Castra inimica vides; nulla hinc exire potestas. Olli subridens sedato pectore Turnus: 740 Incipe, si qua animo virtus, et confere dextram: Hic etiam inventum Priamo narrabis Achillem. Dixerat. Ille rudem nodis et cortice crudo Intorquet, summis adnixus viribus, hastam. Excepere auræ vulnus; Saturnia Juno 745 Detorsit veniens; portæque insigitur hasta. At non hoc telum, mea quod vi dextera versat, Effugies; neque enim is teli, nec vulneris auctor. Sic ait; et sublatum altè confurgit in ensen, Et mediam ferro gemina inter tempora frontem 750 Dividit, impubesque immani vulnere malas. Fit sonus; ingenti concussa est pondere tellus. Collapsos artus atque arma cruenta cerebro Sternit humi moriens; atque illi partibus æquis Huc caput atque illuc humero ex utroque pependit. Diffugiunt versi trepidâ formidine Troes. 756 Et,

731. Continuo nova lux oculis effulsit. Turnus shone so much above the rest, both in

Comeliness of Person, and the Brightness of his Arms, that it was easy for any one to distinguish

their Fortune stands, and what an unexpected Turn was given to their Affairs, the Gate with vast Force he hurls on the turned Hinge, shoving it along with his broad Shoulders, and leaves many of his Friends shut out from the City in the rigid Combat: But others with himself he incloses, and admits them as they pour forward. Infatuate! who marked not the Rutulian Prince amidst the Troops rushing upon him, and of his own Accord inclosed him within the City; as a hideous Tyger among the feeble Flocks. Instant an unusual Light flashed on their Eyes, and his Arms founded dreadful; his flaming Crests tremble on his Head, and from his Shield he gleamy Lightning darts. The Trojans all of a sudden aghast discover his detested Face and hideous Limbs. Then mighty Pandarus springs out, and enflamed with Rage for his Brother's Death, *thus* addresses him aloud: Not Amata's Palace thy promised Dowry this, nor is it the Heart of Ardea that *now* contains Turnus within his native Walls. A hostile Camp you see; there is no Possibility of thy escaping hence. Turnus with Mind sedate *thus* smiling on him says: Begin *then*, if any Courage be in thy Soul, and Hand to Hand *with me* engage: To Priam you shall report that here too you found *an* Achilles. He said. The other exerting his utmost Force hurls at him a Spear rough with Knots, and the green Rind *just as it grew*. The Air received the Wound; Saturnian Juno interposing turned it aside, and the Spear fixes in the Gate. But not *so* this Weapon, which my Right-hand wields with Might, shall you escape; for not *so feeble* he who owns the Weapon, nor who inflicts the Wound. He said; and rises to his Sword lifted high, and in the Middle, *just* between the two Temples, his Forehead with the Blade asunder cleaves, and his beardless Cheeks with a hideous Wound. A Sound ensues; with his ponderous Weight Earth receives a Shock. In Death he stretches on the Ground his stiffening Limbs and Arms bespattered with Blood and Brains; and on this Side and that Side his Head in equal Parts from either Shoulder hung. In tumultuous Consternation the Trojans turning their Backs fly hither and thither. And had the Conqueror straight be-

thought

N O T E S.

extinguish him. *Oculis effulsit* I refer to the Trojans, not to Turnus, as above, Verse 110. *Hic primum nova lux oculis effulsit.*

761. *Egit in adversos.* He could not resist the Temptation of pursuing his Revenge on his Foes, when he had them full in his View.

Et, si continuò ea cura
subisset victorem Turnum
rumpere claustra manu,
immittereque socios portis;
ille dies fuisset ultimus
bello gentique Trojanorum:
sed furor insana-
que cupido cædis egit eum
ardentem in aduersos ho-
stes. Principio excipit
Phalarim, et Gygen po-
plite succiso: hinc inge-
rit hastas raptas ab occi-
sibus in tergum fugientibus:
Juno ministrat vires a-
nimumque. Addit Halyn
comitem his, et Phegea,
parmâ ejus confixâ: de-
inde ignaros sui ingressus
in muris, cientesque Mar-
tem, Alcaëdrumque, Ha-
liumque, Noëmonaque, Pry-
tanimumque. Connixus
dexter ab aggere occupat
Lyncea tendentem contra,
vocatemque socios, vi-
branti gladio: caput hu-
ic, cominus dejectum uno
ictu, jacuit longè cum ga-
leâ: inde interficit Am-
mycum vastatorem fera-
rum, quo non erat alter
felicior ungere tela manu,
armareque ferrum vene-
no: et Clytium Æoliden,
et Cretea anicum Musis;
Cretea comitem Musarum,
cui carmina semper et ci-
tharæ fuerunt cordi, in-
tendereque numeros ner-
uis: semper canebat e-
quos, atque arma viro-
rum, pugnasque. Tan-
dem Teucri ductores, Mne-
stheus, acerque Sereftus,
cæde suorum auditâ, con-
ueniunt; videntque so-
cios palantes, hostemque
receptum muris. Et Mne-
stheus inquit: quò deinde
dirigitis fugam? quò tendi-
tis? quos alios muros,
quæ mœnia jam habetis
ultra? ô cives, an unus
homo, septus vestris ag-
geribus undique, ediderit

Et, si continuò victorem ea cura subisset,
Rumpere claustra manu, sociosque immittere por-
tis;

Ultimus ille dies bello gentique fuisset:
Sed furor ardentem cædisque insana cupido 760
Egit in aduersos.

Principio Phalarim, et succiso poplite Gygen
Excipit: hinc raptas fugientibus ingerit hastas
In tergum: Juno vires animumque ministrat.
Addit Halyn comitem, et confixâ Phegea parmâ:
Ignaros deinde in muris, Martemque cientes, 766
Alcaëdrumque Haliumque Noëmonaque Pryta-
nimque.

Lyncea tendentem contra, sociosque vocantem,
Vibranti gladio connixus ab aggere dexter
Occupat: huic uno dejectum cominus ictu 770
Cum galeâ longè jacuit caput: inde ferarum
Vastatorem Amycum, quo non felicior alter
Ungere tela manu, ferrumque armare veneno:
Et Clytium Æoliden, et amicum Cretea Musis,
Cretea Musarum comitem, cui carmina semper,
Et citharæ cordi, numerosque intendere nervis: 776
Semper equos, atque arma virum, pugnasque ca-
nebat.

Tandem ductores, auditâ cæde suorum,
Conveniunt Teucri, Mnestheus, acerque Sereftus;
Palantesque vident socios, hostemque receptum. 780
Et Mnestheus: quò deinde fugam? quò tenditis?
inquit:

Quos alios muros, quæ jam ultra mœnia habetis?
Unus homo, et vestris, ô cives, undique septus
Aggeribus, tantas strages impunè per urbem
Ediderit? juvenum primos tot miserit Orco? 785
Non infelicitis patriæ, veterumque Deorum,

Et

tantas strages per urbem impunè? miserit tot primos juvenum Orco?
non miseretque pudetque vos segnes infelicitis patriæ, veterumque Deorum,

NOTES.

763. Excipit. He salutes or meets them
with Death. ful of their Danger, little dreaming that Tur-
nus and Death were so nigh them.

766. Ignaros. While they were not mind-

774. Æoliden.

thought him, with his Hand to tear away the Bolts, and by the Gates admit his Friends, that Day *both* to the War and Trojan Race had been the last: But Fury and exorbitant Desire of Slaughter drove him on the Foes now full in his View. First Phalaris and Gyges, having smote off his Ham, he receives *with Death*: Then snatching up *their* Spears darts them into the Backs of the Fugitives: Juno with Force and Courage *him* supplies. He joins Halys their Companion *in Death*, and Phegeus, *through* the transfixed Shield *having reached his Heart*: Next Alcander, and Halius, Noemon and Prytanis, *as* on the Walls *they stood* unapprized of his *Admission*, and rousing the martial Spirit of *their Friends*. Lynceus advancing against him, and calling on his Friends, he from the Rampart full dexterously with his glittering Sword assails, straining every Nerve: His Head, *together* with the Helmet, at one close Blow struck off, far from *its Trunk* was laid: Next Amycus, that Destroyer of the savage Kind, than whom none more skilful to anoint the Dart, and arm its *pointed* Steel with Poison: And Clytius, a Son of Æolus, and Creteus, a Friend to the Muses; Creteus, the Muses Companion, who in the Song and Lyre still took Delight, and in *melodious* Lays to stretch the Strings: Of Steeds and Arms, and Combats of Heroes, he for ever sung.

At length the Trojan Leaders, Mnestheus, and fierce Sereftus, apprized of the Slaughter of their Troops, assemble, and see their Friends *in Flight* dispersed, and the Enemy within the City. And *first* Mnestheus calls: Whither, whither next bend ye your Flight? What other Walls, what other Fortifications have you now beyond *this*! Shall one Man, O Citizens, by Ramparts every Way hemmed in, spread such vast Havock through the City with Impunity? Shall he dispatch to Pluto so many the most illustrious of our Youths? Does neither Shame nor Pity towards your unhappy Country, your
ancient

NOTES.

774. *Æoliden. i. e.* He was skilful in playing on Wind Instruments, and is therefore metaphorically called a Son of Æolus; which shews a Propriety in joining him with Creteus, who was also a fine Musician.

776. *Numerosque intendere nervis. i. e.*

Rythmos or *numeros* *facere intentione nervorum.*

781. *Quo deinde fugam?* This, says Servius, is a bitter Sarcastm, as if they had already fled into their Camp, and shut themselves up for Fear within their Intrenchments.

et magni Æneæ? accensi
talibus verbis firmantur,
et consistunt denso agmi-
ne. Turnus paulatim in-
cipit excedere pugnâ, et
petere fluvium, ac eam
partem, quæ cingitur am-
ni. Teucri pergunt acrius
hoc incumbere magno cla-
more, et glomerare ma-
num: ceu cum turba pre-
mit sævum leonem infensus
telis; at ille territus, as-
per, tuens acerba, redit
retro; et neque ira aut
virtus patitur eum dare
terga, nec ille est potis
tendere contra per tela vi-
rosque, quidem cupiens hoc.
Haud aliter Turnus, du-
bius refert impropere
vestigia retro, et ejus
mens exæstuat irâ. Quin
etiam tum bis invaserat
medios hostes: bis ver-
tit agmina confusa fu-
gâ per muros. Sed om-
nis manus coit propere
in eum unum; nec
Saturnia Juno audeat sus-
ficere vires Turno contra
Teucros: nam Jupiter
demisit æriam Irim cælo,
ferentem haud mollia jus-
sa germanæ; ni Turnus
cedat altis mœnibus Teu-
corum. Ergo juvenis va-
let subsistere tantum im-
petum nec clypeo nec dex-
trâ: sic obruitur telis in-
jectis undique. Galea,
circum cava tempora,
strepit assiduo tinnitu, et
solida æra fatiscunt sax-
is; jubæque sunt discus-
sæ capiti; nec umbo suf-
ficit ietibus: et Troes, et
fulmineus Mnestheus ipse,
ingeminant hastis. Tum
sudor liquitur toto corpo-
re, et agit piceum flumen,
nec est potestas respirare,
æger anhelitus quatit ses-
sus artus. Tum demum præceps dedit sese cum omnibus armis saltu in fluvium: ille fluvius acce-
pit eum venientem cum suo flavo gurgite, ac extulit eum mollibus undis; et remisit eum lætuni so-
ciis, cæde ablutâ.

Et magni Æneæ segnes miseretque, pudetque?
Talibus accensi firmantur, et agmine denso
Consistunt. Turnus paulatim excedere pugnâ,
Et fluvium petere, ac partem quæ cingitur amni.
Acrius hoc Teucri clamore incumbere magno, 791
Et glomerare manum: ceu sævum turba leonem
Cum telis premit infensus; at territus ille
Asper, acerba tuens, retro redit; et neque terga
Ira dare, aut virtus patitur, nec tendere contra, 795
Ille, quidem hoc cupiens, potis est per tela virosque.
Haud aliter retro dubius vestigia Turnus
Impropere refert, et mens exæstuat irâ.
Quin etiam bis tum medios invaserat hostes:
Bis confusa fugâ per muros agmina vertit.
Sed manus è castris propere coit omnis in unum;
Nec contra vires audeat Saturnia Juno
Sufficere: æriam cælo nam Jupiter Irim
Demisit, germanæ haud mollia jussa ferentem;
Ni Turnus cedat Teucrorum mœnibus altis. 805
Ergo nec clypeo juvenis subsistere tantum,
Nec dextrâ valet: injectis sic undique telis
Obruitur. Strepit assiduo cava tempora circum
Tinnitu galea, et faxis solida æra fatiscunt;
Discussæque jubæ capiri: nec sufficit umbo 810
Ietibus: ingeminant hastis et Troes, et ipse
Fulmineus Mnestheus. Tum toto corpore sudor
Liquitur, et piceum (nec respirare potestas)
Flumen agit; fessos quatit æger anhelitus artus.
Tum demum præceps saltu sese omnibus armis 815
In fluvium dedit: ille suo cum gurgite flavo
Accepit venientem, ac mollibus extulit undis;
Et lætum fociis ablutâ cæde remisit.

P. VIR-

N O T E S.

800. Confusa. Others read *conversa*.
814. Æger. Such Difficulty of breathing
as they have who are sickly and asthmatic.
816. Ille suo cum gurgite. Servius has a

very childish Criticism upon this Passage. *Hy-
sterologia est*, says he, *non enim procedit cum
suo gurgite, quasi posset fieri ut eum Tyberis sine
suis*

ancient Gods, and great Æneas, touch your recreant Breasts? Fired by these *Words* they are fortified *with Courage*, and in a close Body stand firm. Turnus *now* begins by slow Degrees to retreat from the Fight, and make towards the River, and that Part of the *Walls* which is bounded by the Stream. So much the more keenly the Trojans press upon him with loud Acclaim, and form a clustering Band *around him*: As with annoying Darts a Troop of *Hunters* persecute a fierce Lion; while the appalled *Savage*, furly, louring stern, flenchs back; nor Rage nor Courage suffer him to fly; nor can he for Darts and Men (tho' fain indeed he would) make head against them. Just so Turnus hovering in Suspense backward withdraws his lingering Steps, and *just so* his Soul with Rage tumultuous boils. Nay even then twice had he attacked the Enemy in their Centre: Twice along the Walls he chased the Troops in Confusion routed. But *issuing* from the Camp in haste the whole Host against him alone combines; nor dares Saturnian Juno supply him with Strength against them: For Jove from Heaven sent down Iris, *the aerial Goddess*, bearing Mandates to his Sister of Import not mild; unless Turnus quit the lofty Walls of the Trojans. Therefore neither with his *mighty* Shield nor *valiant* Arm is the Youth *now* able to withstand so great a Shock: He is so overwhelmed on all Hands with Showers of Darts. With incessant Clang the Helmet round his hollow Temples rings, and the solid *Arms* of Brass are riven with *battering* Stones; from his Head the Plumes are struck off; nor is his *Buckler's* Boss sufficient to support the Blows: The Trojans, and thundering Mnestheus himself at their Head, with Spears redouble Thrust on Thrust. Then all over his Body the Sweat came trickling down, and pours a black clammy Tide; nor has he Power to breathe; languid Pantings heave his weary Limbs. Then at length in all his Arms with a Bound he flung himself headlong into the River: He expanding his yellow Bosom received him at coming, upbore him on his peaceful Streams; and having washed away his *Stains* of Blood, returned him joyous to his Friends.

THE

NOTES.

fuis fluentis exciperet. The whole Stress of which shrewd Remark lies upon the *cum*; but there are not wanting Examples where this Particle is the same Way used. Thus *Ennius* says, *Quod te cum precibus pater orat.* And *Catullus*, *Bona cum bono nubi alite virgo.* We may observe here how Poetry heightens Circumstances in themselves most minute. Instead of saying, *Turnus* divided the Flood, and swam over it, it represents the River-god expanding his gulphy Bosom to receive him, and bearing him over upon his Waves.

Jupiter

P. VIRGILII MARONIS
 ÆNEIDOS
 LIBER DECIMUS.

O R D O.

Interea domus omnipotentis Olympi panditur; paterque Divum atque rex hominum vocat concilium in sideream sedem: unde arduus aspectat omnes terras, castraque Dardanidum, Latinosque populos. Superi confidunt tectis bipatentibus: Jupiter ipse incipit sic: magni cœlicolæ, quianam est sententia versa retro vobis? certatque tantum iniquis animis? Ego abnueram Italiani concurrere Teucris bello: quæ est hæc discordia contra meura vetitum? quis metus suavit, aut vos Italos, aut vos Teucros sequi arma, laceessereque ferrum? Justum tempus pugnae adveniet, ne accersite, cum olim fera Carthago immittet magnum exitium, atque apertas Alpes Romanis arcibus: tum licebit certare odiis, tum licebit rapuisse res. Nunc finite, et læti componite placitum foedus. Jupiter dixit hæc paucis verbis: at aurea Venus refert non pauca contra. Ait, o pater, o æterna potestas hominum Divumque,

PANDITUR interea domus omnipotentis
 Olympi;
 Conciliumque vocat Divum pater atque
 hominum rex

Sideream in sedem: terras unde arduus omnes,
 Castraque Dardanidum aspectat, populosque Latinos.

Confidunt tectis bipatentibus: incipit ipse: 5
 Cœlicolæ magni, quianam sententia vobis
 Versa retro? tantumque animis certatis iniquis?
 Abnueram bello Italiani concurrere Teucris:
 Quæ contra vetitum discordia? quis metus aut hos,
 Aut hos arma sequi, ferrumque laceessere suavit? 10
 Adveniet justum pugnae, ne arcessite, tempus,
 Cum fera Carthago Romanis arcibus olim
 Exitium magnum, atque Alpes immittet apertas:
 Tum certare odiis, tum res rapuisse licebit.
 Nunc finite, et placitum læti componite foedus. 15
 Jupiter hæc paucis: at non Venus aurea contra
 Pauca refert.

O pater, O hominum Divumque æterna potestas,
 Namque

N O T E S.

Jupiter calls a Council of the Gods, and forbids them to engage in either Party. At the Return of Æneas there is a bloody Battle. Turnus kills Pallas; Æneas, Lausus, and Mezentius. Mezentius is described as an Atheist; Lausus as a pious and virtuous Youth. The different Actions and Death of these two are the Subject of a noble Episode.

1. *Omnipotentis.* I take *omnipotens* here in the Sense of *omnia complectens*, or *omnibus potens*, according to the Etymology of the Word in Cicero 2. de leg. Nam, ut reor, inde dicitur *omnipotens*, non tantum quod omnia possit, sed etiam quod omnibus potitur. Others make it a Metonymy for *omnipotens rex Olympi*; which

Way.

T H E

T E N T H B O O K

O F T H E

Æ N E I D.

MEan while the Palace of all-surrounding Heaven is expanded, and the Parent and Sovereign of Gods and Men summons a Council into the starry Mansion: Whence, high *enthroned*, he views all Lands, the Trojan Camp, and Latin Nations. In the magnificent Domes they take their Seats: *Then Jove* himself begins: Ye high Celestials, whence is your Purpose backward turned? And *why* so fierce do ye with hostile Minds contend? It was my Will that with the Trojans Italy should not engage in War: Whence *all* this Diffension against my Prohibition? What Jealousy or these or those hath prompted to pursue Hostilities, and rouse the Sword of War? The just, *the determined* Time for Fight will come, forestal it not, when hereafter fierce Carthage shall on the Roman Towers pour down mighty Ruin, and the opened Alps: Then shall Leave be given you to fight with *mutual* Animosities, then to plunder and harass. At present forbear, and cheerfully ratify the destined League. Thus Jupiter in brief: But bright Venus on the other hand not brief replies. O Sire, O Sovereign eternal

N O T E S.

Way of accounting for Difficulties ought to be avoided as much as possible. This Verse is borrowed from *Nævius*, only changing the Epithet;

Panditur interea domus altitonantis Olympi.

5. *Tectis bipatentibus.* Whose Gates open with two Folds, as was usual in Apartments of State.

13. *Alpes immittet apertas.* An Expression highly figurative and poetical, which represents *Hannibal's* Troops pouring through the Passages of the *Alps*, as if the Mountains themselves had been moving against *Rome*.

14. *Res rapiisse.* To plunder, and offer

Acts of Hostility. Servius explains it by *clavigationem exercere, to take Reprisals.*

14. *Res rapiisse licebit.* As the Gods are here represented to be divided into Parties, and disposed to Fights and Animosities; *Jove* tells them there would be a Time for them to gratify that Disposition;

Adveniet justum pugnae, ne arcescite, tempus, Tum certare odiis, tum res rapiisse licebit.

and therefore *licebit res rapiisse* plainly refers to the Gods; tho' Dr. *Trapp*, to save their Honour, applies it to the *Trojans* and *Latins*, on whose Account they were split into Factions. But it is no new Thing for Writers, both

namque quid aliud nomen sit, quod jam quaeramus implorare? cernis, ut Rutuli insultent? utque Turnus insignis equis feratur per medios, ruatque tumidus secundo Marte? jam clausa moenia non tegunt Teucros: quin miscent praelia intra portas atque in aggeribus ipsis murorum, et fossæ inundant sanguine. Æneas ignarus illarum rerum abest illinc. Numquamne fines eos levare obsidione? iterum hostis imminet muris nascentis Trojæ, nec non alter exercitus; atque iterum Tydides surgit ab Ætolis Arpis in Teucros. Equidem, credo, mea vulnera restant; et ego tua progenies demoror mortalia arma. Si Troes petiere Italian sine tuâ pace, atque tuo numine invito, hiant peccata; neque tu juveris illos auxilio: sin fecerunt id secuti tot responsa oraculorum, quæ Superi Manesque dabant, cur nunc quisquam potest scelerare tua jussa? aut cur potest condere nova fata? quid repetam classes exustas in Erycino litore? quid memorem regem tempestatum, furentesque ventos excitos Æoliâ, aut Irim actam nubibus? Nunc etiam Juno movet Manes (hæc sors rerum manebat intentata) et Aleto, repente immissa superis auris, est bacchata per medias urbes Italorum. Moveor nil super imperio, speravimus ista dum fortuna fuit propitia, illi vincant, quos tu mavis vincere. Si est nulla regio, quam tua dura conjux det Teucris; genitor, obtestor te per fumantia excidia eversæ Trojæ; liceat mihi dimittere Ascanium incolumem ab armis; liceat nepotem superesse mihi. Æneas jactetur sanè in ignotis undis;

Namque aliud quid sit, quod jam implorare quaeramus?

Cernis ut insultent Rutuli? Turnusque feratur 20
Per medios insignis equis, tumidusque secundo
Marte ruat? non clausa tegunt jam moenia Teucros:

Quin intra portas, atque ipsis praelia miscent
Aggeribus murorum, et inundant sanguine fossæ.
Æneas ignarus abest. Nunquamne levare 25

Obsidione fines? muris iterum imminet hostis
Nascentis Trojæ, nec non exercitus alter;
Atque iterum in Teucros Ætolis surgit ab Arpis
Tydides. Equidem, credo, mea vulnera restant;
Et tua progenies mortalia demoror arma. 30

Si sine pace tuâ, atque invito numine Troes
Italiam petiere, luant peccata; neque illos
Juveris auxilio: sin tot responsa secuti,
Quæ Superi Manesque dabant, cur nunc tua
quisquam

Vertere jussa potest? aut cur nova condere fata? 35
Quid repetam exustas Erycino in litore classes?

Quid Tempestatum regem, ventosque furentes
Æoliâ excitos? aut actum nubibus Irim?

Nunc etiam Manes (hæc intentata manebat
Sors rerum) movet: et superis immissa repente 40
Aleto, medias Italum bacchata per urbes.

Nil super imperio moveor, speravimus ista
Dum fortuna fuit; vincant, quos vincere mavis.
Si nulla est regio, Teucris quam det tua conjux
Dura; per eversæ, genitor, fumantia Trojæ 45
Excidia obtestor, liceat dimittere ab armis
Incolumem Ascanium; liceat superesse nepotem.
Æneas sanè ignotis jactetur in undis;

Et

NOTES.

both sacred and profane, to ascribe the evil Actions of Men to the superior Powers, under whose Influence and Patronage they are supposed to act.

23. *Prælia miscent.* They join Battle. *Miscent* gives a lively Idea of Men engaged in the Tumult and Confusion of Battle.

28. *Ætolis*

eternal of Gods and Men (for what other Power subsists whom now we can implore) see'st thou how the Rutulians insult? And *how* Turnus on his Steed conspicuous is rapt through the Ranks, and swoln with successful War pours along? Now not *even* their fenced Bulwarks protect the Trojans: Nay, within the Gates, and on the very Turrets of the Walls they join Battle, and the Trenches are deluged with Blood. Æneas unapprized of *all* is absent. Will you never suffer *us* from Blockade to be relieved? Once more the Enemy, another Army too, is hovering over the Walls of Troy just rising *from its Ashes*; and once more Tydides from Ætolian Arpi takes Arms against the Trojans. I truly believe *new* Wounds are reserved for me, and I, your own Progeny, am in Pain for a Mortal's Arms. If, without thy Permission, and in Defiance of thy divine Authority, the Trojans have come to Italy, let them atone for their Offence; nor support them with thy Aid: But if *they came* in Pursuance of so many *oracular* Responses, which Powers celestial and infernal *both* delivered, why now has any one the Power to pervert thy Commands? Or why to found new Schemes of Fate? What need I recal to Mind the firing of their Fleet in the Sicilian Shore? Or why the King of Storms and *his* furious Winds raised from Æolia? Or Iris sent down from the Clouds? Now even to the Powers of Hell (that Quarter of the Universe *alone* unsolicited remained) she has Recourse: And Alecto, all of a sudden let loose upon the upper World, infuriate hath roamed through the Midst of the Italian Cities. For Empire I am no farther solicitous, these Hopes we entertained while Fortune was *kind*: But now let those prevail whom thou wilt rather have prevail. If there be no Spot on Earth which thy rigid Spouse will vouchsafe to the Trojans; thee I conjure, O Father, by the smoking Ruins of demolished Troy, permit me to dismiss Ascanius safe from Arms; permit my Grandchild to survive. For Æneas truly let him on Seas unknown be tossed; and pursue
what-

N O T E S.

23. *Ætolis Arpis*. Diomedes came from *Ætolia*, and built *Arpi* in *Apulia*.

34. *Manesque*. This refers to the Predictions and Intimations he had received from the Ghosts of *Hector*, *Andrius*, *Cressa*, &c.

40. *Immissa*. Sent to rage without Control; such is the Force of the Word, as is

obvious from the Way it is used in other Places.

43. *San?* I oppose it not since it must be so. It is somewhat ironical, and implies involuntary Submission, and a false Appearance of Compliance.

et, quamcumque viam fortuna dederit illi, sequatur cam: valeam tegere hunc, et subducere hunc diræ pugnae. Est mihi Amathus, est mihi celsa Paphos, atque Cythera, Idaliæque domus: Alcanius inglorius exigit ævum hic, armis positis. Jubeto ut Carthago premat Ausoniam; nihil ortum inde obstabit Tyrii urbibus. Quid juvit Æneam evadere pestem belli, et cum medium fugisse per Argolicos ignes? totque pericula maris vastæque terræ fuisse exhausta, dum Teuceri quærent Latium recidivæ Pergama? Nonne fuit fatius insedisse supremos cineres patriæ, atque solum, quo Troja fuit? ero, redde Xanthum et Simoenta miseris; daque Teucris, pater, iterum revolvare Iliacos casus. Tum regia Juno, acta gravi furore, ait: quid cogis me rumpere alta silentia, et vulgare obductum dolorem verbis? Quisquam hominum Divûmque subegit Ænean sequi bella, aut inferre se hostem regi Latino? Petivit Italiam fatis auctoribus: esto; impulsus furiis Cassandræ. Num nos sumus hortati cum linguere castra, aut committere vitam ventis? Num suavisimus ei credere summam belli, num credere muros puero? Num suavisimus agitare Tyrrhenamve fidem, aut gentes quietas? Quis Deus, quæ nostra dura potentia egit eum in fraudem? Ubi est Juno hic, Irisve demissa nubibus? Nempe est indignum, Italos circumdare nascentem Trojam flammis, et Turnum consistere patriâ terrâ, Turnum, cui Pilumnus erat avus, cui diva Venilia erat mater. Quid est illud, Trojanos ferre vim Latinis atrâ face?

Et, quamcumque viam dederit fortuna, sequatur: Hunc tegere, et diræ valeam subducere pugnae. 50 Est Amathus, est celsa mihi Paphos, atque Cythera, Idaliæque domus: positis inglorius armis Exigat hic ævum. Magnâ ditione jubeto Carthago premat Ausoniam; nihil urbibus inde Obstabit Tyriis. Quid pestem evadere belli 55 Juvit, et Argolicos medium fugisse per ignes? Totque maris, vastæque exhausta pericula terræ, Dum Latium Teucris, recidivæque Pergama quæ-
runt?

Non fatiùs cineres patriæ insedisse supremos, Atque solum, quo Troja fuit? Xanthum et Simoenta 60

Redde, oro, miseris; iterumque revolvere casus Da, pater, Iliacos Teucris. Tum regia Juno Acta furore gravi: Quid me alta silentia cogis Rumpere, et obductum verbis vulgare dolorem? Ænean hominum quisquam Divûmque subegit 65 Bella sequi, aut hostem regi se inferre Latino? " Italiam petiit Fatis auctoribus: " esto; Cassandræ impulsus Furiis. Num linquere castra Hortati sumus, aut vitam committere ventis? Num puero summam belli, num credere muros? 70 Tyrrhenamve fidem, aut gentes agitare quietas? Quis Deus in fraudem, quæ dura potentia nostra Egit? ubi hîc Juno, demissave nubibus Iris? Indignum est, Italos Trojam circumdare flammis Nascentem, et patriâ Turnum consistere terrâ, 75 Cui Pilumnus avus, cui Diva Venilia mater. Quid, face Trojanos atrâ vim ferre Latinis?

Arva

NOTES.

54. Inde. i. e. From Alcanius.

58. Recidiva Pergama. Pergamus again tottering to its Fall. Commentators are not agreed about the Meaning of the Word recidivus; but as the Etymology of it is from recide, to fall again into Ruin, since the i in

the second Syllable is short, this determines the Sense to be what we have given, and agrees best to the Design of this Speech. I am therefore inclined to think the Word ought to have been so translated all along.

whatever Course Fortune shall give him: Let me *but* have Power to protect the *darling* Boy, and rescue him from the horrid Fray. Amathus is mine, mine is lofty Pathos, and Cythera, and the Mansion of Idalia: Here, laying Arms aside, let him inglorious spend his Days. Command Carthage, *if you will*, to rule Ausonia with powerful Sway; from him no Opposition shall to the Tyrian Cities arise. What hath it availed Æneas to escape the Ravages of War, and to have fled through the Midst of Grecian Flames? And to have exhausted so many Dangers both by Sea and Land immense, while the Trojans are in quest of *this unhappy Settlement in Latium*, and of *another* Pergamus again tottering to its Fall? Had it not been better for them to have settled on the last Remains of their Country, and the Soil where Troy *once* stood? Give back, I pray, the wretched *Exiles* their Xanthus and Simois; and, Father, permit the Trojans, *rather than continue in this deplorable State*, to struggle once more with the Disasters of Troy. Then *thus* imperial Juno stung with fierce Rage: Why do you compel me to break my profound Silence, and by Words proclaim my smothered Grief? Did any of the Gods or human Race constrain Æneas to pursue War, and oppose himself a Foe to King Latinus? He set out for Italy, *you say*, by the Authority of Fate: I grant it was, by the Impulse of Cassandra's mad Predictions. Did we advise him to abandon his Camp, or to commit his Life to *the Mercy* of the Winds? Or to trust a Boy with the chief Administration of the War, or with *the Government* of the City? Or to solicit the Protection of the Tuscan Monarch, and embroil Nations that were at Peace? What God, or what rigid Power of mine urged him on to these guileful Measures? Where was Juno on this Occasion, or Iris who, *you tell us*, has been dispatched from above? A high Indignity, *no doubt* it is, that the Latins should beleaguer *your* infant Troy with Flames, and for Turnus to settle in his native Land; *he* whose Grandfire is *the God* Pylumnus, whose Mother the Goddess Venilia. What think you then of the Trojans assaulting the Latins with foul Hostilities?

N O T E S.

72. *Quæ dura potentia.* Refers to the harsh Epithet *dura* which *Venus* uses in relation to *Juno*, Verse 44.

Si nulla est regio, Teucris quam det tua conjux Dura.

77. *Quid face.* Literally, *What is it for*

the Trojans to offer Violence to the Latins with black or hostile Brands? *Atta face* Servius explains *sævo bello*: *sæx* signifies the first Motives or Incentives that kindled the War; in which Sense *Cicero* uses the Word. And as *sæx belli* signifies the Commencement of War,

*premere aliena arva jugo, atque avertere prædas? quid est illud, legere foceros, et abducere sponsas pactas gremiis spon-
sorum? orare pacem manu, et præfigere arma puppibus? Tu potes subducere Ænean manibus Graiûm, obtendereque nebulam et inanes ventos pro illo viro; et potes convertere ejus classem in totidem nymphas: est nefarium nos juvisse Rutulos aliquid contra eum. Æneas ignarus abest: et ignarus absit. Est Paphos, Idaliûmque tibi, sunt alta Cythera: quid tentas urbem gravidam bellis, et aspera corda? Nosne conamur vertere fluxas res Phrygiæ tibi à fundo? nos? an ille qui objecit miseros Troas Achivis? quæ fuit causa Europamque Asiamque confurgere in arma, et solvere fœdera furto? an Dardanius adulter expugnavit Spartam, me duce? aut ego dedi tela, fovive bella cupidine? Tunc decuit te metuissè tuis: nunc sera assurgis haud justis querelis, et jactas irrita jurgia. Juno orabat talibus: cunctique cœlicolæ fremebant vario assensu: ceu cum prima flamina deprensa filvis fremunt, et volunt cæta murmura, prodentia nautis ventos venturos. Tum omnipotens pater, cui est summa potestas rerum, infit. Eo dicente, alta domus Deum filescit, et tellus est tremefacta solo, et arduus æther filet. Tum Zephyri posuere flatum, pontus premit placida æquora. Ergo accipite, atque figite hæc mea dicta animis: quandoquidem licitum Ausonios conjungi Teucris fœdere,*

Arva aliena jugo premere, atque avertere prædas? Quid, foceros legere, et gremiis abducere pactas? Pacem orare manu, præfigere puppibus arma? 80 Tu potes Ænean manibus subducere Graiûm, Proque viro nebulam et ventos obtendere inanes; Et potes in totidem classem convertere Nymphas: Nos aliquid Rutulos contra juvisse, nefandum est. " Æneas ignarus abest: " ignarus et absit. " Est Paphos Idaliûmque tibi, sunt alta Cythera: " Quid gravidam bellis urbem et corda aspera tentas? Nosne tibi fluxas Phrygiæ res vertere fundo Conamur? nos? an miseros qui Troas Achivis Objecit? quæ causa fuit confurgere in arma 90 Europamque Asiamque, et fœdera solvere furto? Me duce Dardanius Spartam expugnavit adulter? Aut ego tela dedi, fovive Cupidine bella? Tunc decuit metuissè tuis: nunc sera querelis Haud justis assurgis, et irrita jurgia jactas. 95 Talibus orabat Juno: cunctique fremebant Cœlicolæ assensu vario: ceu flamina prima, Cum deprensa fremunt filvis, et cæca volutant Murmura, venturos nautis prodentia ventos.

Tum pater omnipotens, rerum cui summa potestas, 100 Infit. Eo dicente, Deum domus alta filescit, Et tremefacta solo tellus; filet arduus æther; Tum Zephyri posuere; premit placida æquora pontus.

Accipite ergo animis atque hæc mea figite dicta: Quandoquidem Ausonios conjungi fœdere Teucris Haud

NOTES.

so Virgil uses incendia belli to express a War when it is come to its Height, and lays all waste before it like a devouring Conflagration.

79. Legere. Servius renders it *furari*; whence those are called *sacrilegi*, qui *sacra legunt*, i. e. *furantur*. So Horace, 1 Ser.

III. 117.

Et qui nocturnus sacra Divum legerit.

80. Pacem orare. Literally, *Implore Peace with the Hand*, and at the same time fix up Arms on their Sterns. Pacem orare manu refers to the Olive-boughs in their Hands, which they held forth in sign of Peace.

85. Æneas ignarus, &c. Here Dr. Trapp

Hostilities? *What think you* of their enthralling Kingdoms not their own, and bearing away the Plunder? *What think you* of their suborning Fathers-in-law, and carrying off betrothed Spouses from the Bosoms of their plighted Lords? *What think you* of their suing for Peace like Suppliants, while on their Ships they displayed the Ensigns of War? You can privily convey Æneas from the Hands of the Greeks, and in his Stead spread before their Eyes a misty Cloud and empty Air; you too can transform his Ships into so many Nymphs: *But* for us to have aided the Rutulians against *him* ever so little, is a heinous Crime. Æneas, *you say*, in Ignorance of *all* is absent: And absent let him remain in Ignorance. Yours is Paphos, *yours* Idalium, and lofty Cythera: *Why then* do you solícite a City big with War, and Hearts of *so* rough a Mould? Is it we who attempt to overturn from its Foundation thy frail Phrygian State? Is it we or *rather* he? who to the Greeks exposed the wretched Trojans? Who was the Cause that Europe and Asia rose together in Arms, and by a perfidious Crime violated the *ancient League that was between them*? Was it under my Conduct the Trojan Adulterer stormed Sparta? Or did I supply him with Arms, or fomented the War by Lust? - Then it became you to be in fear for your Miñions: Now too late *against us* you rise with unjust Complaints, and throw out Reproaches of no Avail. Thus Juno pleaded her Cause: And all the Celestials rung with various Assent: As when the rising Gales, pent in the Woods, *begin* to mutter, and roll along soft whispering Murmurs, that to Mariners betoken an approaching Storm of Wind.

Then the Almighty Sire, whose is the supreme Command of the Universe, begins. While he speaks, the sublime Mansion of the Gods is hushed, Earth from its Foundation trembles; the lofty Sky is silent; then the Zephyrs are still, the Sea levels its peaceful Surface. Listen therefore, and these my Words fix in your Minds: Since it is not permitted that with the Trojans the Ausonians be joined

N O T E S.

is at a loss to find out the Wit. But whether there be Wit in it or not, it implies a severe Sarcastism; as much as to say, *If Æneas*, the General of an Army, chooses to be absent in so critical a Conjunction, and is not careful to inform himself of their State, let him, for me, remain in Ignorance, and never return.

97. *Vario assensu*. Some for Juno, some for Venus.

98. *Cæta murmura*. Murmurs scarcely heard.

102. *Solo*. That which supports any thing is called its *solum*. So *solum terræ* here is the Foundation of the Earth.

109. *Fatis*.

nec vestra discordia capit finem; quæ fortuna est cuique hodie, quam spem quisque secat, fuit Tros Rutulusve, habebo eos nullo discrimine; seu castra Teucrorum tenentur obsidione fatis Italûm, siue malo errore Trojæ, siue misrisque monitis. Nec solvo Rutulos fatis. Sua exorsa ferent laborem fortunamque cuique. Rex Jupiter erit idem omnibus. Fata invenient viam. Annuit per flumina Stygii fratris, per ripas torrentes pice, atrâque voragine, et tremefecit totum Olympum nutu. Hic erat finis fandi: tum Jupiter surgit aureo solio, quem Deum medium cœlicolæ ducunt ad limina. Interea Rutuli, in omnibus portis, instant sternere viros circum cæde, et cingere mœnia flammis. Ast legio Æneadûm tenetur obsessâ vallis, nec est ulla spes fugæ. Miseri stant in altis turribus nequiquam, et cinxere muros rarâ coronâ vixorum. Asius Imbracides, Hicetaoniusque Thymætēs, duoque Assaraci, et senior Tybris cum Castore, sunt prima acies: ambo germani Sarpedonis, et Clarus, et Hæmon ab altâ Lyciâ comitantur hos. Lyrnessius Acmon, minor nec Clytio genitore, nec fratre Menestheo, connixus toto corpore, fert ingens saxum, haud exiguum partem montis. Hi certant defendere urbem jaculis, illi saxis, molirique ignem, aptareque sagittas nervo. Ecce Dardanius puer ipse, iustissima cura Veneris, detectus quoad honestum caput, inter medios, micat qualis gemma, quæ dividit fulvum aurum, decus aut collo aut capiti; vel quale ebur lucet per artem inclusum buxo, aut Oriciâ terebintho: cui lactea cervix accipit fufos crines,

Haud licitum est, nec vestra capit discordia finem; Quæ cuique est fortuna hodie, quam quisque secat spem,

Tros Rutulusve fuit, nullo discrimine habebō; Seu fatis Italûm castra obsidione tenentur, Sive errore malo Trojæ, monitisque sinistris. 110 Nec Rutulos solvo. Sua cuique exorsa laborem Fortunamque ferent. Rex Jupiter omnibus idem. Fata viam invenient. Stygii per flumina fratris, Per pice torrentes, atrâque voragine ripas Annuit, et totum nutu tremefecit Olympum. 115 Hic finis fandi. Solio tum Jupiter aureo Surgit, Cœlicolæ medium quem ad limina ducunt.

Interea Rutuli portis circum omnibus instant Sternere cæde viros, et mœnia cingere flammis. Ast legio Æneadûm vallis obsessâ tenetur; 120 Nec spes ulla fugæ. Miseri stant turribus altis Nequiquam, et rarâ muros cinxere coronâ. Asius Imbracides, Hicetaoniusque Thymætēs, Assaracique duo, et senior cum Castore Tybris, Prima acies: hos, germani Sarpedonis ambo, 125 Et Clarus, et Hæmon, Lyciâ comitantur ab altâ. Fert ingens toto connixus corpore saxum, Haud partem exiguum montis, Lyrnessius Acmon, Nec Clytio genitore minor, nec fratre Menestheo. Hi jaculis, illi certant defendere saxis, 130 Molirique ignem, nervoque aptare sagittas. Ipse inter medias, Veneris iustissima cura, Dardanius caput ecce puer detectus honestum: Qualis gemma micat, fulvum quæ dividit aurum, Aut collo decus, aut capiti; vel quale per artem 135 Inclusum buxo, aut Oriciâ terebintho, Lucet ebur: fufos cervix cui lactea crines

Accipit,

N O T E S.

109. *Fatis.* The evil Fates of the Italians; supplying mals from the former Line.

110. *Errore malo.* i. e. If all the Pro-

phacies of their Settlement in Latium on which they depended were only Impossures.

117. *Cœlicolæ medium ad limina ducunt.* Al-

ludes

joined in League, and your Diffensions receive no End ; whatever Fortune to Day is for each reserved, in whatever Channel the Hopes of each do run, be he Trojan or Rutulian, I will regard *them* both without Distinction ; whether the *Trojan* Camp be now besieged with Fates unkind to Latium, or in Consequence of Troy's fatal Error and inauspicious Presages *given them*. Nor do I exempt the Rutulians *from Destiny*. To each his own Enterprizes shall procure Disaster or Success. Sovereign Jove shall be to all the same. The Fates shall take their Course. *Then*, nodding his Head, he confirmed the *Promise* by the Rivers of his Stygian Brother, by those Banks that roll with Torrents of Pitch and black Whirlpools, and by his Nod made Heaven's whole Frame to tremble. Here the Consultation ended. Then Jupiter rises from his golden Throne, whom in their Centre the celestial Powers conduct to his Palace.

Mean while the Rutulians at all the Gates are keenly employed in slaughtering the Troops and beleaguering the Walls with Flames. On the other hand the Host of the Trojans within their Ramparts is close shut up ; nor have they any Hope of Escape. *Forlorn and distressed* they stand on the lofty Turrets, in vain *aiming at Defence*, and with thin Bands beset the Walls. Asius, the Son of Imbracus, and Thymoetes, the Son of Hicetaon, the two Assaraci, and aged Tybris, with Castor, lead the Van : Those both the Brothers of Sarpedon, and Clarus, and Hæmon, from lofty Lycia accompany. Acmon of Lyrnessus, nor to his Father Clytius nor his Brother Menestheus inferior, straining with his whole Body, bears a huge Rock, no inconsiderable Portion of a Mountain. Some with Darts, some with Rocks strive to defend the *Town* : Others hurl Firebrands, and fit their Arrows to the String. Lo in the midst, Venus's most worthy Care, the young Prince of Troy, with his comely Head uncovered, sparkles like the Diamond which divides the yellow Gold, an Ornament or for the Neck, or for the Head ; or as shines the Ivory by Art enchas'd in Boxwood, or Orician Ebony : Whose spreading Locks his Milk-white Neck sustains, and a Circle

of

N O T E S.

ludes to the Roman Custom of conducting the Consul from the Senate-house to his own Apartments.

136. *Oriciâ terebintho*. Terebinthus, the Turpentine Tree, whose Wood bears a near

Resemblance to Ebony. *Pliny* calls it *eximii ac nigri splendoris*, Lib. XIII. 6. *Oricum* was a Town in *Macedonia*, on the Confines of *Epirus*, which abounded in those Trees.

et circulus subnectit eos molli auro. Ismare, magnanimæ gentes viderunt te quoque dirigere vulnere, et armare calamos veneno, Ismare, generose juvenis à Mœoniâ domo; ubi virique exercent pinguiâ culta rura, Pactolusque irrigat ea auro. Et Mnestheus affuit, quem pristina gloria Turni pulsus aggere murorum tollit sublimem; et Capys: hinc nomen ducitur Campanæ urbi. Illi contulerant certamina duri belli inter sese: Æneas secabat freta mediâ nocte. Namque ut ab Evandro adit regem Tarchontem ingressus Etruscis castris, et memorat regi nomenque genusque; cdoct quidve petat, quidve ipse ferat; quæ arma Mezentius conciliet sibi, violentaque pectora Turni; admonet quæ fiducia sit humanis rebus, immiscetque preces: mora haud fit, Tarchon jungit opes, feritque foedus. Tum Lydia gens, libera satis, conscendit classem, commissa externo duci iussu Divorum. Æneia puppis tenet prima loca, subjuncta quoad Phrygios leones rostro: Mons Ida imminet super, gratissima profugis Teucris. Hic magnus Æneas sedet, volutatque varios eventus belli secum: Pallasque affixus sinistro lateri, jam quærit sidera, quomodo dirigat iter opacæ noctis; jam quæ Æneas est passus terræque marique. Deæ Musæ, nunc pandite Helicon, move teque meos cantus; quæ manus comitetur Ænean interea ab Tusci oris, armetque rates, ve-

Accipit, et molli subnectit circulus auro. Te quoque magnanimæ viderunt, Ismare, gentes Vulnere dirigere, et calamos armare veneno, 140 Mœoniâ generose domo; ubi pinguiâ culta Exercentque viri, Pactolusque irrigat auro. Aduit et Mnestheus, quem pulsus pristina Turni Aggere murorum sublimem gloria tollit; Et Capys: hinc nomen Campanæ ducitur urbi. 145 Illi inter sese duri certamina belli

Contulerant: mediâ Æneas freta nocte secabat. Namque ut ab Evandro castris ingressus Etruscis Regem adit, et Regi memorat nomenque genusque; Quidve petat, quidve ipse ferat; Mezentius arma Quæ sibi conciliet, violentaque pectora Turni 151 Edocet; humanis quæ sit fiducia rebus Admonet, immiscetque preces: haud fit mora, Tarchon

Jungit opes, foedusque ferit. Tum libera satis Classem conscendit iussu gens Lydia Divum, 155 Externo commissa duci. Æneia puppis Prima tenet, rostro Phrygios subjuncta leones: Imminet Ida super, profugis gratissima Teucris. Hic magnus sedet Æneas, secumque volutat Eventus belli varios: Pallasque sinistro 160 Affixus lateri, jam quærit sidera, opacæ Noctis iter; jam quæ passus terræque marique.

Pandite nunc Helicon, Deæ, cantusque move te; Quæ manus interea Tusci comitetur ab oris Ænean, armetque rates, pelagoque vehatur. 165

Massicus æratâ princeps secat æquora Tigri: Sub quo mille manus juvenum, qui mœnia Clusi, Quique urbem liquere Cosas: queis tela, sagittæ, Corytique leves humeris, et lethifer arcus. Unâ torvus Abas: huic totum insignibus armis 170

Agmen,

Massicus princeps secat æquora æratâ Tigri: sub quo erat manus mille juvenum, qui liquere mœnia Clusi, quique liquere urbem Cosas: queis tela erant, sagittæ, levesque Coryti humeris, et lethifer arcus. Torvus Abas erat unâ cum illo: huic totum agmen fulgebat insignibus armis,

NOTES.

154. Libera satis. Disengaged from the Restraint of Fate; because it was destined that their Expedition would have no Success unless it was conducted by a Foreigner, Æn. VIII. 501.

Nulli

of pliant ductile Gold up binds. Thee too, O Ismarus, the magnanimous Nations saw aiming Wounds, and arming thy Shafts with Poison; *Ismarus*, of a Lydian Family, nobly born, where the Swains manure, and Pactolus waters with his golden Streams rich fertile Lands. Mnestheus too lent his Aid, whom his former Glory of having beat Turnus from the Bastion exalts on high; and Capys: From him the Name of the City is derived. Thus they in the Combats of rugged War were mutually engaged: While Æneas at Midnight was ploughing the Waves. For soon as by Commission from Evander entering the Tuscan Camp, he repairs to the King, and lays before him his Name and Nation; what is his Demand, what Proposals he brings; what Troops Mezentius is procuring for himself, and informs him of Turnus's outrageous Temper; reminds him how little Confidence is *to be reposed* in human Affairs, and intermixes Prayers: No Delay ensues, Tarchon joins his Forces, and strikes up a League. Then the Lydian Nation, disengaged from the Restraint of Fate, goes on board the Fleet, by Order of the Gods put under the Conduct of a foreign Leader. Æneas's Galley leads the Way, under whose Beak are Phrygian Lions yoked: Ida towers above, a Mountain most grateful to the Trojan Exiles. Here great Æneas sits, and revolves with himself the various Events of War: Pallas fast by his Left-side, now questions him of the Stars that point their Way in the darksome Night; now of the Sufferings he sustained both by Land and Sea.

Now open Helicon, ye Goddesses, and me inspire to sing; what Troops mean while accompany Æneas from the Tuscan Coasts, man his Ships, and are born on the Main.

First Massicus in the brazen-beaked Tigris ploughs the Waves: Under whom is a Band of a thousand Youths, who the Walls of Clusium, and who the City Cosæ left: Whose Weapons are Arrows and light Quivers on their Shoulders, and the deadly Bow. With them stern Abas: His whole Squadron with burnished Arms, and

N O T E S.

*Nulli fas Italo tantam subjungere gentem:
Externos optate duces.*

157. *Phrygios leones.* It bore Lions for its Ensign, those Animals being sacred to *Cybele*, who presided over *Phrygia*, and especially over

Mount *Ida*, of whose Pines Æneas's Fleet was built.

169. *Corytique.* *Corytus* is a Word originally *Greek*, of the same Import with *phartira*. *Ovid* and *Statius* have likewise adopted it.

et puppis fulgebat aurato
 Apolline. Populonia mater
 dederat illi sexcentos
 juvenes expertos belli : ast
 insula Ilva, generosa in-
 exhaustis metallis Chaly-
 bum, dederat trecentos.
 Tertius erat, ille Asylas
 interpretes hominum Di-
 vūmque, cui fibræ pecu-
 dum, cui sidera cæli, et
 linguæ volucrum, et ig-
 nes præfagi fulminis pa-
 rent, ille rapit mille viros
 densæ acie, atque hor-
 rentibus hastis. Pisæ,
 urbs Etrusca solo, ab Al-
 pheæ origine, jubent hos
 parere Asylæ. Pulber-
 rimus Astur sequitur, As-
 tur fidens equo et versifi-
 coloribus armis. Qui sunt
 ex domo Cærete, qui sunt
 in arvis Minionis, et ve-
 teres Pyrgi, intempestæ-
 que Gravisæ adjiciunt
 tercentum (erat omnibus
 una mens sequendi.) Ego
 non transverim te, Cycne,
 ductor Ligurum fortissi-
 me bello, et te, Cupavo
 comitate paucis, de ver-
 tice cujus alorinæ pennæ
 surgunt. Amor est ve-
 strum crimen, insigneque
 paternæ formæ. Nam-
 que ferunt Cycnum, luctu
 Phaetontis amati, dum
 canit inter populeas fron-
 des, umbramque sororum,
 et solatur mœstum amo-
 rem musæ, canentem mol-
 li plumâ duxisse senectam,
 linquentem terras, et se-
 quentem sidera vocis. Fi-
 lius, comitatus æquales
 catervas classe, promovet
 ingentem navem Centau-
 rum remis : ille Centau-
 rus instat aquæ, arduus-
 que minatur immane sax-
 um undis, et sulcat alta
 maria longâ carinâ. E-
 tiam ille Ocnus ciet agmen ab patriis oris, filius fatidicæ Mantus et Tusci amnis, qui dedit muros
 nomenque matris tibi, Mantua ; Mantua dives avis : sed non est unum genus omnibus. Est illi
 triplex gens ; sunt quaterni populi sub unaquaque gente ;

Agmen, et aurato fulgebat Apolline puppis.
 Sexcentos illi dederat Populonia mater
 Expertos belli juvenes : ast Ilva trecentos
 Insula, in exhaustis Chalybum generosa metallis.
 Tertius, ille hominum Divūmque interpretes Asylas,
 Cui pecudum fibræ, cœli cui sidera parent, 176
 Et linguæ volucrum, et præfagi fulminis ignes,
 Mille rapit densos acie, atque horrentibus hastis.
 Hos parere jubent Alpheæ ab origine Pisæ ;
 Urbs Etrusca solo. Sequitur pulcherrimus Astur,
 Astur equo fidens, et versicoloribus armis. 181
 Tercentum adjiciunt (mens omnibus una sequendi)
 Qui Cærete domo, qui sunt Minionis in arvis,
 Et Pyrgi veteres, intempestæque Gravisæ.
 Non ego te, Ligurum ductor fortissime bello, 185
 Transferim, Cycne, et paucis comitate Cupavo,
 Cujus alorinæ surgunt de vertice pennæ :
 Crimen amor vestrum, formæque insigne paternæ.
 Namque ferunt, luctu Cycnum Phaetontis amati,
 Populeas inter frondes, umbramque sororum 190
 Dum canit, et mœstum Musa solatur amorem,
 Canentem molli plumâ duxisse senectam ;
 Linquentem terras, et sidera voce sequentem.
 Filius, æquales comitatus classe catervas,
 Ingentem remis Centaurum promovet : ille 195
 Instat aquæ, saxumque undis immane minatur
 Arduus, et longâ sulcat maria alta carinâ.
 Ille etiam patriis agmen ciet Ocnus ab oris,
 Fatidicæ Mantus et Tusci filius amnis, 199
 Qui muros, matrisque dedit tibi, Mantua nomen ;
 Mantua dives avis : sed non genus omnibus unum.
 Gens illi triplex ; populi sub gente quaterni ;

Ipsa

N O T E S.

183. Minionis. Minio, the Name of a River in Tuscany ; its modern Name is Mug-
 nens.

184. Intempestæque Gravisæ. Gravisæ, a Town in Etruria, on the Sea-coast, un-
 wholesome on account of the Fens in the Neigh-
 bourhood ;

and his Stern with a gilded Apollo shone. To him Populonia his Mother-city had given six hundred Youths expert in War : But Ilva three hundred, an Island ennobled by unexhausted Mines of Steel. The third Afylas, the famed Interpreter of Gods and Men, to whom the Fibres of Victims, to whom the Stars of Heaven are in Subjection, and the Languages of Birds, and the Flashes of presaging Thunder, he pours along his thousand close ranged in Battle-array, and with horrent Spears. These *Pisa*, a Tuscan City in its Foundation, a *Colony* from Alphean Pisa, to him put in Subjection. Follows Astur, a most comely Personage, Astur confiding in his Steed and particoloured Arms. Those who in Cære, who in the Plains of Minio dwell, and ancient Pyrgi, and unwholsom Graviscæ, join with him three hundred, these all are animated with one Resolution to follow *their valiant Leader*. Thee, Cynus, Chief of the Ligurians, most valorous in War, I cannot pass in Silence ; nor thee, Cupavo, by few Troops accompanied, on whose Crest a Swan's snowy Plumes arise : Your Crime was *too much Love*, and hence you bear the Ensign of your Father's Transformation. For they tell us that Cynus, while for Grief of his beloved Phaeton he sings among the Poplar-boughs, his Sister's Shade, and with Music soothes his disconsolate Love, by Transformation clothed with the downy Plumes of a Swan, thus spent his hoary Age, leaving the Earth, and soaring to the Stars with a *melodious Voice*. The Son in the Fleet accompanying his coæval Troops, with Oars impels the bulky Centaur : The Monster stands louting on the Flood, and reared high threatens the Waves with an enormous Rock, and with his long Keel ploughs the deep Seas. The famed Ocnus too leads on a Squadron from his native Coasts, Son of the prophetic Manto and the Tuscan River *Tyber*, who gave thee Walls, O Mantua, and his Mother's Name ; Mantua rich and illustrious in Ancestors : But they are not all of one Lineage. Three Clans to her belongs ; under each Clan are four Communities ; of those Commu-

N O T E S.

bourhood ; hence they derive the Name *Graviscæ*, à *gravitate aeris*.

195. *Centaurum*. The Name of the Ship was the *Centaur*, so called from having a *Centaur* painted or carved on the Stern, wielding a huge Stone in his Hand, which he seemed to be dashing against the Waves.

201. *Non genus omnibus unum*. They came partly from *Tuscany*, partly from *Venetia*, and partly from *Gaul*, which explains what follows.

202. *Genus triplex populi sub gente quaterri*. The *gens triplex* marks their Original from those three Nations ; and the *populi quaterri* sub

Mantua ipsa est caput populi : sunt illi vires de Tusco sanguine. Mezentius quoque armat quingentos hinc in se, quos Mincius ex patre Benaco, velatus glaucâ arundine, ducebat in æquora pinu infestâ Mezentio. Gravis Auletes it, assurgensque verberat fluctum centenâ arbore : vada spumant marmore verso. Triton immanis, et exterrens cæcula freta conchâ, vocat hunc ; cui Tritoni nanti hispida frons præfert bonum tenus laterum, alvus desinit in Pristin ; spumea unda murmurat sub semifero pectore. Tot lecti proceres ibant ter denis navibus subsidio Trojæ, et secabant campos salis ære. Jamque dies concesserat cælo, almaque Phœbe pulsabat medium Olympum noctivago curru. Æneas ipse sedens regitque clavum, ministratque velis (neque enim cura quietem ejus membris.) Atque ecce eborus suarum comitum occurrit illi in medio spatio, scilicet Nymphæ, quas alma Cybele jussit habere numen maris, esseque Nymphas è navibus : tot innabant pariter, secabantque fluctus ; quot æratæ proræ steterant prius ad litora. Ille agnoscunt regem Æneam longè, lustrantque eum choreis. Quarum Cymodocea, quæ est doctissima fandi, sequens pone, tenet puppim dextrâ ; ipsa quoque eminet dorso, ac subremigat lævâ tacitis undis. Tum alloquitur eum ignarum sic : Ænea, gens Deum, vigilasne ? vigila, et immitte rudentes velis. Nos sumus Idææ pinus de sacro vertice illius montis, olim tua classis, nunc Nymphæ pelagi. Ut perfidus Rutulus premebat nos præcipientes ferro flammæque ; invitatæ rupimus tua vincula, querimusque te per æquor.

Ipsa caput populis : Tusco de sanguine vires.
Hinc quoque quingentos in se Mezentius armat,
Quos patre Benaco velatus arundine glaucâ 205
Mincius infestâ ducebat in æquora pinu.
It gravis Auletes, centenâque arbore fluctum
Verberat assurgens : spumant vada marmore verso.
Hunc vehit immanis Triton, et cæcula conchâ
Exterrens freta ; cui laterum tenus hispida nanti 210
Frons hominem præfert, in Pristin desinit alvus ;
Spumea semifero sub pectore murmurat unda.
Tot lecti proceres ter denis navibus ibant
Subsidio Trojæ, et campos salis ære secabant. 214

Jamque dies cælo concesserat ; almaque curru
Noctivago Phœbe medium pulsabat Olympum.
Æneas (neque enim membris dat cura quietem)
Ipse sedens clavumque regit, velisque ministrat.
Atque illi medio in spatio chorus ecce suarum 219
Occurrit comitum, Nymphæ, quas alma Cybele
Numen habere maris, Nymphasque è navibus esse
Jusserat : innabant pariter, fluctusque secabant ;
Quot prius æratæ steterant ad litora proræ.
Agnoscunt longè Regem, lustrantque choreis.
Quarum quæ fandi doctissima, Cymodocea, 225
Pone sequens, dextrâ puppim tenet ; ipsaque dorso
Eminet, ac lævâ tacitis subremigat undis.
Tum sic ignarum alloquitur : Vigilasne, Deum gens,
Ænea ? vigila, et velis immitte rudentes.
Nos sumus Idææ sacro de vertice pinus, 230
Nunc pelagi Nymphæ, classis tua. Perfidus ut nos
Præcipientes ferro Rutulus flammæque premebat ;
Rupimus invitæ tua vincula, teque per æquor
Querimus.

NOTES.

sub gente signify that there were three Cities besides Mantua in the Mantuan Territory, which were all subject to so many Lucumons or petty Kings, of which four Cities Mantua

was the Chief ; and those four Cities made a Part of the Domination of Etruria, which in all was divided into twelve of those Lucumonies or Regalities,

Communities she herself is the capital City : The Strength and Prime of her Inhabitants are of Tuscan Blood. Hence too Mezentius arms five hundred against himself, whom Mincius, sprung from the Parent-lake Benacus, crowned with azure Reed, to the Sea along his Stream in hostile Ships of Pine conveyed. Auletes, their Leader, advances, stern, and rising to the Stroke, lashes the Wave with an hundred sturdy Oars : The Surface overturned the Billows foam. Him bears the Triton enormous, and with his Shell-trumpet affrighting the azure Floods ; whose hairy Front as he swims along displays a human Form down to the Waist, his Belly terminates in a Pristis ; under his half-savage Breast the foamy Surges murmur. So many chosen Chiefs in thirty Vessels rode to the Aid of Troy, and ploughed with Prows of Brass the briny Plains.

And now Day had from the Heavens withdrawn, and auspicious Phebe in her Night-wandering Car shook the Mid-region of the Sky. Æneas (for his princely Care gives not Sleep to his Limbs) himself seated at the Helm both steers and manages the Sails. And lo in his Mid-course there comes up to him a Quire of those who were his Attendants in another Shape before, Nymphs, whom propitious Cybele had appointed to enjoy Divinity in the Sea, and from Ships to become Nymphs : With equable Motion they swam along, and cut the Waves ; as many as before had been drawn up on the Shore brazen-beaked Vessels. Their King at Distance they desery, and in circling Dances him surround. Of whom Cymodocea, the most accomplished Speaker, following behind, with her Right-hand grasps the Stern ; while with her Back she rises above the Flood, and with her Left-hand gently rows her Way along the silent Waves. Then him unknowing she thus addresses : Wakest thou, Æneas, Offspring of the Gods ? Awake, and give your Ship full Sails. We are the Pines of Ida, from that Mountain's sacred Top once thy Fleet, now Nymphs of the Sea. When the perfidious Rutulian pressed us with Fire and Sword till we were on the Brink of Ruin ; constrained we burst thy Cables, and go in quest of thee through

N O T E S.

204. *In se armat.* That is, *he furnished them with a just Cause of rising in Arms against him.*

205. *Patre Benaco Mincius.* Benacus is a Lake in the Territory of Verona, now called *Lago di Garda* ; the River Mincius, now

Menzio, rises out of it, therefore the Epithet *patre* is added to *Benaco*.

207. *Arbore.* The Oars, so called to denote their Bulk.

229. *Velis immitte rudentes.* i. e. *Spread out your Sails at the utmost Length of the Haul-ropes.*

Genetrix Deorum Cybele miserata refecit hanc faciem, et dedit esse Deas, agitareque ævum sub undis. At puer Ascanius tenetur muro fossisque inter media tela, atque Latinos horrentes Marte Latinos. Jam loca jussa tenent forti permixtus Etrusco Arcas eques: medias illis opponere turmas, Ne castris jungant, certa est sententia Turno. 240 Surge, age, et Aurorâ socios veniente vocari Primus in arma jube; et clypeum cape, quem dedit ipse Inviatum Ignipotens, atque oras ambiit auro. Crastina lux, mea si non irrita dicta putaris, Ingentos Rutulæ spectabit cædis acervos. 245 Dixerat; et dextrâ discedens impulit altam, Haud ignara modi, puppim: fugit illa per undas Ocior et jaculo, et ventos æquante sagittâ. Inde aliæ celerant cursus. Stupet inscius ipse Tros Anchisiades; animos tamen omine tollit. 250 Tum breviter supera aspectans convexa precatur: Alma parens Idæa Deûm, cui Dindyma cordi, Turrigeræque urbes, bijugique ad fræna leonès, Tu mihi nunc pugnae princeps, tu rite propinques Augurium, Phrygibusque adsis pede, Diva, secundo. Tantum effatus; et interea revoluta ruebat 256 Maturâ jam luce dies, noctemque fugarat. Principio sociis edicit, signa sequantur, Atque animos aptent armis, pugnaeque parent se. Jamque in conspectu Teucros habet et sua castra, Stans celsâ in puppi. Clypeum tum deinde sinistrâ Extulit ardentem. Clamorem ad sidera tollunt Dardanidæ è muris. Spes addita suscitât iras. Tela manu jaciunt. Quales sub nubibus atris 264 Strymonix dant signa grues, atque æthera tranant

Cum Teucros et sua castra in conspectu, stans in celsâ puppi. Tum deinde extulit ardentem clypeum sinistrâ manu. Dardanidæ tollunt clamorem è muris ad sidera. Spes addita suscitât iras. Jaciunt tela manu. Quales Strymonix grues dant signa sub atris nubibus, atque tranant æthera.

N O T E S.

fers. See the Note on Æn. VIII. 708.
250. *Animos tamen omine tollit.* i. e. *Rati-*

fes the Spirits of his Men, as Verse 278. Ulro animos tollit dicitur, not is raised or animated by the

through the Ocean. Mother *Cybele* in Pity new-fashioned *us into* this Form, and gave *us* to become Goddesses, and to live under the Waves. But *know* the Boy *Ascanius* is blocked up in the Wall and Trenches, amidst *Showers of Darts*, and the Latins arrayed in all the Terrors of Mars. Now the Arcadian Horse united with the valiant Tuscans have reached the Place appointed: *Turnus* is determined with his Troops to intercept their March, that they may not join the Camp. Come *then*, arise, and at the Approach of Morn first command thy Troops to be summoned to Arms; and take thy Shield impenetrable, which the Power of Fire thee gave, and encircled its Borders with Gold. To-morrow's Sun (if you deem not my Words vain) shall behold vast Heaps of Rutulian Slaughter. She said; and parting, with her Right-hand shoved forward the lofty Stern, not unskilful in the Art; the Vessel flies along the Waves swifter than the Javelin, and Arrow that keeps Pace with the Winds. The rest then speed their Course. The Trojan Prince, Anchises's Son, himself not knowing *the Cause*, is lost in Wonder; yet by the *conspicuous* Omen raises the Spirits of his Troops. Then surveying the high Vault of Heaven he briefly prays: Bounteous Parent of the Gods, Idæan *Cybele*, whose dear Delight is Dindymus, and Turret-bearing Cities, and Lions yoked in Pairs *submissive* to thy Reins; be thou my Leader in the Fight, do thou, O Goddess, in due Form render the Omen propitious, and with thy auspicious Influence aid the Trojans.

This much he said; and mean while the Day revolved was now with perfect Light advanced, and had chased away the Night. First he enjoins his Troops to observe the Signal, and dispose their Minds for Feats of War, and prepare themselves for the Combat. And now he has the Trojans and his Camp in View, standing on his lofty Deck. Then next on his Left-arm he raised aloft his flaming Buckler. The Trojans from their Walls raise Acclamation to the Stars. Additional Hope rouses up their Fury. Darts from their Hands they hurl. As underneath the black *louring* Clouds Strymonian Cranes give the Signal, and swim along the Skies with obstreperous

N O T E S.

the Omen himself, as Dr. Trapp has it.
254. *Propinques*, i. e. *Propinquum*, or *præfens reddas*, render it propitious; the neuter Verb *propinquo* being here used as an Active Transitive, after the Manner of the

Greeks; as *ιγναι* signifies either *sto*, or *stare facio*.

264. *Nubibus atris*. Clouds black or louring with Storm, as is plain from what follows, *Fugiantque notis clamore secundo*.

cum sonitu, fugiuntque Notos clamore secundo. At ea cœperunt videri mira Rutulo regi Aufoniisque ducibus; donec respiciunt puppes versas ad litora, totumque æquor allabi classibus. Apex galeæ ardet capiti, flammæque funditur castris à vertice, et aureus umbo vomit vastos ignes: non secus ac si quando sanguinei cometae rubent lugubre in liquidâ nocte; aut Sirius ardor, ille ferens sitim morbosque mortalibus ægris, nascitur, et contristat cœlum lævo lumine. Tamen fiducia haud cessit audaci Turno præripere litora, et pellere venientes terrâ. Ultronis animos dictis, atque ultro increpat eos: ait, adest vobis perfringere dextrâ, quod optastis votis; viri, Mars ipse est in manibus. Nunc quisque esto memor suæ conjugis tectique: nunc quisque referio magna facta, laudesque patrum. Ultronis occurramus iis ad undam, dum sunt trepidi, primaque vestigia labant iis egressis aquâ. Fortuna juvat audentes. Turnus ait hæc, et versat secum, quos possit ducere contra Æneam, vel quibus possit concedere obsessos muros. Interea Æneas exponit socios de altis puppibus pontibus. Multi incipiunt servare recursus languentis pelagi, et credere se brevibus saltu: alii exponunt se per fines Tarchon, speculatus litora, quâ parte non sperat vada, nec fracta unda remurmurat, sed mare inoffensum allabitur crescenti æstu, advertit proras subito; precaturque socios: nunc, ô lecta manus, incumbite validis remis; tollite, ferte rates; inimicam findite rostris, carinaque ipsa premat sulcum sibi. Nec recuso frangere puppim tali statione; tellure semel arreptâ. Quæ talia postquam

Cum sonitu, fugiuntque Notos clamore secundo. At Rutulo regi, ducibusque ea mira videri Aufoniis; donec versas ad litora puppes Respiciunt, totumque allabi classibus æquor. Ardet apex capiti, cristisque ac vertice flamma 270 Funditur, et vastos umbo vomit aureus ignes: Non secus ac liquidâ si quando nocte cometæ Sanguinei lugubre rubent; aut Sirius ardor, Ille sitim morbosque ferens mortalibus ægris, Nascitur, et lævo contristat lumine cœlum. 275 Haud tamen audaci Turno fiducia cessit Litora præripere, et venientes pellere terrâ. Ultronis animos tollit dictis, atque increpat ultro: Quod votis optastis, adest perfringere dextrâ: In manibus Mars ipse, viri. Nunc conjugis esto 280 Quisque suæ tectique memor: nunc magna referto Facta patrum, laudesque. Ultronis occurramus ad undam, Dum trepidi, egressisque labant vestigia prima. Audentes Fortuna juvat. Hæc ait, et secum versat, quos ducere contra, 285 Vel quibus obsessos possit concedere muros. Interea Æneas socios de puppibus altis Pontibus exponit. Multi servare recursus Languentis pelagi, et brevibus se credere saltu: Per remos alii. Speculatus litora Tarchon, 290 Quâ vada non sperat, nec fracta remurmurat unda, Sed mare inoffensum crescenti allabitur æstu, Advertit subito proras; sociosque precatur: Nunc, ô lecta manus, validis incumbite remis; Tollite, ferte rates; inimicam findite rostris 295 Hanc terram, sulcumque sibi premat ipsa carina. Frangere nec tali puppim statione recuso; Arreptâ tellure semel. Quæ talia postquam

Effatus

subito; precaturque socios: nunc, ô lecta manus, incumbite validis remis; tollite, ferte rates; findite hanc inimicam terram rostris, carinaque ipsa premat sulcum sibi. Nec recuso frangere puppim tali statione; tellure semel arreptâ. Quæ talia postquam

N O T E S.

279. Quod optastis. Tempus is under- | is a military Word, and imports fortiter fœ-
dod. Perfringere dextra, Scævius observes, | cere, to exert the resistless Force, as it were, of

perous Din, and from the *stormy* South-winds with joyous Clamour fly. But to the Rutulian Prince and Ausonian Leaders this *new Turn* amazing seemed; till looking back they spy the Fleet turned towards the Shore, and the whole Channel of the River gliding along with Vessels. The tufted Helmet on his Head blazes, and from the Top of his Crest a Flame is shot forth, and the golden Bos of his Buckler darts copious Fires: Just as what time in a clear Night a sanguine Comet baleful glares; or *as* the Dog-star, that burning Constellation, when he brings Drought and Diseases on sickly Mortals, rises and saddens the Sky with inauspicious Light. Yet daring Turnus dropped not his bold Purpose to preoccupy the Shore, and as they approached beat them from the Land. Then briskly by addressing his Men he raises their Courage, and briskly chides their Fears: *Lo the Hour* which ardently you wished is come, by Dint of Valour to crush *your Foes*: Mars himself, *the whole War*, brave Men, is in your Power. Now each Man be mindful of his Wife and Home: Now let him reflect on the illustrious Deeds, the Honours of his Ancestors. Let us of ourselves make head against them by the Stream, while they are in *Hurry and Disorder*, and their first Steps at landing stagger. Fortune assists the brave. He said, and ponders with himself whom to lead against *the Enemy*, and to whom he may intrust the Siege of the Town.

Mean while Æneas by Bridges lands his Troops from their lofty Ships. Many watched the Retreat of the ebbing Sea, and with a Spring committed themselves to the Shallows: Others row themselves ashore. Tarchon having surveyed the Strand, where he hopes *to find* no Shallows, and *where* no dashing Wave remurmurs, but the Sea unbroken glides with the swelling Tide, suddenly turns thither his Prow, and *thus* addresses his Associates: Now, my select Band, ply the sturdy Oars; away with, urge on your Vessels; cleave with your Beaks this hostile Soil, and let the Keel plough a Way for itself. Nor shall I refuse to dash my Ship in Pieces in such a Port, had we once seized the Land. Which so soon as Tarchon thus had said,

N O T E S.

of your Right-hands, to crush and beat down all before you.

286. *Obsessos concedere muros.* Literally, *To whom commit the besieged Walls.*

290. *Per remos alii.* The whole of this Description is extremely concise. *Others by Oars, viz. get a Shore.*

Tarchon est effatus, socii
ceperunt conjungere ton-
si, inferoque spumantes
rates Latinis arvis; do-
nec rostra tenent siccum
secum, et omnes carinæ
fudere innocuæ; sal tua
puppis non erat innocua, &
Tarchon. Namque inflata
vadis, dum pendit iniquo
dorso arenæ, sustentata
diu anceps, fatigatque
flatus, solvitur, atque
exposit ævis in mediis
undis: per se fœmina re-
morum, et si stantia tran-
sire impatiunt, sinque
relicta unda retrahit pe-
des eorum. Nec se-
gna retinet Turnum, sed
hic acer cepit totam aciem
fulmina in Tereos, et si-
sit eos in litore contra
Æneam. Canunt signa
belli. Æneas primus in-
vocat a-fflicto animo, o-
mnis progenies: stantque
Latinos, Thro se occiso;
qui non minus hominum: ul-
tro perit Æneam. Æneas
dant opertum latus
hinc gladio, perque ærea
fuita clypei, et per tuni-
cam squallentem auro, latus haurit apertum. In-
de ferit Lycam, exsectum
matre jam peremptâ, et sa-
crum tibi, Phœbe: quod
licuit illi parvo evadere
casus ferri. Iste longè
disjecit durum Cissea letho,
immanemque Gyan, ster-
nentes agmina clavâ. Ar-
ma Hercules jam vero illes
nihil, valide manus ju-
vere nil, genitorque Mæ-
lampus, comes Alcideæ,
ispe dum terra præbuit
graves labores illi. Ecce
intorquens jaculum Pharo,
dum jactat inertes voces,
sistit illud in ore ejus cla-
mantis. Dum tu quoque,
infelix Cydon, sequeris
Clytium novæ gaudia fla-
ventum quod malis pri-
mâ lanugine, miserande,

Effatus Tarchon, socii conjungere ton-
si, Spumantisque rates arvis inferre Latinis; 300
Donec rostra tenent siccum, et sedere carinæ
Omnes innocuæ. Sed non puppis tua, Tarchon:
Namque inflata vadis, dorso dum pendet iniquo,
Anceps sustentata diu, fluctusque fatigat,
Solvitur, atque viros mediis exponit in undis: 305
Fragmina remorum quos et fluitantia transira
Impediunt, retrahitque pedes simul unda relabens.

Nec Turnum segnis retinet mora: sed rapit acer
Totam aciem in Teucros, et contra in litore sistit.
Signa canunt. Primus turmas invasit agrestes 310
Æneas, omen pugnae: stravitque Latinos,
Occiso Therone; virum qui maximus ultro
Ænean petit: huic gladio perque ærea futa,
Per tunicam squallentem auro, latus haurit apertum.
Inde Lycan ferit, exsectum jam matre peremptâ, 315
Et tibi, Phœbe, sacrum: casus evadere ferri
Quod licuit parvo. Nec longè Cissea durum,
Immanemque Gyan, sternentes agmina clavâ,
Dejecit letho. Nihil illos Herculis arma,
Nil validæ juvere manus; genitorque Melampus,
Alcidæ comes usque, graves dum terra labores 321
Præbuit. Ecce Pharo, voces dum jactat inertes,
Intorquens jaculum, clamantis sistit in ore.
Tu quoque, flaventem primâ lanugine malas
Dum sequeris Clytium infelix, nova gaudia, Cydon,
Dardaniâ stratus dextrâ, securus amorum,
Qui juvenum tibi semper erant, miserande jaceres;
Ni fratrum stipata cohors foret obvia, Phorci
Progenies; septem numero, septenaque tela
Conjiciunt: partim galeâ clypeoque resultant 330
Irrita: deflexit partim stringentia corpus
Alma Venus. Fidum Æneas affatur Achaten:

Suggere

324. Flaventem primâ lanugine malas. Li-
terally, Having his cheeks shaded yellow with
the first Down.

N O T E S.

334. Steterunt, &c. Literally, Which stood
in the Bodies of the Greeks.

341. Dexte-

said, his Mates rose to their Oars at once, and full on the Latin Coasts their foaming Galleys bear; till the Beaks rest on the dry Dock, and all the Keels without Harm are moored. But not so thy Vessel, Tarchon: For while against the Shallows dashed she hangs on the fatal Ridge, long ballanced in Suspense, and tires the *beating Waves*, at length she is staved to Pieces, and exposes the Crew in the midst of the Waves: Whom Fragments of Oars and floating Benches embarrass, and withal the Tide retreating repels their Steps.

Then no supine Delay withholds Turnus: But impetuous he drives on his whole Host against the Trojans, and on the Shore ranges them full opposite. They sound the Alarm. Æneas first attacked the rustic Troops, a Prelude to the Fight: and routed the Latins, having slain Theron, their Giant Chief, who boldly makes up to Æneas: Through the brazen Texture of his Buckler, and through his Corset rough with Gold, he with the Sword drains the Blood from his transfix'd Side. Lycas next he smites, who from his Mother dead was ript, and to thee O Phœbus devoted: Because in Infancy he was permitted to escape the *perilous* Chances of Steel. Nor far from thence he overthrows in Death hardy Cisseus, and gigantic Gyas, as they are felling the Troops with Clubs. Nought them the Weapons of Hercules, nought their Strength of Arm availed, and their Father Melampus, the Companion of Alcides, so long as Earth with toilsom Labours him supplied. Lo at Pharus hurling a Javelin he fixes it full in his bawling Mouth, while he vaunts dastardly Speeches. Thou too, Cydon (while thou hapless art pursuing Clytus, thy new Charmer, shading his Cheeks with the first yellow Down) overthrown by the Trojan *Heroe's* Arm, regardless of those Loves which still thou entertained for Boys, hadst lain an Object of Compassion, had not a Band of Brothers, the Progeny of Phorcus, in close Array made head against him; seven *they are* in Number, and seven Darts they fling: Part from his Helm and Shield ineffectual rebound: Part just grazing on his Skin indulgent Venus turned aside. Æneas his trusty Achates *thus* bespeaks:

N O T E S.

341. *Dexteraque*, &c. This Passage I have translated literally as it stands in the Original; tho' I am sensible it will be no easy Matter to make it appear probable; that a Javelin, after

it had made its Way through a Shield of Brass and Corset, so as to wound one Man in the Breast, could at the same time retain so much Force as to inflict a desperate Wound in the

Suggere tela mihi, quæ steterunt in corpore Graiûm Iliacis campis, (mea dextera non torserit ullum ex iis frustra in Rutulos.) Tum corripit magnam hastam, et jacet eam: illa volans transverberat æra clypei Mæonius, et rumpit thoraca simul cum pectore: frater Alcanor subit buic, sustentatque fratrem ruentem dextrâ. Protinus hasta missa, lacerto trajecto, fugit, cruentaque servat tenorem: dexteraque Alcanoris moribunda nervis pendit ex humero. Tum Numitor, jaculo rapto de corpore fratris, petiit Ænean: sed non est licitum figere eum contra, perstrinxitque femur magni Achatæ. Hic Clausus è Curibus, fidens primæ vocer corpore, advenit, et eminus ferit Dryopen rigidâ bastâ, pressâ graviter submentum, pariterque rapit vocem animamque ejus loquentis, gutture trajecto: at ille ferit terram fronte, et vomit crassum cruorem ore. Et per varios casus sternit tres Threicios quoque, de supremâ gente Boreæ, et tres, quos pater Idas, et patria urbs Ismara mittit ad bellum. Halæsus occurrit illi, Auruncæque manus: et Neptunia proles, Messapus insignis equis, subit: nunc hi, nunc illi tendunt expellere alii alios è loco: certatur in ipso limine Ausoniæ. Ceu venti, discordes tollunt prælia magno æthere, æquis animis et viribus: non venti ipsi cedunt inter se, non nebula, non mare cedit: pugna est anceps diu: omnia stant

obnixa contra eos. Haud aliter Trojanæ acies, Latinæque acies concurrunt: pes hæret pede, densusque vir hæret viro. At ex aliâ parte, quæ torrens impulerat saxa rotantia latè, arbutaque diruta ripis, ut Pallas vidit Arcadas, insuetos inferre pedestres acies, dare terga sequaci Latio,

N O T E S.

Arm of another. It appears plain enough how the same Weapon. This all the Expressions shew,—*hastâ missa—protinus—servat tenorem.*

359. *Stant*

bespeaks: Supply me with Darts (not one against the Rutulians shall my Right-hand hurl in vain) *those* which on the Trojan Plains pierced *so many of* the Greeks. Then he grasps at once, and tosses a mighty Spear: It flying pierces through the brazen Plates of Mæon's Shield, and his Cuirass together with his Breast transfixes. To him comes up his Brother Alcanor, and with his Right-hand sustains his falling Brother: Piercing whose Arm the darted Spear flies with uninterrupted Progress, and drenched in Blood holds on its Course; and from the Shoulder by the Nerves the Arm hung *impotent and dead*. Then Numitor from his Brother's Body snatching a Javelin, aims it at Æneas: But to him it is not permitted in his Turn to transfix *the Heroe*, and it grazed on the Thigh of great Achates. Here Clausus of Cures, confiding in his youthful Person, comes up, and Dryops wounds at Distance with a rigid Spear, under his Chin with Force driven home, and transfixing his Throat while the Word is in his Mouth, at once of Speech and Life bereaves him: But he with his Front knocks the Ground, and at his Mouth disgorges clotted Blood. Three Thracians too, of Boreas's exalted Line, and three whom their Father Idas and Ismara their Parent-soil sent *to the War*, by various Catastrophe he overthrows. *Him* Halæsus encounters, and the Auruncian Bands: Messapus too, the Son of Neptune, with his Steeds conspicuous comes up: Now these, now those strive each other to beat off: In the very Confines of Ausonia they combat it. As in the spacious Sky jarring Winds with equal Rage and Force raise War: Nor they to one another, nor Clouds; nor Sea *on either Side* give Way: Long is the Combat dubious: All struggling against *them* stand. Just so the Trojan and the Latin Hosts encounter: Foot to Foot is fixed, and Man to Man close joined. But in another Quarter, where the Torrent had far and wide dispersed whirling Stones, and Thickets from the Banks upturn, so soon as Pallas saw the Arcadians, unused to combat on Foot, turning their Backs to Latium fierce in the Pursuit,

N O T E S.

359. *Stant obnixa*. Pierius found *obnixa* in all the ancient Manuscripts he consulted; which, for the Sense too, seems preferable to the common Reading: For which Reason we have inserted it in the Text.

queis Arcadibus quando
aspera natura loci suafit
dimittere equos; quod u-
num restat egenis rebus,
accendit virtutem suorum
nunc prece, nunc amaris
dictis. Socii, quò fu-
gitis? oro, per vos, et
fortia facta; per nomen
ducis Evandri, devicta-
que bella, meamque spem,
quæ nunc subit æmula
patriæ laudis, ne fidite
pedibus: via est rumpen-
da ferro per hostes, quâ
parte ille densissimus glo-
bus virorum urget: hæc
parte alta patria reposcit
vos et Pallanta ducem.
Nulla numina premunt
nos: nos mortales urge-
mur ab mortali hoste:
sunt nobis totidem animæ-
que manusque, quot sunt
illis. Ecce pontus claudit
nos magno obice maris:
jam terra deest fugæ: pe-
temus pelagus, Trojam-
ne? ait hæc, et prorump-
pit medius in densos ho-
stes. Primum Lagus, ad-
ductus iniquis fatis, fit
obvius huic: figit hunc
intorto telo, dum vellit
saxum magno pondere,
quâ spina dedit discrimi-
na costis per medium dor-
si: receptatque hastam
hærentem ossibus. Quem
Pallanta astantem super
Hifbon non occupat il-
le quidem sperans hoc:
nam Pallas excipit eum
ante, ruentem, incautum,
dum furit crudeli morte
sodalis: atque recondit
ensem in tumido pulmone.
Hinc petit Sthenelum, et
Anchemolum, de vetustâ
gente Rhoeti, ausum in-
cestare thalamos novercæ.
Vos etiam gemini fratres,
Laride Thymberque, cecid-
istis in Rutulis arvis,

vos Daucia proles, simillima, indiscreta, gratulusque error suis parentibus: at nunc Pallas dedit
dura discrimina vobis. Nam Evandrius abstulit caput tibi, Thymbre: dextera manus decisa querit
te suum Laride: digitique semianimes micant, retractantque ferrum.

N O T E S.

378. Pelagus, &c. All the Commentators
I have seen explain the Passage in the same
Way as it is in Dr. Trapp, to wit, Shall we

Aspera queis natura loci dimittere quando
Suafit equos; unum quod rebus restat egenis,
Nunc prece, nunc dictis virtutem accendit amaris:
Quò fugitis, socii? per vos et fortia facta,
Per ducis Evandri nomen, devictaque bella, 370
Spemque meam, patriæ quæ nunc subit æmula
laudis,
Fidite ne pedibus. Ferro rumpenda per hostes
Est via, quâ globus ille virum densissimus urget:
Hac vos, et Pallanta ducem patria alta reposcit.
Numina nulla premunt: mortali urgemur ab hoste
Mortales; totidem nobis animæque, manusque. 376
Ecce, maris magno claudit nos obice pontus:
Deest jam terra fugæ: pelagus, Trojamne petemus?
Hæc ait, et medius densos prorumpit in hostes.
Obvius huic primum, fatis adductus iniquis, 380
Fit Lagus: hunc, magno vellit dum pondere saxum,
Intorto figit telo, discrimina costis
Per medium quâ spina dedit; hastamque receptat
Ossibus hærentem. Quem non super occupat Hif-
bon,

Ille quidem hoc sperans: nam Pallas ante ruentem,
Dum furit, incautum, crudeli morte sodalis, 386
Excipit, atque ensen tumido in pulmone recondit.
Hinc Sthenelum petit, et Rhoeti de gente vetustâ
Anchemolum, thalamos ausum incestare novercæ.
Vos etiam gemini Rutulis cecidistis in arvis, 390
Daucia, Laride Thymberque, simillima proles,
Indiscreta suis, gratulusque parentibus error.
At nunc dura dedit vobis discrimina Pallas:
Nam tibi, Thymbre, caput Evandrius abstulit ensis:
Te decisa suum, Laride, dextera querit; 395
Semianimesque micant digiti, ferrumque retractant.

Arcadas

repair to Troy, or shall we plunge into the Sea?
Meaning that both are equally impossible. But
I rather

Pursuit, since the rugged Nature of the Ground induced them to quit their Steeds; now with Entreaty, now with bitter Expostulation (the sole Expedient left him in this Distress) he kindles their Valour: Whither, my Fellow Soldiers, do you fly? By yourselves, and your own gallant Deeds, by the Name of Evander, your Chief, by the Battles you have won, and by my Hopes which now emulating my Father's Glory rise, trust not to your Heels. With Sword in Hand you must burst a Passage through your Foes, where that Globe of Men in thickest Array presses on us: This Way your ennobled Country calls you and Pallas your Leader. They are not Gods who pursue us; mortal ourselves *as we are*, so by a mortal Foe are we urged; to us as many Souls, as many Hands *as to them* belong. Lo the Ocean with his immense Barrier of Sea hems us in: Now Land too is wanting for us to fly to: Whether into the *Bosom of the Deep*, or for Troy shall we bend our Course? He said, and into the midst of the thick embodied Foes bursts away. Him Lagos first opposes impelled by his inauspicious Fate: Him, while he is tugging a Stone of enormous Weight, he transfixes with a whirled Lance, where along the *Middle of the Back* the Chine divides the Ribs; and forces away the Spear fast sticking in the Bones. Whom *sloping over the Body* Hisbon prevents not *with a Blow*, tho' this indeed he hoped: For as he rushes on unguarded, while by the cruel Death of his Companion he is driven to Madness, Pallas surprizes him first, and buries the Sword in his swollen Lungs. Next Helenus he attacks, and, of the ancient Race of Rhœtus, Anchemolus, who durst his Stepdame's Bed defile. In the Rutulian Plains you too Twin brothers fell, Laridus and Tymber, Dæucus's exactly similar Offspring, undistinguished by their own Parents and *the Objects* of their pleasing Error. But now Pallas on you fixed cruel *Marks of Distinction*: For from thee, O Tymbrus, the Evandrian Blade lopped off the Head: And thy dismembered Hand, O Laridus, seeks for thee its Owner; the dying Fingers quiver, and gripe once more the Steel. Against their Foes mixed

NOTES.

I rather take this to be the Meaning: *We must either do the one or the other; we must either plunge into the Sea, or face our Foes, and cut our Way through their Ranks to Troy, that is, to the Camp of Troy, which we are come to relieve from Siege.*

383. *Receptat*. This Word, as *Servius* observes, expresses the Difficulty of recovering his Spear; it stuck so fast that it took some Time to draw it out.

*Mistus dolor et pudor ar-
mat Arcadas accensos mo-
nitu, et tuentes præclara
facta viri, in hostes. Tum
Pallas trajicit Rhœtea
fugientem præter eum bi-
jugis. Hoc spatium vi-
tæ, tantumque moræ ad
mortem fuit Ilo. Nam-
que procul direxerat va-
lidam hastam Ilo: quam
Rhœteus medius interci-
pit, fugiens te, optime
Teuthra, fratremque Ty-
ren: volutusque curru, se-
manimis cædit arva Ru-
tulorum calcibus. Ac ve-
lut, ventis coortis optatò
in æstate, pastor immittit
incendia dispersa silvis:
mediis silvis correptis su-
bito, horrida Vulcania a-
cies extenditur unâ per la-
tos campos. Ille pastor
victor, sedens, despectat
ovantes flammæ. Non a-
litter omnis virtus sociorum
coit in unum, juvatque te,
Palla. Sed Halæsus, a-
cer bellis, tendit in hostes
adversos, colligitque se in
sua arma. Hic mactat
Ladona, Pheretaque, De-
modocumque: diripit dex-
tram Strymonio, elatam
in jugulum, fulgenti en-
se: ferit ora Thoantis
saxo, dispergitque ejus of-
sa permixta cruento cere-
bro. Genitor, canens fa-
ta, celaverat filium Ha-
læsum silvis: ut senior
solvit canentia lumina le-
tho; Parcæ injecere ma-
num in Halæsum, sa-
craveruntque eum telis
Evandri: quem Pallas
petit, sic precatus antè:
Tybri pater, nunc da for-
tunam atque viam ferro,
quod libro missile, per pe-
ctus duri Halæsi: tua
quercus habebit hæc ar-
ma, exuviasque viri.*

Arcadas accensos monitu, et præclara tuentes
Facta viri, mistus dolor et pudor armat in hostes.
Tum Pallas bijugis fugientem Rhœtea præter
Trajicit. Hoc spatium, tantumque moræ fuit Ilo:
Ilo namque procul validam direxerat hastam: 401
Quam medius Rhœteus intercipit, optime Teuthra,
Te fugiens, fratremque Tyren: curruque volutus,
Cædit semanimis Rutulorum calcibus arva.
Ac velut optatò, ventis æstate coortis, 405
Dispersa immittit sylvis incendia pastor:
Correptis subito mediis, extenditur unâ
Horrida per latos acies Vulcania campos:
Ille sedens victor flammæ despectat ovantes:
Non aliter focium virtus coit omnis in unum, 410
Teque juvat, Palla. Sed bellis acer Halæsus
Tendit in adversos, seque in sua colligit arma.
Hic mactat Ladona, Pheretaque, Demodocumque;
Strymonio dextram fulgenti diripit ense,
Elatam in jugulum; saxo ferit ora Thoantis, 415
Ossaque dispergit cerebro permixta cruento.
Fata canens silvis genitor celarat Halæsum;
Ut senior letho canentia lumina solvit.
Injecere manum Parcæ, telisque sacrarunt
Evandri. Quem sic Pallas petit, ante precatus: 420
Da nunc, Tybri pater, ferro, quod missile libro,
Fortunam atque viam duri per pectus Halæsi:
Hæc arma exuviasque viri tua quercus habebit.
Audiit illa Deus, dum texit Imaona Halæsus,
Arcadio infelix telo dat pectus inermum. 425
At non cæde viri tantâ perterrita Lausus,
Pars ingens belli, finit agmina. Primus Abantem
Oppositum interimit, pugnae nodumque moramque.
Sternitur

*Deus Tybris audit illa verba; dum Halæsus texit Imaona, infelix dat
inermum pectus Arcadio telo. At Lausus, ingens pars belli, non finit agmina esse perterrita tantâ
cæde viri. Primus interimit Abantem oppositum, nodumque moramque pugnae.*

NOTES.

408. *Acies Vulcania.* This conveys a lively Idea of a devouring Conflagration that rages without Controul, and still multiplies its For-

ces in its Progress, like an Army pouring in Troops after Troops.

412. *Seque in sua colligit arma.* i. e. *Strops*

mixed Indignation and Shame arms the Arcadians fired by *these* Suggestions, and viewing the Heroe's glorious Deeds. Then Pallas transfixes Rhœteus flying across *him* in his Chariot. This gave Ilus Space *to live*, and *just* so long Respite *from Death*. For at Ilus he had aimed from far the sturdy Spear; which Rhœteus coming between intercepts, as thee he flies, most valiant Teuthras, and thy Brother Tyres: And tumbled from his Chariot half dead he spurns the Rutulian Fields. And as in Summer, the Winds having risen to his Wish, the Shepherd lets loose scattered Fires among the Woods: in a Trice Vulcan's Squadrons, having seized the intermediate Trees, are at once extended in horrid Array over all the spacious Plains: The victorious Shepherd sits viewing the Flames triumphant. Just so the whole Valour of thy Troops in one combines, and thee, supports, O Pallas. But Halæsus, fierce in War, advances against the hostile Bands, and within *the Covert* of his Arms himself collects. Ladon, Pheres, and Demodocus he knocks down, and from Strymonius with his shining Blade strikes off the Right-hand *just* raised against his Throat: With a Rock he batters Thoas's Front, and dashes in Pieces the Bones mingled with bloody Brains. His Father in the Woods had concealed Halæsus presaging his Fate: Soon as the aged Sire in Death relaxed his whitening Eyes. *Now* on him Destinies laid Hands, and devoted to Evander's Arms: To whom Pallas makes up thus addressing his Prayer: Grant now, O Father Tyber, to this missive Steel I poise Success, and a Passage through the Breast of stern Halæsus: *So* shall thy Oak possess these Arms and Spoils of the Heroe. To this Address the God gave Ear, while Halæsus screened Imaon, in an unhappy Hour he exposes his defenceless Breast to the Arcadian Dart. But Lausus, no small Portion of the War, suffers not his Troops to be dispirited by the vast Havock which the Heroe made. First Abas to him opposed he kills, the Champion and Stay of the Battle. Down drop Arcadia's

N O T E S.

Stoops and contracts his Body behind the Covert of his Armour, particularly his Buckler, as Æn. XII. 491.

Substitit Æneas, et se collegit in arma,
Poplite subsidens.

418. Solvit. Breaks the Eye-strings, —

mentia, the Eyes swimming in Death, and casting up their white.

426. Cæde viri tanta. Most Expositors make this another Hypallage for cæde viri tanti; but it is much more natural to understand it of the great Havock made by Pallas.

Proles Arcadiæ sternitur, Etrusci sternuntur, et vos Teucri, ô corpora imperdita à Graiis. Agmina concurrunt, æquis ducibusque et viribus. Extremi addensent acies pugnantium; nec turba finit tela manusque moveri. Hinc Pallas instat et urget; hinc contra Lausus urget: nec ætas utriusque discrepat multum; erant egregii formâ; sed quis fortuna negarat reditus in patriam. Tamen Jupiter, regnator magni Olympi, haud est passus ipsos concurrere inter se; mox sua fata manent illos sub majore hoste. Interea alma soror Juturna monet Turnum, qui secat medium agmen volucris curru, succurrere Lauso. Ut vidit socios: est tempus desistere pugnae: ego solus feror in Pallanta feror; Pallas debetur mihi soli: cuperem, ut ejus parcens ipse adesset spectator pugnae. Ait hæc: et socii cesserunt æquore jussu. At abscessu Rutulorum, juvenis, tum miratus superba jussa, stupet in Turno; voluitque lumina per ejus ingens corpus, proculque obit omnia truci visu, et ite contra dicta tyranni talibus dictis: jam ego laudabor aut opimis spoliis raptis, aut insigni letho: Meus pater est æquus utrique forti. Tolle minas. Fatus hæc, procedit in medium æquor. Frigidus sanguis coit Arcadibus in præcordia. Turnus desiluit bijugis; pedes apparat ire cominus. Utque leo advolat, cum ab altâ speculâ vidit taurum stare procul campis meditantem prælia; imago Turni venientis haud est alia. Ubi Pallas credidit hunc fore contiguum hastæ missæ, cepit ire prior imparibus viribus, explorans si qua fors adjuvet ausum, itaque satur ad magnum æthera: Alcide, precor te, per hospitium mei patris, et mensas quas tu advena adisti, adsis meis ingentibus cæptis:

Sternitur Arcadiæ proles, sternuntur Etrusci,
Et vos, ô Graiis imperdita corpora, Teucri. 430
Agmina concurrunt, ducibusque et viribus æquis.
Extremi addensent acies; nec turba moveri
Tela manusque finit. Hinc Pallas instat, et urget;
Hinc contra Lausus: nec multum discrepat ætas;
Egregii formâ; sed quis fortuna negarat 435
In patriam reditus. Ipsos concurrere passus
Haud tamen inter se magni regnator Olympi;
Mox illos sua fata manent majore sub hoste.

Interea Soror alma monet succurrere Lauso
Turnum; qui volucris curru medium secat agmen.
Ut vidit socios: Tempus desistere pugnae:
Solutus ego in Pallanta feror; soli mihi Pallas
Debetur: cuperem ipse Parens spectator adesset.
Hæc ait: et socii cesserunt æquore jussu.
At Rutulum abscessu juvenis, tum jussa superba 445
Miratus, stupet in Turno; corpusque per ingens
Lumina volvit; obitque truci procul omnia visu.
Talibus et dictis it contra dicta tyranni:
Aut spoliis ego jam raptis laudabor opimis,
Aut letho insigni. Sorti pater æquus utrique est. 450
Tolle minas. Fatus medium procedit in æquor.
Frigidus Arcadibus coit in præcordia sanguis.
Desiluit Turnus bijugis; pedes apparat ire
Cominus. Utque leo, speculâ cum vidit ab altâ
Stare procul campis meditantem prælia taurum,
Advolat; haud alia est Turni venientis imago. 456
Hunc ubi contiguum missæ fore credidit hastæ,
Ire prior Pallas, si quâ fors adjuvet ausum,
Viribus imparibus; magnumque ita ad æthera fatur:
Per patris hospitium, et mensas quas advena adisti,
Te precor, Alcide, cæptis ingentibus adsis: 461

Cernat

N O T E S.

441. Tempus, &c. Here inquit is wanting to show Hastæ.

450. Sorti pater æquus utrique est. This is

in answer to what Turnus vaunting had said,

—Cuperem ipse parens spectator adesset, and

dia's Sons, down drop the Tuscans, and you, ye Trojans, who escaped the Havock of the Greeks. Both Hosts in hot Encounter join, with Leaders and with Forces equal: Those in the Rear press on the Ranks before: Nor does the Croud leave Room to wield their Hands nor Weapons. Here Pallas drives on and urges *the Attack*; there in Opposition to him Lausus: Nor is much Difference in their Ages; in Comeliness distinguished *both*: But whose Return to their Country Fortune had denied. Yet he who reigns in Heaven supreme permitted not that with each other they should engage; their Destiny awaits them soon from *the Hand of* a superior Foe.

Mean while Turnus, who through the midst of the Host in his fleet Chariot cuts his Way, his gentle Sister warns to fly to Lausus's Relief. Soon as his Friends he viewed: 'Tis time for others from Battle to desist: Against Pallas alone I am bound; to me alone is Pallas doomed: Would to Heaven his Sire himself were Spectator of the Combat. He said: And from the Plain the Troops at his Command retired. But the Youth, struck with the Retreat of the Rutulians, and such imperious Orders, on Turnus gazes with Astonishment; over his huge Body rolls his Eyes, and with ferocious Aspect all the Man aloof surveys. Then with these Words in return to the Tyrant's Speech moves up: Now or by bearing away triumphal Spoils, or by illustrious Death shall I be signalized. For either Chance my Sire is equally fortified. Away then with your vain-glorious Threats. This said, he advances into the Middle of the Plain. Round the Arcadians Hearts the cold Blood congeals. Down from his Chariot Turnus sprung; on foot prepares to meet him Hand to Hand. And as a Lion, when from his lofty Watch-tower he hath spied a Bull standing on the Plains aloof, meditating the Fight, to him flies up; such is the Image of Turnus rushing to the Combat. Soon as Pallas judged him within Reach of the darted Lance, he makes the first Advance, with Strength unequal, trying if Fortune by any Means will aid his bold Enterprize; and thus to the lofty Heavens himself addresses: By my Father's Hospitality, and those Boards which thou his Guest didst visit, Alcides aid, I thee implore, my arduous Attempt: May Turnus in the Pangs

N O T E S.

and determines *Pater* to mean *Ewander*, the Father of *Pallas*.

482. *Tot ferri terga*. Literally, so many,

Hides of Iron, because the Bulls Hides were stuck full of Iron or Brass-nails.

4 G 2

485. *Ingens*.

Iste cernat me rapere cruenta arma sibi semineci, morientiaque lumina Turni ferant me victorem. Alcides Hercules audiuit juvenem, premitque magnum genitum sub imo corde, effuditque inanes lacrymas. Tum Jupiter genitor Herculis affatur natum amicis dictis: sua dies stat cuique: est omnibus breve et irreparabile tempus vitæ: sed extendere famam factis, hoc est opus virtutis. Tot nati Deum cecidere sub aliis mœnibus Trojæ: quin Sarpedon, mea progenies, occidit unâ cum illis: etiam sua fata vocant Turnum, pervenitque ad metas ævi dati sibi. Sic Jupiter ait, atque rejicit oculos ab arvis Rutulorum. At Pallas emittit hastam magnis viribus; diripitque fulgentem enssem corvâ vaginâ. Illa volans incidit quâ summa tegmina surgunt humeris, atque molita viam sibi per oras clypei, tandem etiam strinxit de magno corpore Turni. Hic Turnus, diu vibrans robur, præfixum acuto ferro, jactat illud in Pallanta, atque ita fatur: aspice, nam nostrum telum sit magis penetrabile. Dixerat: ac cuspis teli transverberat medium clypeum vibranti ictu, cum tot terga ferri, tot æris, cum pellis tauri circumdata toties obeat eum, perforatque moras lorice, et ingens pectus. Ille frustra rapit calidum telum de vulnere: sanguisque animusque sequuntur unâ eâdemque viâ. Corruit in vulnus; arma dedere sonitum super eum; et moriens petit hostilem terram eruento ore. Super quem Turnus assistens, inquit: Arcades, memores referte hæc mea dicta Evandro: remitto filium Pallanta ei, qualem meruit. Quisquis honos tumuli est, quicquid solamen humani est,

Cernat semineci sibi me rapere arma cruenta, Victoremque ferant morientia lumina Turni. Audiit Alcides juvenem, magnumque sub imo Corde premit genitum, lacrymasque effudit inanes. Tum genitor natum dictis affatur amicis: 466 Stat sua cuique dies: breve et irreparabile tempus Omnibus est vitæ: sed famam extendere factis, Hoc virtutis opus. Trojæ sub mœnibus altis Tot nati cecidere Deum: quin occidit unâ 470 Sarpedon, mea progenies: etiam sua Turnum Fata vocant, metasque dati pervenit ad ævi. Sic ait, atque oculos Rutulorum rejicit arvis.

At Pallas magnis emittit viribus hastam; Vaginâque cavâ fulgentem deripit enssem. 475 Illa volans, humeri surgunt quâ tegmina summa, Incidit, atque viam clypei molita per oras, Tandem etiam magno strinxit de corpore Turni. Hic Turnus ferro præfixum robur acuto In Pallanta diu librans jactit, atque ita fatur: 480 Aspice, num mage sit nostrum penetrabile telum. Dixerat: at clypeum, tot ferri terga, tot æris, Cum pellis toties obeat circumdata tauri, Vibranti cuspis medium transverberat ictu, Loriceque moras, et pectus perforat ingens. 485 Ille rapit calidum frustra de vulnere telum: Unâ eademque viâ sanguisque animusque sequuntur. Corruit in vulnus; sonitum super arma dedere; Et terram hostilem moriens petit ore cruento. Quem Turnus super assistens, 490 Arcades, hæc, inquit, memores mea dicta referte Evandro: qualem meruit, Pallantâ remitto. Quisquis honos tumuli, quicquid solamen humani est,

Largior. Haud illi stabunt Æneïa parvo

Hospitia.

eruento ore. Super quem Turnus assistens, inquit: Arcades, memores referte hæc mea dicta Evandro: remitto filium Pallanta ei, qualem meruit. Quisquis honos tumuli est, quicquid solamen humani est, largior hoc. Æneïa hospitia stabunt illi hand parvo.

N O T E S.

485. Ingens. I take here adverbially, as ———— Et clypeum super intonat ingens.

Æn. IX. 709.

497. Una sub nocte, &c. The Story of the fifty

Pangs of Death behold me strip him of his bloody Armour, and let his dying Eyes endure the *painful Sight* of a victorious Foe. Alcides heard the Youth, and deep in the Bottom of his Heart a heavy Groan suppresses, and pours forth unavailing Tears. Then the *Almighty Sire* with these kindly Words his Son bespeaks: To every one his Day is fixed, a short and irretrievable Term of Life is given to all; but by their Actions to lengthen out their Fame, this is Virtue's Task. Under the lofty Walls of Troy so many Sons of Gods have fallen: Nay with them Sarpedon my own Offspring fell: Turnus too his Destiny calls, and to the utmost Verge of Life he is arrived. He said, and from the Fields of the Rutulians throws away his Eyes.

But Pallas with vast Force hurls a Spear; and forth from the hollow Scabbard tears his shining Blade. The Weapon flying lighted where the high Armour on the Shoulders rise, and opening its Way through the Extremity of the Shield, at length too on the great Body of Turnus grazed. At this Turnus long poising a Javelin tipped with sharpened Steel darts it at Pallas, and thus speaks: See whether ours be not the more penetrating Dart. He said, and with a quivering Stroke the *steely Point* pierces through the Mid-shield, *through* so many Plates of Iron, so many of Brasses, while the Bull's Hide so many times encompasses it around, and through the Corset's cumbersome Folds transfixes his Breast with a hideous Gash. He in vain wrenches out the reeking Weapon from the Wound: At one and the same Passage the Blood and Soul issue forth. Down on his Wound he rushes; over him his Armour gave a Clang, and in Death with bloody Jaws he bites the hostile Ground. Whom Turnus bestriding: Ye Arcadians, says he, to Evander faithfully these my Words record: In such Plight as he deserved I send his Pallas back. Whatever Honour is in a Tomb, whatever Solace in Interment I freely give him. His League of Friendship with Æneas shall cost him

not

N O T E S.

fifty *Danaids* who murdered their Husbands the first Night.

503. *Turno tempus erit, &c.* Literally, To Turnus the Time shall be when he shall wish he had purchased at a great Price the not having touched Pallas.

527. *Auri facti.* Signifies Gold wrought

into Vases, Statues, &c. *Insecti* again is *Bullion*.

538. *Infula—vitta.* The *Infula* was a sort of Diadem wore by Priests and illustrious Persons; the *vitta* again was the Label or Fillet that hung down from it on either Side.

Et fatus talia, pressit eum exanimum lævo pede; rapiens immania pondera baltei, nesciasque impressum in eo (ut manus juvenum fuerit cæsa fædè sub unâ jugali nocte, thalamique facti cruenti) quæ bonus Eurytion cælaverat multo auro: quo spolio nunc Turnus ovat, gaudetque potitus eo. O mens hominum nescia fati futuræque sortis, et servare modum, sublata secundis rebus! erit tempus Turno, cum optaverit emtum magno pretio intactum Pallanta, et cum oderit ista spolia, diemque quo interfecit eum. At socii frequentes referunt Pallanta, impositum scuto multo gemitu lacrymisque. O Palla, rediture dolor, atque magnum decus parenti! hæc dies prima dedit te bello, hæc eadem aufert te; cum tamen linquis ingentes acervos Rutulorum. Nec jam fama tanti mali, sed certior auctor ejus advolat Æneæ; suos esse in tenui discrimine lethi, esse tempus succurrere versis Teucris. Æneas metit quæque proxima gladio, ardensque agit latum limitem ferro per agmen; quærens te, Turne, superbum novâ cæde. Pallas, Evander, omnia sunt in oculis ipsis: imprimis mensæ, quas primas tunc advena adiit, dextræque datæ. Hic rapit quatuor juvenes, creatos Sulmone, totidem, quos Ufens educat, viventes: quos immolet inferias umbris Pallantis, perfundatque flammæ rogi illorum captivo sanguine. Inde cum procul tenderet insensam hastam Mago; ille subit astu, ac tremebunda hasta supervolat, et amplectens genua, supplex effatur talia: per patrios manes, et spes surgentis Iuli, precor te, serves hanc animam natoque patrique. Est mihi alta domus; talenta cælati argenti jacent penitus defossa; sunt mihi pondera auri facti insectique:

Hospitia. Et lævo pressit pede, talia fatus, Exanimum; rapiens immania pondera baltei, Impressumque nefas; unâ sub nocte jugali Cæsa manus juvenum fœdè, thalamique cruenti: Quæ bonus Eurytion multo cælaverat auro: Quo nunc Turnus ovat spolio, gaudetque potitus. Nescia mens hominum fati, fortisque futuræ, Et servare modum, rebus sublata secundis! Turno tempus erit, magno cum optaverit emtum Intactum Pallanta, et cum spolia ista, diemque Oderit. At focii multo gemitu lacrymisque 505 Impositum scuto referunt Pallanta frequentes. O dolor, atque decus magnum rediture parenti! Hæc te prima dies bello dedit, hæc eadem aufert: Cum tamen ingentes Rutulorum linquis acervos. Nec jam fama mali tanti, sed certior auctor 510 Advolat Æneæ: tenui discrimine lethi Esse suos; tempus versis succurrere Teucris. Proxima quæque metit gladio, latumque per agmen Ardens limitem agit ferro; te, Turne, superbum Cæde novâ, quærens. Pallas, Evander, in ipsis, 515 Omnia sunt oculis: mensæ, quas advena primas Tunc adiit, dextræque datæ. Sulmone creatos Quatuor hic juvenes; totidem, quos educat Ufens, Viventes rapit: inferias quos immolet umbris, Captivoque rogi perfundat sanguine flammæ. 520 Inde Mago procul insensam cum tenderet hastam; Ille astu subit, ac tremebunda supervolat hasta, Et genua amplectens effatur talia supplex: Per patrios manes, et spes surgentis Iuli, Te precor hanc animam serves natoque, patrique. Est domus alta; jacent penitus defossa talenta 526 Cælati argenti; sunt auri pondera facti

Insectique

546. Dejecerat, &c. i. e. Umbro had struck against him. This, and some other enbar-
Anxur's Left-hand just when Æneas came up rassed Sentences, occur particularly in this Book,

N O T E S.

not a little. And thus having spoke, he pressed with his Left-foot the breathless Corpse; tearing away his Belt's enormous Weight, and the horrid Story with which it was embossed; (in one nuptial Night a Band of Youths barbarously murdered, and their bridal Beds bathed in Blood) which the ingenious Eurytion had carved in copious Gold: In which Spoil Turnus now triumphs, and exults in the Possession. *Ab* the Minds of Men to Fate and future Events, and to practise Moderation blind, *Still* with Prosperity elated! the Time shall come when Turnus shall wish with all his Soul that Pallas *by him* had not been touched, and when these Spoils and this Day he shall detest. But Pallas, stretched on his Shield, a numerous Retinue of his Friends with many a Groan and Tear back *to the Camp* convey. Oh ill-fated Youth, who to thy Parent shalt return his Grief and ample Glory both! This Day first gave thee to the War, the same snatches thee away; yet after thou hast left vast Heaps of *slaughtered* Rutulians.

And now not mere Rumour, but an unquestionable Voucher of great Disaster flies to Æneas; that his Friends were on the Verge of utter Ruin; that it was *high* Time to succour the flying Trojans. With his Sword he mows down whatever was near him, and with the Steel impetuous forces a wide Passage through the Host; in quest of thee, O Turnus, proud of thy recent Slaughter. Pallas, Evander, all are full before his Eyes: The first Banquets in which then a Guest he joined, and their Right-hands of *Friendship* given. Here four Youths, the Progeny of Sulmo, and as many more whom Ufens bræd, alive he snatches; whom as Victims he may offer to the Shade of *Pallas*, and drench with their captive Blood the Flames of his Funeral-pile. Next, when at Magus he aimed from far his hostile Lance, he artfully stoops, and over his Head the quivering Javelin flies, and embracing his Knees him suppliant he thus addresses: By thy Father's Manes, and the Hopes of thy rising *Son* Iulus, I implore thee spare this Life, both for a Son and for a Father's Sake. A stately Mansion I possess; Talents of Silver embossed lie deep lodged under Ground; Masses of wrought and

N O T E S.

Book, which plainly shew *Virgil* had not put the finishing Hand to it.

552. *Reductâ hastâ.* i. e. *Drawing back his Spear to dart it from him with full Force.*

In the same Sense *reductis remis* signifies the labouring Oars, or Oars plied with Vigour, Æn. VIII. 690.

Victoria Teucrum non vertitur hic: una anima non dabit tanta discrimina. Magus dixerat: cui contra Æneas reddit talia, parce tuis gnatis, multa talenta argenti atque auri quæ memoras: Turnus prior suffulit ista commercia belli, jam tum Pallante peremto. Manes patris Anchisæ sentiunt hoc, Iulus sentit hoc. Fatus sic, tenet galeam lævâ manu, atque abdidit enssem tenus capulo reflexâ cervice ejus orantis. Nec erat Æmonides procul, sacerdos Phœbi, Triviæque, cui tempora infula redimibat sacrâ vittâ, ille totus collucens veste atque insignibus armis. Quem Æneas congressus agit campo, superstantque immolat eum lapsus, tegitque ingenti umbrâ mortis. Sereus refert ejus arma læta humeris, tropæum tibi, rex Gradive. Cæculus, creatus stirpe Vulcani, et Umbro veniens montibus Marsorum, instaurant acies. Dardanides furit contra eos. Umbro dejecerat sinistram Anxuris ense, et totum orbem clypei ferro. Ille dixerat aliquid magnum, credideratque vim affore verbo, ferebatque animum cælo fortasse, promiseratque canitiem et longos annos sibi. Tarquitus contra, exultans fulgentibus armis, quem Nympha Dryope crearat Fauno Silvicolæ, obviis obtulit sese ardenti Æneæ: ille, hasta reducâ, impedit ejus lorica, ingensque onus clypei. Tum terræ deturbat caput ejus orantis nequicquam, et parantis dicere multa; provolvensque tepentem truncum, fatur hæc super inimico pectore: hostis metuende, nunc jace isthic. Tua optima mater non condet te humi, onerabitur membra patrio sepulchro; linquere feris alitibus, aut unda feret te mersum gurgite; impasti que pisces lambent tua vulnera.

Infectique mihi: non hic victoria Teucrum
 Vertitur: haud anima una dabit discrimina tanta,
 Dixerat. Æneas contra cui talia reddit: 530
 Argenti atque auri memoras quæ multa talenta,
 Natis parce tuis: belli commercia Turnus
 Suffulit ista prior, jam tum Pallante peremto.
 Hoc patris Anchisæ manes, hoc sentit Iulus.
 Sic fatus, galeam lævâ tenet, atque reflexâ 535
 Cervice orantis capulo tenus abdidit enssem.
 Nec procul Æmonides, Phœbi, Triviæque sacerdos,
 Infula cui sacrâ redimibat tempora vittâ,
 Totus collucens veste, atque insignibus armis:
 Quem congressus agit campo, lapsusque superstant
 Immolat, ingentique umbrâ tegit. Arma Sereus
 Læta refert humeris, tibi, rex Gradive, tropæum.
 Instaurant acies, Vulcani stirpe creatus,
 Cæculus, et veniens Marsorum montibus Umbro.
 Dardanides contra furit: Anxuris ense sinistram,
 Et totum clypei ferro dejecerat orbem.
 Dixerat ille aliquid magnum, vimque affore verbo
 Crediderat, cœloque animum fortasse ferebat;
 Canitiemque sibi, et longos promiserat annos.
 Tarquitus exultans contra fulgentibus armis, 550
 Silvicolæ Fauno Dryope quem Nympha crearat,
 Obviis ardenti sese obtulit. Ille reducâ
 Lorica clypeique ingens onus impedit hastâ.
 Tum caput orantis nequicquam, et multa parant
 Dicere, deturbat terræ; truncumque tepentem 555
 Provolvens, super hæc inimico pectore fatur:
 Istic nunc, metuende, jace. Non te optima mater
 Condet humi, patriove onerabit membra sepulchro;
 Alitibus linquere feris; aut gurgite mersum
 Unda feret, piscesque impasti vulnera lambent. 560

Protinus

N O T E S.

564. Tacitis Amyclis. Amyclæ was a City of Latium, near Terracina, which is said to have perished through the preposterous Silence of the Inhabitants. For the City having been frequently

and unwrought Gold I have: It is not here the Victory of the Trojans turns: One *poor* Life will not so great a Difference make. He said. To whom Æneas thus on the other hand replies: Those many Talents of Gold and Silver you mention reserve for your Sons: *All* those *Laws and* mutual Stipulations of War Turnus first cancelled from the Moment Pallas *by him* was slain. So thinks the Manes of my Sire Anchises, so *my Son* Iulus. This said, he grasps his Helmet with his Left-hand, and bowing back his Neck as he begged *for Mercy*, plunged in *his Throat* his Sword up to the Hilt. Nor far from hence Æmonides, the Priest of Phœbus, and Diana, whose Temples a Mitre with holy Fillets bound, in his Robe and burnished Armour all resplendent. Him encountering he drives along the Plain, and standing over him fallen offers him a Victim, and covers him with the deep Shades of *Death*. Sereftus gathering up his Arms bears them away on his Shoulders a Trophy to thee, *O Mars*, stern Monarch of the Field. Cæculus, born of Vulcan's Race, and Umbro, come from the Marston Mountains, renew the Fight. The Trojan Prince with Fury against them burns: Anxur's Left-arm and his Buckler's whole Circumference he with his Sword had struck off. Some mighty Spell he had pronounced, and imagined there would be Virtue in the Word, perhaps exalted his Soul to Heaven with vain Hopes, and promised himself grey Hairs and Length of Years. On the other hand Tarquitus, whom to silvan Faunus the Nymph Dryope bore, in his resplendent Arms exulting, to the incensed Heroe himself opposed. He, darting a Spear with full Force, renders his Corset and Buckler's vast Bulk useless for Defence. Then strikes down to the Ground his Head as he begs in vain, and is in act to picad at large; and tumbling the warm Trunk, over it these Words pronounces from his hostile Breast: There now redoubted *Champion* lie. Thee in the Earth thy gracious Mother shall not lodge, nor in thy native Soil load thy Limbs with a Grave; to Birds of Prey thou shalt be left; or sunk in the Deep the Waves shall bear thee down, and hungry Fishes suck thy Wounds. Forthwith Antæus and Lycas,

Turnus's

N O T E S.

frequently thrown into the utmost Confusion by false Alarms, at length a Law was made that none should ever mention the Approach of an Enemy: So that when the Enemy actually advanced, the City was already de-

stroyed for want of timely Intelligence. Hence says *Lucilius*,

*Mibi necesse est loqui; nam scio Amyclas tace-
cende periisse.*

4 H

568, T

Protinus persequitur Antæum, et Lycan, prima agmina Turni, fortemque Numam, fulvumque Camertem, situm magnanimo Volscente; qui fuit dirissimus agri omnium Ausonidum, et regnavit tacitis Amyclis. Qualis Ægeon, cui dicunt fuisse centum brachia, centenasque manus, et ignem arsisse è quinquaginta oribus pectoribusque; cum streperet tot paribus clypeis contra fulmina Jovis, et stringeret tot enses. Sic Æneas, victor, desævit in toto æquore, ut semel mucro gladii intepuit cæde. Quin ecce tendit in quadrijuges equos, Niphæi adversaque pectora: atque illi equi, ut videre eum longè gradientem, et frementem dira, versi metu, ruentisque retro, effunduntque ducem, rapiuntque currus ad litora. Interea Lucagus infert se in medios albis bijugis, Ligerque ejus frater: sed frater flectit equos habentis, et acer Lucagus rotat strictum ensen. Æneas haud tulit eos furentes tanto fervore: irruit, ingensque apparuit adversa hastâ. Cui Liger ait: Non cernis equos Diomedis, non cernis currum Achillis, aut campos Phrygiæ: nunc finis belli et tui ævi dabitur bis terris. Talia dicta volant latè à vesano Ligeri: sed et Troius heros non parat dicta contra; nam torquet jaculum in hostem. Lucagus, ut pronus pendens in verbera, admonuit bijugos telo, dum aptat se pugnae lævo pede projecto; hasta subit per imas oras fulgentis clypei, tum perforat lævum inguen. Ille excussus curru, moribundus volvitur arvis. Quem pius Æneas affatur amaris dictis: Lucage, nulla segnis mora equorum prodidit tuos currus, aut vanæ umbræ vertere eos ex hostibus;

Protinus Antæum et Lycan, prima agmina Turni, Persequitur, fortemque Numam, fulvumque Camertem,

Magnanimo Volscente fatum; ditissimus agri Qui fuit Ausonidum, et tacitis regnavit Amyclis. Ægeon qualis, centum cui brachia dicunt, 565 Centenasque manus, quinquaginta oribus ignem Pectoribusque arsisse; Jovis cum fulmina contra Tot paribus streperet clypeis, tot stringeret enses. Sic toto Æneas desævit in æquore victor, Ut semel intepuit mucro. Quin ecce Niphæi 570 Quadrijuges in equos, adversaque pectora tendit: Atque illi longè gradientem et dira frementem Ut videre, metu versi, retroque ruentes, Effunduntque ducem, rapiuntque ad litora currus. Interea bijugis infert se Lucagus albis 575 In medios, fraterque Liger: sed frater habentis Flectit equos; strictum rotat acer Lucagus ensen. Haud tulit Æneas tanto fervore furentes: Irruit, adversaque ingens apparuit hastâ.

Cui Liger: 580 Non Diomedis equos, nec currum cernis Achillis, Aut Phrygiæ campos: nunc belli finis et ævi His dabitur terris. Vesano talia latè Dicta volant Ligeri: sed non et Troius heros Dicta parat contra; jaculum nam torquet in hostes. Lucagus, ut pronus pendens in verbera telo 586 Admonuit bijugos, projecto dum pede lævo Aptat se pugnae; subit oras hasta per imas Fulgentis clypei, tum lævum perforat inguen. Excussus curru moribundus volvitur arvis. 590 Quem pius Æneas dictis affatur amaris: Lucage, nulla tuos currus fuga segnis equorum Prodidit, aut vanæ vertere ex hostibus umbræ;

Ipse

fulgentis clypei, tum perforat lævum inguen. Ille excussus curru, moribundus volvitur arvis. Quem pius Æneas affatur amaris dictis: Lucage, nulla segnis mora equorum prodidit tuos currus, aut vanæ umbræ vertere eos ex hostibus;

NOTES.

568. Tot paribus clypeis. i. e. Equal in Number to his Hands and Arms.

571. Adversa pectora. This, I think, is rather to be understood of the Breasts of the Steeds

Turnus's foremost Leaders he pursues, and valiant Numa, and Camers in yellow *Gold refulgent*, from magnanimous Volscens sprung; who of all Ausonia's Sons was richest in Land-estate, and over Amyclæ, the City of Silence, reigned. As Ægeon who, they say, had an hundred Arms and an hundred Hands, and flashed Fire from fifty Mouths and Breasts; when against the Thunderbolts of Jove he on so many equal Bucklers clashed, unsheathed so many Swords. Just so the victorious Æneas wreck'd his Fury over all the Plain, when once his pointed Steel was warmed *with Blood*. Nay even against the four harnessed Steeds of Niphæus and their *fiery* Chests he advances: But they, soon as from far they saw him marching up, and breathing dire Revenge, with Affrightment wheeling about, and rushing back they tumble out the Chief, and whirl the Chariot to the Shore. Mean while Lucagus in his Chariot drawn by two white Steeds flings himself into the midst of the Squadrons, and his Brother Liger: But with the Reins his Brother guides the Steeds; fierce Lucagus flourishes the naked Sword. Them raging with such Impetuosity Æneas could not bear: On he rushes, and majestic stood before them with his Lance opposed. To whom Liger: You see not *here* the Steeds of Diomed, nor the Chariot of Achilles, or the Plains of Troy: Now on this Ground shall a Period to the War and thy Life be given. Such *insulting* Words from raving Liger are let fly: But somewhat else than Words the Trojan Heroe in return prepares; for against his Foe a Javelin he hurls. As Lucagus stooping forward to the Lash with a Dart egged on his yoked Steeds, while with his Left-foot thrown out before he fits him for the Fight; the Spear passes through the lowest Border of his shining Buckler, then pierces his left Groin. Tossed from the Chariot in the Pangs of Death he wallows. Whom Æneas, piteous *as he was*, in bitter Terms addresses: Lucagus, 'tis not the Slowness of thy Steeds in Flight thy Chariot hath betrayed, nor have empty Shadows and *Phantoms* turned them from the Foe; thyself springing from

N O T E S.

Steeds than of the Rider; it gives one a much higher Idea of the Heroe's Valour.

592. *Lucage, &c.* This, I cannot help thinking, is a very poor Sentiment, an ill-timed Affectation of Wit, quite unworthy

both of the Poet and his Heroe. *Virgil* appears to have been led into it from too great Fondness for *Homer*, whom he would needs imitate even in his Blemishes.

tu ipse, saliens rotis, de-
seris juga. Ita fatus
hæc, arripuit bijugos. In-
felix frater, delapsus eo-
dem curru, tendebat inermes
palmas: oro per te,
per parentes, qui genuere
te talem, Trojane vir, si-
ne hanc animam, et mi-
serere precantis. Æneas
ait illi oranti pluribus
verbis: haud dabas talia
dicta dudum: morere, et
frater, ne desere fratrem.
Tum recludit pectus, la-
tebras animæ, mucrone.
Dardanius ductor edebat
talìa funera per campos;
furens more torrentis a-
quæ, vel atri turbinis.
Tandem Ascanius puer,
et juvenis obsessa ne-
quicquam erumpunt et re-
linquunt castra. Interea
Jupiter compellat Juno-
nem ultro: O germana,
atque eadem conjux gra-
tissima mihi; ut tu re-
bare (nec sententia fallit
te) Venus sustentat Tro-
janas opes! non est illis
viris dextra vivida bello,
animusque ferox, pati-
ensque pericli! Cui Juno
summissa ait: ô pulcher-
rime conjux, quid solici-
tas me ægram, et timen-
tem tua tristia dicta? si
foret mihi ea vis in amo-
re, quæ fuerat quondam,
quamque decebat esse,
namque non negares hoc
mihi, cum sis omnipotens;
quin et possem subducere
Turnum pugne, et ser-
vare eum incolumem Dau-
no parenti. Nunc percat,
detque poenas Teucris pio
sanguine. Tamen ille de-
ducit nomen à nostrâ ori-
gine: Pylumnusque est
quartus pater illi; et sæ-
pe oneravit tua limina
largâ manu, multique do-
nis. Cui rex ætherei Olympi sic fatur breviter: si mora præsentis lethi, tempusque oratur caduco
juveni, sentisque me ponere hoc ita; tolle Turnum fugâ, atque eripe eum instantibus fati.

Ipsæ rotis saliens juga deseris. Hæc ita fatus,
Arripuit bijugos. Frater tendebat inermes 595
Infelix palmas, curru delapsus eodem.
Per te, per qui te talem genuere parentes,
Vir Trojane, sine hanc animam, et miserere pre-
cantis.

Pluribus oranti Æneas: Haud talia dudum 599
Dicta dabas: morere, et fratrem ne desere frater,
Tum, latebras animæ, pectus mucrone recludit.
Talia per campos edebat funera ductor
Dardanius; torrentis aquæ, vel turbinis atri
More furens. Tandem erumpunt, et castra re-
linquunt

Ascanius puer, et nequicquam obsessa juvenis. 605
Junonem interea compellat Jupiter ultro:
O germana mihi, atque eadem gratissima conjux;
Ut rebare, Venus (nec te sententia fallit)
Trojanas sustentat opes! non vivida bello 609
Dextra viris animusque ferox, patiensque pericli!
Cui Juno summissa: Quid, ô pulcherrime conjux,
Solicitas ægram, et tua tristia dicta timentem?
Si mihi, quæ quondam fuerat, quamque esse decebat,
Vis in amore foret; non hoc mihi namque negares
Omnipotens; quin et pugne subducere Turnum,
Et Dauno possem incolumem servare parenti. 616
Nunc percat, Teucrisque pio det sanguine poenas:
Ille tamen nostrâ deducit origine nomen:
Pylumnusque illi quartus pater; et tua largâ
Sæpe manu, multisque oneravit limina donis. 620
Cui rex ætherei breviter sic fatur Olympi:
Si mora præsentis lethi, tempusque caduco
Oratur juveni, meque hoc ita ponere sentis;
Tolle fugâ Turnum, atque instantibus eripe fati.

Haec tenus

NOTES.

608. Ut rebare, Venus, &c. This is plain-
ly an Irony, as appears both from the Turn
of the Sentence, and from the Strain of Ju-

no's Answer, which shews her to have consid-
ered it in that Light.

from the Wheels desertest the Chariot. Thus having said, he seized the Steeds. His hapless Brother leaping down from the same Car stretched forth his defenceless Hands. By thy own self, O Trojan Heroe, by the Parents who begat thee thus illustrious, spare this Life, and pity a *Wretch* who begs for *Mercy*. To whom pleading at greater Length Æneas thus replies: It was not Language like this you lately uttered: Die, and like a *dutiful* Brother desert not a Brother. Then with the pointed Steel he discloses his Breast, the latent Seat of the Soul. Such Havock made the Trojan Chief over the Field; raging like an impetuous Flood or boisterous Whirlwind. At length the Boy Ascanius and the Youth in vain blocked up fally forth, and quit the Camp.

Mean while Jupiter of his own free Motion thus addresses Juno: My Sister, and my dearest Consort both; 'tis Venus as you alledged supports the Trojan Powers. Nor are you mistaken in your Judgment; no active Hands for War have the Men themselves, no Souls courageous or patient of Danger. To whom Juno all Submission: My Lord, in whom the Perfection of Beauty dwells, why dost thou teaze me oppressed with Anguish, and dreading thy severe Mandates? Had I that Influence over your Affection which once I had, and which it became me to have, thou the Omnipotent could not sure refuse me this; but I might have it in my Power both to rescue Turnus from the Fight, and preserve him in Safety for his Father Daunus. Now let him die, and glut the Vengeance of the Trojans with his pious Blood: Yet from our Stock he derives his Name: And Pilumnus is his Father in the fourth Degree; and oft with liberal Hand and many Offerings has he heaped thy Courts. To whom the Sovereign of the ethereal Heaven thus briefly speaks: If you plead for a Respite from present Death, and a *breathing* Time to the short-lived Youth, and if it is thy Mind that I should settle it thus; bear off Turnus by Flight, and save him from impending

N O T E S.

611. *Pulcherrime conjux*. My Lord, in whom the Perfection of Beauty dwells. This is the Import of *pulcherrimus*, which signifies accomplished in Virtue, and all the Beauties of the Mind, as well as in outward Beauty, hence applied to *Hercules*, Æn. VII. 656.

614. *Namque*. The Import of this Particle here is, — *I have lost my wonted Influence over your Heart, for else you could not, &c.*

617. *Pio sanguine*. His Blood is called *pious*, because he was descended from the Gods.

*Vacat indulgisse tibi ha-
Etenus. Sin ulla altior
venia latet sub istis pre-
cibus, putasque totum bel-
lum posse moveri mutari-
ve; pascis inanes spes.
Cui Juno illacrymans a-
it: quid si dares id men-
te, quod gravaris voce?
atque hæc vita maneret
rata Turno? nunc gra-
vis exitus manet inson-
tem; aut ego feror vana
veri: quod ô ita
fit, ut potius ludar falsâ
formidine, et tu, qui po-
tes, reflectas tua orsa in
melius. Ubi dedit hæc
dicta, protinus misit se
alto cælo, succincta nim-
bo, agens hiemem per auras;
petiitque Iliacam
aciem, et Laurentia ca-
stra. Tum Dea ornat,
Dardaniis telis, tenuem
umbram sine viribus ca-
vâ nube, in faciem Æ-
neæ (monstrum mirabile
visu) assumulatque clype-
um jubaque divini capi-
tis; dat inania verba,
dat sonum sine mente, ef-
fingitque gressus Æneæ
euntis. Talis figura quales
figuras fama est volitare
morte obitâ, aut somnia
quæ deludunt sopitos sensus.
At læta imago exsultat
ante primas acies, irri-
tatque virum telis, et la-
cessit eum voce. Cui Tur-
nus instat, conjicitque
stridentem hastam eminus:
illa imago vertit vestigia
tergo dato. Tum verò,
ut Turnus credidit Æne-
an esse aversum, atque
turbidus hausit inanem
spem animo: ait, Æ-
nea, quò fugis? ne de-
sere thalamos pactos: tel-
lus quæ sita per undas da-
bitur tibi hæc meâ dextrâ.*

*Vociferans talia sequitur, coruscatque strictum mucronem: nec videt ventos ferre sua gaudia. Forte
ratis, conjuncta crepidine celsi saxi, stabat scalis expositis, et ponte parato, quâ nave rex Ostinius
fuerat advectus à Clusinis oris. Trepida imago Æneæ fugientis conjicit sese huc*

*Haectenus indulgisse vacat. Sin altior istis 625
Sub precibus venia ulla latet, totumque moveri,
Mutarive putas bellum; spes pascis inanes.
Cui Juno illacrymans: Quid si, quod voce gravaris,
Mente dares? atque hæc Turno rata vita maneret?
Nunc manet insontem gravis exitus; aut ego veri
Vana feror: quod ut ô potius formidine falsâ 631
Ludar, et in melius tua, qui potes, orsa reflectas!*

*Hæc ubi dicta dedit, cælo se protinus alto
Misit, agens hiemem nimbo succincta per auras;
Iliacamque aciem, et Laurentia castra petivit. 635
Tum Dea nube cavâ tenuem sine viribus umbram
In faciem Æneæ, visu mirabile monstrum,
Dardaniis ornat telis clypeumque jubaque
Divini assumulat capitis; dat inania verba,
Dat sine mente sonum, gressusque effingit euntis.
Morte obitâ quales fama est volitare figuras, 641
Aut quæ sopitos deludunt somnia sensus.
At primas læta ante acies exsultat imago,
Irritatque virum telis, et voce laceffit.
Instat cui Turnus, stridentemque eminus hastam
Conjicit: illa dato vertit vestigia tergo. 646
Tum verò Ænean aversum ut cedere Turnus
Credidit, atque animo spem turbidus hausit inanem:
Quò fugis, Ænea? thalamos ne desere pactos:
Hæc dabitur dextrâ tellus quæ sita per undas. 650
Talia vociferans sequitur, strictumque coruscat
Mucronem; nec ferre videt sua gaudia ventos.*

*Fortè ratis celsi conjuncta crepidine saxi
Expositis stabat scalis, et ponte parato;
Quâ rex Clusinis advectus Ostinius oris. 655
Huc sese trepida Æneæ fugientis imago*

Conjicit

N O T E S.

630. *Aut ego veri vana feror.* Vana here
has the same Signification with *ignara*, or *au-*
gur or *aruspex* is understood.

652. *Nec ferre videt sua gaudia ventos.*
A poetical Phrase, this! denoting Disappoint-
ment

pending Fate. Thus far to indulge thee is allowed. But if any higher Favour is couched under these Petitions, and you imagine the whole Face of the War is to be shifted and reversed, you feed yourself with empty Hopes. To whom Juno all in Tears: What if thou shouldst grant with thy Heart what in Words thou declinest, and this Life to Turnus were to be continued fixed *by thy Decree*? Now a woful Catastrophe awaits the guiltless Youth, or vain are my Pretensions to the Knowledge of Futurity: But O that I may rather be with groundless Fears misled, and that thou, to whom the Power belongs, mayst alter thy Purposes for the better!

When these Words she had pronounced, forthwith she shot down from the lofty Sky arrayed in a Cloud, driving Storm and Tempest through the Air; and for the Trojan Army and Latin Camp she made. Then of a hollow Cloud, strange Monster to behold! the Goddess, in the Shape of Æneas, dresses up with Trojan Armour an airy powerless Phantom, and imitates to the Life both his Shield and the crested Helmet of his divine Head; gives it empty Words, and gives it Sound without Sense, and counterfeits *the Heroe's* Gait as he walks. Such as those Forms which after Death are said to flutter about, or those Dreams which mock the Senses locked in Sleep. But the Phantom frisky exults before the foremost Ranks, and the Heroe with Darts provokes, and with the Tongue defies. On whom Turnus presses, and at Distance hurls a hissing Spear: The Spectre wheeling about turned its Steps. But then, so soon as Turnus imagined Æneas with his Back turned was giving Ground, and boisterous in Soul drunk in illusive Hope: Æneas, *says he*, whither dost thou fly? Desert uot thy plighted Nuptials: By this Right-hand shall the Settlement be given you in quest of which you have traversed the Seas. Thus bawling he pursues him, and brandishes his naked Sword; nor sees that the Winds bear his *boasted* Joys away.

By Chance there stood a Ship adjoining to the Margin of a steep Rock with extended Ladders, and a Bridge prepared, in which King Osinius had been waisted from the Clusian Coasts. Hither in fearful Haste the Image of Æneas flying flings itself into a Hiding-place:

N O T E S.

ment, and is used in *English* as well as in the *Latin*,

660. *Revoluta per æquora*. This *Servius* will have to be an Hypallage for *navem revolutam*.

in latebras: nec Turnus
 segnior instat, exsuperat-
 que moras, et transilit al-
 tos pontes. Vix attigerat
 proram navis; Saturnia
 rumpit funem, rapitque
 navem avulsam per æ-
 quora revoluta. Autem
 Æneas poscit illum ab-
 sentem in prælia; demit-
 tit multa corpora virum
 obvia morti. Tunc levis
 imago haud quærit late-
 bras ultra jam, sed vo-
 lans sublime immiscuit se
 atræ nubi: cum interea
 turbo fert Turnum medio
 æquore. Ille respicit ig-
 narus rerum ingratusque
 salutis, et tendit duplices
 manus cum voce ad side-
 ra: dicens, omnipotens
 genitor, duxistine me dig-
 num tanto crimine? et
 voluisti me expendere ta-
 les pœnas? quò feror?
 unde abii? quæ fuga re-
 ducet me, quemve? vi-
 debone Laurentes muros
 aut castra iterum? quid
 illa manus virum dicet,
 qui sunt secuti me mea-
 que arma? omnesque quos
 reliqui, ô nefas, in in-
 fandâ morte? Et nunc
 video eos palantes, acci-
 pioque gemitum cadentum
 meis auribus. Quid a-
 gam? aut quæ ima terra
 jam satis debiscat mibi?
 vos, ô venti, potius mi-
 serescite mei; ego Tur-
 nus volens adoro vos, fer-
 te ratem in rupes, in saxa,
 immittiteque eam sævis
 vadis Syrtis; quò neque
 Rutuli, neque conscia fa-
 ma sequatur me. Memo-
 rans hæc, fluctuat animo
 nunc huc nunc illuc, an
 amens ob tantum dedecus
 induat sese mucrone, et
 exigat crudum enssem per
 costas; an jaciat se me-
 diis fluctibus, et petat
 curva litora nando, reddatque se iterum in arma Teucrûni.

Conjicit in latebras: nec Turnus segnior instat;
 Exsuperatque moras, et pontes transilit altos.
 Vix proram attigerat; rumpit Saturnia funem,
 Avulsamque rapit revoluta per æquora navem. 660
 Illum autem Æneas absentem in prælia poscit;
 Obvia multa virum demittit corpora morti.
 Tum levis haud ultra latebras jam quærit imago,
 Sed sublime volans nubi se immiscuit atræ:
 Cum Turnum medio interea fert æquore turbo.
 Respicit ignarus rerum, ingratusque salutis, 606
 Et duplices cum voce manus ad sidera tendit:
 Omnipotens genitor, tanton' me crimine dignum
 Duxisti? et tales voluisti expendere pœnas?
 Quò feror? unde abii? quæ me fuga, quemve
 reducet? 670

Laurentesne iterum muros, aut castra videbo?
 Quid manus illa virum, qui me, meque arma secuti?
 Quosque, nefas, omnes infandâ in morte reliqui?
 Et nunc palantes video, gemitumque cadentum
 Accipio. Quid ago? aut quæ jam satîs ima dehiscat
 Terra mihi? vos ô potius miserescite, venti; 676
 In rupes, in saxa (volens vos Turnus adoro)
 Ferte ratem, sævisque vadis immittite Syrtis;
 Quò neque me Rutuli, neque conscia fama sequatur.
 Hæc memorans, animo nunc huc nunc fluctuat
 illuc, 680

An sese mucrone ob tantum dedecus amens
 Induat, et crudum per costas exigat enssem;
 Fluctibus an jaciat mediis, et litora nando
 Curva petat, Teucrûmque iterum se reddat in
 arma.
 Ter conatus utramque viam: ter maxima Juno 685
 Continuit; juvenemque animi miserata repressit.
 Labitur alta secans, fluctuque æstuque secundo;

Et

nam per æquora; but as I would shun as much
 as possible the having Recourse to such unna-
 tural Substitutions, so here there appears no

Manner of Necessity for it, since *revoluta* is a
 very proper Epithet of the Sea.

687. *Fluctus*

N O T E S.

place: And Turnus with no less Speed pursues; surmounts all Obstacles, and overleaps the lofty Bridges. Scarce had he reached the Prow, when Saturnia bursts the Cable, and over the tumbling Waves hurries the Vessel torn from the Shore away. But him absent Æneas with Impatience to the Combat seeks; and many a Heroe whom he met dispatched to the Shades below. Then the fleeting Image now no further Concealment seeks, but soaring aloft blended itself with a dusky Cloud: When in the mean time the Whirlwind drives Turnus on the Mid-ocean. Back on the Shore he casts his Eyes, quite at a Loss, and thankless for the Preservation of his Life, and both Hands to Heaven he raises with his Voice: Almighty Father, couldst thou judge me worthy of such criminal Shame, and appoint me to suffer such *infamous* Punishment? Whither am I born? Whence am I come? What an ignominious Flight carries me off, and in what Disgrace shall it bring me back? Shall I have the Face again to see the Walls of Laurentum, or the Ausonian Camp? What will that Band of Warriors say, who followed me and my Arms, and whom, O foul Impiety! I abandoned in the horrible Jaws of Death? And now I see them straggling, and hear the Groans of the falling. What can I do? Or what Earth will now yawn to receive me deep enough in proportion to my Crime? Or rather, on me ye Winds have Pity; on Rocks, on Craggs, (Turnus heartily adores you) drive my Vessel, and fling it on the cruel Shelves of Quicksand; whither neither the Rutulians, nor conscious Fame may follow me. So saying, now hither now thither he fluctuates in his Soul, whether in frantic Despair to sheath the pointed Steel in his Bosom on account of so high a Disgrace, and through his Sides drive home the cruel Sword; or to fling himself into the midst of the Waves, by swimming seek the winding Shore, and rush again amidst the Trojan Arms. Thrice he essayed either Expedient: Thrice imperial Juno restrained, and in her Soul's Compassion checked the Youth. He glides away cutting the Deep, with

N O T E S.

687. *Fluctu secundo*. Literally, the Waves being prosperous, i. e. the Motion of the Waves, instead of opposing, carried the Vessel forward; which is saying in other Words, that the Wind was for him.

704. *In lucem genitori Amyco dedit, et facie prægnans Cissis regina Parin creat*. Dr. Bentley observes that *creat* here is quite redundant, since the Sentence is perfect without it; besides that there is something incongruous in making

et defertur ad antiquam
domum patris Dauni. At
interea Mezentius, mo-
nitis Jovis, ardens suc-
cedit pugnae, invaditque
Teucro oantes. Tyr-
rhena acies concurrunt,
atque instant viro uni,
uni inquam omnibus o-
diis frequentibusque te-
lis. Ille Mezentius, ve-
lut rupes, quæ prodit in
vastum æquor, obvia fu-
riis ventorum, expostaque
ponto, perfert cunctam
viri atque minas cœlique
marisque; ipsa manens
immota. Sternit Hebrum,
prolem Dolicaonis, hu-
mi; cum quo sternit La-
tagum fugacemque Pal-
mum: sed occupat Lata-
gum per os faciemque ad-
versam saxo, atque in-
genti fragmine montis:
finit Palmum volvi seg-
nem poplite succiso; do-
natque Lauso habere ejus
arma humeris, et figere
cristas vertice capitis.
Nec non opprimit Phry-
gium Evantem, Mimanta-
que Paridis: quem The-
ano dedit in lucem geni-
tori Amyco unâ nocte; et
Cisseis regina, prægnans
face, creat Parin: Pa-
ris occubat paternâ urbe,
Laurens ora habet Mi-
manta ignarum. Ac ve-
lut ille aper, ætus de al-
tis montibus morsu ca-
num, pastus arundineâ sil-
vâ (quem aprum pinifer
Vesulus defendit multos
annos, Laurentiaque pa-
lus defendit multos annos)
postquam est ventum inter
retia, substitit, feroxque
infremuit, et inhorruit

armos; nec est virtus cuiquam irasci, accedere propius, sed instant jaculis tutisque clamoribus
procul: autem ille apex impavidus cunctatur in omnes partes, infrendens dentibus, et decutit hastas
tergo. Haud aliter non est animus ulli eorum, quibus Mezentius est justæ iræ,

Et patris antiquam Dauni defertur ad urbem:

At Jovis interea monitis Mezentius ardens
Succedit pugnae, Teucrosque invadit ovantes. 690
Concurrunt Tyrrhenæ acies, atque omnibus uni,
Uni odiisque viro telisque frequentibus instant.
Ille, velut rupes, vastam quæ prodit in æquor,
Obvia ventorum furis, expostaque ponto,
Vim cunctam, atque minas perfert cœlique ma-
risque; 695

Ipsa immota manens. Prolem Dolicaonis Hebrum
Sternit humi; cum quo Latagum, Palmumque
fugacem:

Sed Latagum saxo, atque ingenti fragmine montis
Occupat os, faciemque adversam: poplite Palmum
Succiso volvi segnem finit; armaque Lauso 700
Donat habere humeris, et vertice figere cristas.

Nec non Evantem Phrygium, Paridisque Mimanta
Æqualem, comitemque: unâ quem nocte Theano
In lucem genitori Amyco dedit; et face prægnans
Cisseis regina Parin creat: urbe paternâ 705

Occubat: ignarum Laurens habet ora Mimanta.
Ac velut ille canum morsu de montibus altis

Ætus aper (multos Vesulus quem pinifer annos
Defendit, multosque palus Laurentia) silvâ 709

Pastus arundineâ; postquam inter retia ventum est,
Substitit, infremuitque ferox, et inhorruit armos:

Nec cuiquam irasci, propiusve accedere virtus,
Sed jaculis, tutisque procul clamoribus instant;

Ille autem impavidus partes cunctatur in omnes,
Dentibus infrendens, et tergo decutit hastas. 715

Haud aliter, justæ quibus est Mezentius iræ,
Non

NOTES.

making creat and dedit of different Tenses;
as also, that the Omission of the Nominative
to the following Verb occubat perplexes the
Sense: On all which Accounts that learned
Critic conjectures that the genuine Reading, as
Virgil left it, must be,

unâ quem nocte Theano
In lucem, genitore Amyco, dedit; et fa-
c prægnans
Cisseis regina Parin. Paris urbe paternâ
Occubat.

with prosperous Wind and Tide; and is wafted to the ancient City of his Father Daunus.

Mean while, by Jove's Suggestion, furious Mezentius succeeds *him* in the Fight, and assaults the Trojans flushed with Success. The Tuscan Troops rushed on him at once, and with all their Rage and Darts *thick* following *each other* press on him, on him alone. He *stands firm* as a Rock which projects into the vast Ocean, obnoxious to the Furies of the Winds, and exposed to the Rage of the Main, endures all the Violence and Terrors of the Sky and Sea; itself unmoved remaining. He stretches on the Ground Hebrus the Son of Dolicaon, and with him Latagus and fugitive Palmus: But to Lata-gus with a Rock and vast Fragment of a Mountain he gives a preventing Blow on his Jaws and Face full right against him: Palmus hamstrung he suffers recreant *on the Ground* to roll; and gives Lausus to wear his Armour on his Shoulders, and on his Helmet's Top to fix his Plumes. Evas the Phrygian too *he overthrows*, and Mimas the Companion of Paris, and his equal in Age: Whom Theano brought forth to his Father Amycus in the same Night that Queen Hecuba, the Daughter of Cisseus, pregnant with a Fire-brand, bore Paris: He in his native City *buried* lies, while the Laurentine Coast possesses Mimas *obscure and unknown*. And as a huge Boar by baying Hounds pursued from the high Mountains (whom Pine-bearing Vesulus had sheltered for many Years, and the Lake of Laurentum) that in the reedy Wood had fed; soon as he is arrived among the Toils, he makes a stand, stern and ferocious roars aloud, and bristles up the Horrors of his Shoulders: nor has any one the Courage to wreck his Fury on him, or approach him near; but aloof they ply him with Darts and Shouts secure *from Harm*: But he intrepid stands their Attacks on every Side, gnashing his Tusks, and shakes the Lances from his Back. Just so not one of those, whom just Rage

against

N O T E S.

706. *Ignarum*. i. e. *ignotum*; for so the Word is sometimes taken in a passive Sense; *Ovid. Met. B. VII. 403.*

Famque aderat Theseus proles ignara parenti.

710. *Pastus*. Servius tells us very gravely that *pastus* here is an Antiptosis for *pastum*, as if a plain Solecism could be justified merely by

a hard Name. Dr. Bentley will have it that *Virgil* wrote *pascit* or *pavit*: But an easier Solution of the Difficulty is to inclose the Words between *actus aper* and *silva pastus arundinea* in a Parenthesis, as in some good Editions.

712. *Iraſci*. i. e. *Ira in eum ſæwire*.

concurrere cum eo *stricto* ferro; *laceffunt* eum longè *missilibus*, et vasto clamore. *Acron*, Graius homo, venerat de antiquis finibus Coriti, profugus linquens *hymenæos* infectos: ubi *Mezentius* longè vidit hunc *miscentem* media agmina, *purpureum* pennis, et *astro* conjugis *pastæ*; ceu sæpe *impastus* leo peragrans alta stabula (enim *vesana* fides suadet) si fortè *conspexit* fugacem *capream*, aut *ceruam* surgentem in cornua; gaudet *hians* immane, *arrexitque* comas, et hæret *incumbens* super *visceribus*; *teter* cruor *lavit* ejus *improba* ora: sic *Mezentius* alacer ruit in *densos* hostes. *Infelix* *Acron* *sic* ruit in *densos* hostes, et *expirans* *tundit* atram humum *calcibus*, *cruentatque* *infracta* tela. *Atque* idem *Mezentius* *haud* est *dignatus* *sternere* *Oroden* *fugientem*, nec *dare* *cæcum* *vulnus* *jactâ* *cui*; idè: *obviis* *occurritque* *adverso*, *virque* *contulit* se *viro*; *haud* *melior* *furto*, *sed* *fortibus* *armis*. *Tum* *nixus* *pede* *posito* *super* *eum* *abjectum*, et *hastâ*: ait, *vir*, *hic* *altus* *Orodes*, *pars* *belli* *haud* *temnenda*, *jacet*. *Secii* *conclamant*, *secuti* *lætum* *Pæana*. *Autem* *ille* *expirans* *ait*: *quicumque* *es*, *non* *vives* *me* *inulto*, *nec* *viCTOR* *lætabere* *longum* *tempus*; *paria* *fata* *prospiciant* *te* *quoque*, *atque* *max* *tenebis* *eadem* *arva*. *Ad* *quem* *Mezentius* *subridens* *mistâ* *irâ*: *nunc* *morere*; *ast* *pater* *Divûm* *atque* *rex* *hominum* *viderit* *de* *me*. *Dicens* *hoc*, *eduxit* *telum* *corpore*. *Dura* *quies*, et *ferreus* *somnus* *urget* *oculos* *olli*, et *lumina* *clauduntur* in *æternam* *noctem*. *Cædicus* *obtruncat* *Alcathoum*, *Sacrator* *obtruncat* *Hydaspen*, *Rapoque* *interimit* *Parthenium*, et *Orfen* *prædurum* *viribus*:

Non ulli est animus stricto concurrere ferro;
Missilibus longè, et vasto clamore laceffunt.
Venerat antiquis Coriti de finibus Acron, 719
Graius homo, infectos linquens profugus Hymenæos:
Hunc ubi miscentem longè media agmina vidit,
Purpureum pennis, et pastæ conjugis astro;
Impastus stabula alta leo ceu sæpe peragrans,
(Suadet enim vesana fames) si forte fugacem
Conspexit capream, aut surgentem in cornua cer-
vum; 725
Gaudet hians immane, comasque arrexit, et hæret
Visceribus super incumbens: lavit improba teter
Ora cruor:
Sic ruit in densos alacer Mezentius hostes.
Sternitur infelix Acron, et calcibus atram 730
Tundit humum expirans, infractaque tela cruentat.
Atque idem fugientem haud est dignatus Oroden
Sternere, nec jactâ cæcum dare cuspide vulnus:
Obviis adversoque occurrit, seque viro vir
Contulit; haud furto melior, sed fortibus armis. 735
Tum super abjectum posito pede nixus et hastâ:
Pars belli haud temnenda, viri, jacet altus Orodes.
Conclamant focii lætum Pæana secuti.
Ille autem expirans: Non me, quicumque es, inulto,
Victor, nec longum lætabere; te quoque fata 740
Prospectant paria, atque eadem mox arva tenebis.
Ad quem subridens mistâ Mezentius irâ:
Nunc morere; ast de me Divûm pater atque ho-
minum rex
Viderit. Hoc dicens eduxit corpore telum.
Olli dura quies oculos, et ferreus urget 745
Somnus; in æternam clauduntur lumina noctem.
Cædicus Alcathoum obtruncat, Sacrator Hydaspen,
Partheniumque Rapo, et prædurum viribus Orsen:
Messapus

NOTES.

725. *Surgentem in cornua*. This expresses the statelý Motion of a large Stag, whose branching Horns as he moves seem to lift him up from the Ground.

against Mezentius fires, have the Soul to encounter him with the naked Sword ; *but* at Distance they gall him with missive Weapons and vast Clamour. From the ancient Coasts of Coritus had Acron come, a Grecian, who deserted to *Æneas*, leaving his Nuptials unconsummated : Him when from far *Mezentius* saw breaking thro' the midst of the Ranks, gayly arrayed in the Plumes and purple Favours of his betrothed Spouse ; as a famished Lion that often ranges over the lofty Stalls (for ravenous Hunger prompts him) if by chance he spies a timorous Goat, or a Stag rising on his *stately* Horns ; yawning hideously he exults, rears his Hair on End, and couching down over his *Prey*, fast to the Entrails clings : Black Gore bathes his ravenous Jaws : Thus Mezentius rushes with Alacrity on the embodied Foes. Ill-fated Acron is overthrown, and expiring spurns with his Heels the swarthy Ground, and with his Blood besmears the broken Lance. The same *Warrior* deigned not to cut off Orodes as he fled, nor with the darted Spear to give him a Wound unseen : But him overtaking he confronted Face to Face, and encountered Man to Man ; superior not in Stratagem, but valiant Arms. Then, trampling on him overthrown, and resting on his Lance, *he says* : Friends, *here* stately Orodes lies, no mean Portion of the War. His Associates in Acclamation join, repeating the joyful Pæan. But he expiring says : Whoever thou art, not over me unavenged, nor long shalt thou victorious rejoice ; thee too a like Destiny awaits, and soon shalt thou on these same Fields be stretched. To whom Mezentius smiling with a Mixture of Indignation : Now die ; but of me let the Father of Gods and King of Men dispose. So saying, he from the Body extracted the Dart. Cruel Slumbers and the iron Sleep of Death press down his Eyes, his Orbs are sealed in everlasting Night. Cædicus butchers Alcathous, Sacrator Hydaspes, Rapo Parthenius, and Orfes extremely hardy and robust : Messapus
Clonius,

N O T E S.

727. *Super incumbens.* Other Editions | Line the Roman Manuscript reads *lavat* ; but
read *accumbens* : And for *lavit* in the same | *lavit* is the ordinary Reading.

763. *Ingre-*

Messapus opprimit Cloniumque Lycaoniumque Ericeten; illum Clonium jacentem tellure lapsu infrænis equi; pedes obtruncat hunc Ericeten peditem. Et Lycius Agis processerat in Messapum, quem tamen Valcrus, haud expers avitæ virtutis, dejecit: Salius dejecit Authronium; Nealesque insignis jaculo, et sagittâ longè fallente, interfecit Salium. Jam gravis Mavors æquabat luctus et mutua funera: victores victique cædebant pariter, pariterque ruebant: fuga est nota neque his, nec illis. Dî, in tectis Jovis, miserantur inanem iram amborum, et esse mortalibus tantos labores. Hinc Venus, hinc contra Saturnia Juno spectat. Pallida Tisiphone sævit inter media millia. At verò Mezentius, quatiens ingentem hastam, turbidus ingreditur campo: quàm magnus Orion, cum incedit pedes, scindens viam per maxima stagna medii Nerei, supereminet undas humero: aut referens annosam ornun summis montibus, ingrediturque solo, et condit caput inter nubila: Mezentius talis infert se vastis armis. Contra Æneas, speculatus eum in longo agmine, parat ire obvius huic. Ille Mezentius manet imperterritus, opperiens magnanimum hostem, et stat suâ mole: Atque emensus oculis quantum spatium esset satis hastæ: ait, dextra manus, quæ est Deus mihi, et telum, quod libro missile, nunc adsint mihi: Lause fili, voveo te ipsum futurum tropæum Æneæ, indutum spolis raptis è corpore prædonis. Dixit, jecitque stridentem hastam eminus: at illa volans est excussa clypeo Æneæ, proculque figit egregium Antorem comitem Herculis, qui, missus ab Argis, hæserat Evandro, atque Italâ confederat urbe. Infelix sternitur alieno vulnere, aspicitque cælum, et moriens reminiscitur dulces Argos.

N O T E S.

763. *Ingreditur campo.* He had hitherto been only in the Skirts of the Battle: now he presses forward into the midst and thickest

Messapus Cloniumque, Lycaoniumque Ericeten; illum infrænis equi lapsu tellure jacentem; 750 Hunc peditem pedes; et Lycius processerat Agis: Quem tamen haud expers Valerus virtutis avitæ Dejecit: Authronium Salius; Saliumque Nealces, Insignis jaculo, et longè fallente sagittâ. Jam gravis æquabat luctus et mutua Mavors 755 Funera: cædebant pariter, pariterque ruebant Victores, victique: neque his fuga nota, nec illis. Dî Jovis in tectis iram miserantur inanem Amborum, et tantos mortalibus esse labores: Hinc Venus, hinc contra spectat Saturnia Juno. 760 Pallida Tisiphone media inter millia sævit.

At verò ingentem quatiens Mezentius hastam, Turbidus ingreditur campo: quàm magnus Orion, Cum pedes incedit medii per maxima Nerei 764 Stagna, viam scindens, humero supereminet undas: Aut summis referens annosam montibus ornun, Ingrediturque solo, et caput inter nubila condit: Talis se vastis infert Mezentius armis. Huic contra Æneas, speculatus in agmine longo, Obvius ire parat. Manet imperterritus ille, 770 Hostem magnanimum opperiens, et mole suâ stat: Atque oculis spatium emensus, quantum fati hastæ: Dextra mihi Deus, et telum quod missile libro, Nunc adsint: voveo prædonis corpore raptis Indutum spoliis ipsum te, Lause, tropæum 775 Æneæ. Dixit, stridentemque eminus hastam Jecit: at illa volans clypeo est excussa, proculque Egregium Antorem latus inter et Ilia figit; Herculis Antorem comitem, qui missus ab Argis Hæserat Evandro, atque Italâ confederat urbe. 780 Sternitur infelix alieno vulnere, cælumque Aspicit, et dulces moriens reminiscitur Argos.

Tum

Tum ipsum futurum tropæum Æneæ, indutum spolis raptis è corpore prædonis. Dixit, jecitque stridentem hastam eminus: at illa volans est excussa clypeo Æneæ, proculque figit egregium Antorem comitem Herculis, qui, missus ab Argis, hæserat Evandro, atque confederat Italâ urbe. Infelix sternitur alieno vulnere, aspicitque cælum, et moriens reminiscitur dulces Argos.

of the Ranks, which agrees best to the following Comparison,

763. *Orion.*

Clonius, Lycaonius, and Ericetes; the one by a Fall from his unruly Steed laid on the Ground; the other on Foot, himself on Foot assailed; against him Lycian Agis too had stepped forth: But him Valerus, not degenerate from the Valour of his Ancestors, overthrows: Authronius by Salius falls, and Salius by Nealcus, skilled in the Javelin and far deceiving Arrow. Now stern Mars on either Side equalled the Distress and mutual Deaths: The Victors and the vanquished equally flew, and equally fell: Nor these nor those know what it is to fly. In the Courts of Jove the Gods compassionate the fruitless Rage of both, and that such Toils are appointed to Mortals. On the one Side Venus, on the other Saturnian Juno sits Spectator. Pale Tisiphone in the midst of thousands wrecks her Fury.

But now Mezentius all turbulent and boisterous advances forward in the Field brandishing his massy Spear: Huge as Orion, when on Foot he marches, cutting his Way through the vast watery Fields of Mid-ocean, with his Shoulder overtops the Waves: Or when conveying an aged Ash from the high Mountains, he stalks on the Ground, and hides his Head among the Clouds: Just so Mezentius in vast Armour strides along. Him on the other Hand Æneas, having spied him in the long Battalion, prepares to encounter. He unterrified remains, expecting his magnanimous Foe, and stands firm on his own huge Basis: And measuring with his Eye as much Space as his Javelin could reach: Now let this Right-hand, my God, and the missive Weapon which I poise be my Aid: I vow that you, my own Lausus, shall be clad in the Spoils torn from the Pirate's Body, the Trophy of Æneas. He said, and hurled from far the hissing Dart: But the winged Weapon is by *glancing* on the Shield flung off, and deep pierces illustrious Antores between the Side and Flank; Antores, the Attendant of Hercules, who from Argos sent had joined Evander, and settled in his Italian City. He falls, unhappy, by another's Wound, looks up to Heaven, and in Death remembers his beloved Argos. Then the pious Æneas darts his

N O T E S.

763. *Orion.* Orion is mentioned here in regard to his Magnitude among the Constellations.

766. *Refrens.* Here perhaps signifies resembling, as in other Places.

Tum pius Æneas jacit hastam : illa transit per orbem clypei cavum triplici ære, per linea terga, opusque intextum tribus tauris, imaque sedit inguine : sed haud pertulit vires eo ulque. Æneas, lætus, sanguine Tyrrheni viso, ocius eripit ensē à femore, et fervidus instat trepidanti. Lausus, ut vidit, graviter ingemuit amore cari genitoris, lacrymæque sunt volutæ per ejus ora. Si qua vetustas sit latu- ra fidem tanto operi, equidem non filebo casum duræ mortis hic, tuaque, optime, facta, nec te ipsum, juvenis memorande. Ille pater referens pedem retrò, et inuiliis pugnæ, inligatusque cedebat, trahebatque inimicum hastile clypeo ; juvenis prorupit, immiscuitque sese armis, subiitque mucronem Æneæ, jam assurgentis dextrâ, ferentisque plagam ; sustinuitque ipsum morando. Socii sequuntur eum magno clamore, dum genitor, protectus parmâ nati, abiret ; conjunctique tela, proturbantque hostem missilibus eninus. Æneas furit, tectusque clypeo tenet se. Ac velut, si quando nimbi præcipitant se grandine effusa, omnis arator diffugit campis, et omnis agricola, et viator latet tutâ arce, aut ripis amnis, aut fornice alii saxi, dum pluit in terris ; ut sint exercere diem, sole reducto : sic Æneas, obrutus telis undique, sustinet omnem nubem belli, dum detonet : et increpitat Lausum, minaturque Lauso : ait, quò ruis, moriture ? audeisque majora tuis viribus ? tua pietas fallit te incautum : Nec minus ille demens exsultat : jamque sævæ iræ surgunt altius Dardanio ductori, Parcæque legunt extrema fila vitæ Lauso : namque Æneas exigit validum ensē per medium juvenem, reconditque totum ensē.

Tum pius Æneas hastam jacit : illa per orbem Ære cavum triplici, per linea terga, tribusque Transit intextum tauris opus, imaque sedit 785 Inguine : sed vires haud pertulit. Ocius ensē Æneas, viso Tyrrheni sanguine lætus, Eripit à femore, et trepidanti fervidus instat. Ingemuit cari graviter genitoris amore, Ut vidit, Lausus ; lacrymæque per ora volutæ. 790 Hic mortis duræ casum, tuaque, optime, facta, Si qua fidem tanto est operi latura vetustas, Non equidem, nec te, juvenis memorande, filebo. Ille pedem referens, et inutilis, inque ligatus Cedebat, clypeoque inimicum hastile trahebat. 795 Prorupit juvenis, seseque immiscuit armis ; Jamque assurgentis dextrâ, plagamque ferentis Æneæ subiit mucronem, ipsumque morando Sustinuit. Socii magno clamore sequuntur, Dum genitor nati parmâ protectus abiret, 800 Telaque conjiciunt, proturbantque eminus hostem Missilibus. Furit Æneas, tectusque tenet se. Ac velut, effusâ si quando grandine nimbi Præcipitant, omnis campis diffugit arator, Omnis et agricola, et tutâ latet arce viator, 805 Aut amnis ripas, aut alti fornice saxi, Dum pluit in terris ; ut possint, sole reducto, Exercere diem : sic obrutus undique telis Æneas, nubem belli, dum detonet, omnem 809 Sustinet ; et Lausum increpitat, Lausoque minatur : Quò moriture ruis ? majoraque viribus audes ? Fallit te incautum pietas tua. Nec minus ille Exsultat demens. Sævæ jamque altiùs iræ Dardanio surgunt ductori, extremaque Lauso 814 Parcæ fila legunt : validum namque exigit ensē Per medium Æneas juvenem, totumque recondit.

Transit

N O T E S.

791. *Optime.* Others read *optima*.

805. *Arce.* Arx here, as in other Places,

signifies any Place of Shelter or safe Retreat.

807. *Dum pluit in terris.* Others make a Stop

his Spear: Through the concave Orb of triple Brass, through the Linen Folds, and the *complicated* Work with three Bulls *Hides* enwove, it made way, and settled low down in his Groin; but had spent its Force. Instant Æneas, overjoyed at seeing the Tuscan's Blood, snatches his Sword from his Thigh, and darts impetuous on his Foe stunned *with the Stroke*. Lausus, soon as he saw it, fetched a deep Groan in fond Pity to his beloved Sire, and the Tears came trickling down his Cheeks. Here be assured I shall not pass in Silence nor thee, praise-worthy Youth, nor the Catastrophe of thy piteous Death, nor thy *virtuous* Deeds, thou best of Sons, if any future Age will give Credit to an Act so noble. The *Father* drawing back his Steps, quite disabled and encumbered, gave Ground, and in his Buckler trailed the hostile Spear. The Youth springs forward, and flung himself amidst the armed Troops, and stood under the Point of Æneas's Sword, just as he is rising with his Arm, and fetching the Stroke, and keeping him a while at Bay, sustained his Shock. His Friends second him with loud Acclaim, till, by the Target of the Son protected, the Father withdrew, sling Showers of Darts, and at a Distance repel the Foe with missive Weapons. Æneas storms, and keeps himself under the Covert of his Shield. And as, if at times the Clouds in a Drift of Hail rush down, every labouring Hind flies from the Fields away, and every Swain, and the Traveller lurks in *some* secure Retreat, either in the Banks of a River, or in the Cleft of a high Rock, till on the Earth the Shower be overblown; that, when the Sun returns, they may pursue the Labours of the Day: Just so Æneas with Darts from every Quarter overwhelmed, sustains the whole Storm of War, till the Thunder spend its Rage; and chides Lausus *from the Field*, and threatens him *thus*: Whither dost thou rush on to thy own Destruction, and attemptest what exceeds thy Strength? Thy pious Duty blindfolds thee unguarded *to thy Ruin*. He insatiate *with* no less *Insolence* still braves the *Heroe*: And now the fierce Wrath of the Trojan Leader rises to a greater Height, and the Destinies to Lausus wind up the last Threeds of *Life*: For Æneas into the Youth through the Middle of his Body plunges his mighty Sword, and buries it quite *within* his

N O T E S.

Stop at *pluit*; but what determines the Construction to be *dum pluit in terris* is the Authority of *Lucretius*, from whom the Expression

appears borrowed, Lib. VI. 630.

Cum pluit in terris, et venti nubila portant.

4 K

834. Sic-

Mucro transit et par-
mam, levis arma mira-
cis juvenis. et tunicam,
quam mater neverat, molli
auro; sanguisque imple-
vit ejus sinu: tum vi-
ta mœsta concessit per au-
ras ad manes, reliquitque
corpus. At verò ut An-
chisiades vidit vultum et
ora ejus morientis, ora
pallentia miris modis, mi-
serans ingemuit graviter,
tetenditque dextram, et i-
mago patriæ pietatis sub-
iit mentem, puer mise-
rande, quid honoris nunc
erit tibi pro istis laudi-
bus, quid pius Æneas
dabit tibi dignum tantâ
indole? habe tua arma,
quibus es lætatus; re-
mittoque te manibus et ci-
neri parentum, si ea est
qua cura. Tamen infe-
lix solabere miseram mor-
tem hoc; cadis dextrâ
magni Æneæ. Increpat
ultra socios cunctantes, et
sublevat ipsum terrâ, tur-
pantem capillos, comtos de
more, sanguine. Interea
genitor siccat vulnera
lymphis ad undam Tybe-
rini fluminis, levabatque
corpus, acclinis trunco.
Ærea galea dependit pro-
cul ramis, et gravia ar-
ma quiescunt prato. Le-
sti juvenes stant circum-
eum: ipse æger, anhe-
lans, fovet colla, fusus
quoad propexam barbam
in pectore: rogitat multa
super Lauso, remittitque
multos qui revocent eum
à prælio, ferantque man-
data mœsti parentis. At
socii flentes ferebant Lau-
sum exanimum super ar-
ma, ingentem, atque vi-
ctum ingenti vulnere. Mens
præfaga mali agnovit ge-
mitum longè. Deformat canitiem immundo pulvere, et tendit ambas palmas ad cælum, et inhæret
corpore filii. Nate, tantane voluptas vivendi tenuit me, ut paterer te, quem genui, succedere
hostili dextræ pro me? ego-ne genitor servor per hæc tua vulnera,

Transiit et parmam mucro, levia arma minacis,
Et tunicam, molli mater quam neverat auro;
Implevitque sinum sanguis: tum vita per auras
Concessit mœsta ad Manes, corpusque reliquit. 820
At verò ut vultum vidit morientis et ora,
Ora modis Anchisiades pallentia miris,
Ingemuit miserans graviter, dextramque tetendit,
Et mentem patriæ subiit pietatis imago.
Quid tibi nunc, miserande puer, pro laudibus istis,
Quid pius Æneas tantâ dabit indole dignum? 826
Arma, quibus lætatus, habe tua; teque parentum
Manibus, et cineri, si qua est ea cura, remitto.
Hoc tamen infelix miseram solabere mortem;
Æneæ magni dextrâ cadis. Increpat ultro 830
Cunctantes socios, et terrâ sublevat ipsum,
Sanguine turpantem comtos de more capillos.

Interea genitor Tiberini ad fluminis undam
Vulnera siccat lymphis, corpusque levabat
Arboris acclinis trunco. Procul ærea ramis 835
Dependet galea, et prato gravia arma quiescunt.
Stant lecti circum juvenes: ipse æger, anhelans,
Colla fovet, fusus propexam in pectore barbam:
Multa super Lauso rogitat, multosque remittit, 839
Qui revocent, mœstique ferant mandata parentis.
At Lausum focii exanimum super arma ferebant
Flentes, ingentem, atque ingenti vulnere victum.

Agnovit longè gemitum præfaga mali mens:
Canitiem immundo deformat pulvere, et ambas
Ad cælum tendit palmas, et corpore inhæret. 845
Tantane me tenuit vivendi, nate, voluptas,
Ut pro me hostili paterer succedere dextræ,
Quem genui? tuane hæc genitor per vulnera servor,
Morte

834. Siccat. Not rinsed, as in Dr. Trapp and La Rue, but stanched, as Servius explains it; Quia fluxus sanguinis aquarum frigore con-
tinetur.

N O T E S.

his Bosom. The pointed Steel pierced both through the thin Shield, the light Armour of the vaunting *Youth*, and the Vest, which with soft *Thread* of Gold his Mother had spun; and the Blood his Bosom filled: Then to the Shades the Soul fled mourning through the Air, and left the Body. But soon as the Offspring of Anchises saw his Visage and dying Looks, his Looks wondrous pale and ghastly, in Pity he fetched a heavy Groan, stretched forth his Hand, and the Image of his filial Piety penetrated deep into his Soul. Ah, piteous Youth, what *Recompence* proportioned to those Virtues of thine, what Honour becoming so great Excellence shall the pious Æneas on thee now confer? Thy Arms, wherein thou rejoiced, still retain; and to the Manes and Ashes of thy Parents, if that be any Object of thy Care, I thee resign. Yet hapless Youth with this thou shalt solace thy wretched Death, by the Right-hand of great Æneas thou fallest. Then strait he chides his lingering Followers, and from the Ground raises him up, with his Blood marring the Beauty of those Locks that were in comely Order dressed.

Mean while the Father at the Stream of the River Tyber stanch'd his Wounds with Water, and eas'd his Body, leaning to the Trunk of a Tree. From the Boughs apart his brazen Helmet hangs, and his unwieldy Arms rest on the Mead. Chosen Youths around him stand: Himself quite faint, and panting for Breath, eases his drooping Neck, having spread on his Breast a Length of waving Beard. Of Lausus he incessantly enquires, and many Messengers he sends again and again to recal him *from the Fight*, and bear to him his afflicted Father's Orders. But his weeping Friends were carrying lifeless Lausus on their Arms, a mighty Corpse, and with a mighty Wound o'erthrown.

The Father's ill-boding Mind at Distance understood their Groans: His hoary Locks with vile Ashes he deforms, to Heaven stretches both his Hands, and fast to the Body clings: O Son, was I with such fond Desire of Life possessed, to suffer him whom I begot for me to substitute himself to the Foe's avenging Arm? By these Wounds of thine am I thy Father saved, living by thy Death? Ah!

N O T E S.

835. *Procul.* i. e. *Apart, by themselves, at some Distance from him*; for it seems very absurd to make it signify sometimes near, some-

times far off, as Servius alleges. I doubt not but it always signifies *Distance*, tho' that Distance may sometimes be very small.

vivens tuâ morte? heu! demum est mihi misero infelix exsilium, nunc vulnus est adactum altè! Nate, ego idem maculavi tuum nomen crimine, pulsus folio paternisque sceptris ob invidiam. Debueram pœnas patriæ, ipseque dedissem fontem animam odiis meorum subditorum per omnes mortes. Nunc vivo; neque adhuc relinquo homines lucemque: sed linquam. Simul dicens hæc, attollit se in ægrum femur: et quanquam vis doloris tardat eum alto vulnere, haud dejectus jubet equum duci. Hoc erat decus illi, hoc erat solamen; abibat victor hoc omnibus bellis. Alloquitur equum moerentem, et infit talibus dictis: Rhœbe, vixinus diu, si qua res ulla est diu mortalibus. Aut victor bodie referes illa cruenta spolia, et caput Æneæ, erisque ultor dolorum Lau- si mecum; aut, si nulla vis aperit viam, occumbes pariter mecum: neque enim, fortissime equorum, credo, dignabere pati aliena iussa, et Teucros dominos. Dixit: et exceptus tergo equi, locavit membra consueta, oneravitque ambas manus acutis jaculis, fulgens ære super caput, hirsutusque equinâ cristâ. Sic rapidus dedit cursum in medios. Ingens pudor æstuat in imo corde, insaniaque lætus misto, et amor agitateus furiis, et conscia virtus. Atque hic vocavit Ænean ter magnâ voce. Æneas agnovit eum, lætusque precatur: sic ille pater Deum, sic altus Apollo faciat, ut incipias conferre manum mecum. Æneas est effatus tantum, et subit obvius illi infestâ hastâ. Autem ille Mezentius ait: Sævissime, quid terras me, nato erepto?

Morte tuâ vivens? heu, nunc misero mihi demum Exilium infelix! nunc altè vulnus adactum! 850 Idem ego, nate, tuum maculavi crimine nomen, Pulsus ob invidiam folio sceptrisque paternis. Debueram patriæ pœnas; odiisque meorum Omnes per mortes animam fontem ipse dedissem. Nunc vivo; neque adhuc homines lucemque re- linquo: 855

Sed linquam. Simul hæc dicens, attollit in ægrum Se femur: et, quanquam vis alto vulnere tardat, Haud dejectus, equum duci jubet. Hoc decus illi, Hoc solamen erat; bellis hoc victor abibat Omnibus. Alloquitur moerentem, et talibus infit: Rhœbe, diu, res si qua diu mortalibus ulla est, 861 Vixinus. Aut hodie victor spolia illa cruenta, Et caput Æneæ referes, Lausique dolorum Ultor eris mecum; aut, aperit si nulla viam vis, Occumbes pariter: neque enim, fortissime, credo Jussa aliena pati, et dominos dignabere Teucros. Dixit: et exceptus tergo consueta locavit Membra, manusque ambas jaculis oneravit acutis, Ære caput fulgens, cristâque hirsutus equinâ. Sic cursum in medios rapidus dedit. Æstuat ingens Imo in corde pudor, mistoque insania lætu, 871 Et furiis agitatus amor, et conscia virtus; Atque hic Ænean magnâ ter voce vocavit. Æneas agnovit eum, lætusque precatur: Sic pater ille Deum faciat, sic altus Apollo, 875 Incipias conferre manum. Tantum effatus, et infestâ subit obvius hastâ. Ille autem: Quid me erepto, sævissime, nato Terres?

N O T E S.

852. *Invidiam.* Invidia here may either signify Mezentius's invidious Measures, or the Odium of his Subjects. The first seems most suitable to the Context, as Mezentius is now awakened to a Sense of his Crimes, and hear-

tily condemns himself. Servius however chooses the other Sense.

861. *Rhœbe diu.* Such Apostrophes, both to the animal and vegetable World, instead of being unnatural, are amongst the greatest Beau-

Ah! now at length on wretched me my Exile heavy lies, now a Wound is driven home deep *into my Heart*. I too, my Son, the same *unhappy Cause of thy Death*, have by my Guilt sullied *the Glory of thy Name*, for odious Misdeeds driven from my Throne and paternal Sceptre. 'Tis I that to my Country Satisfaction owed, and to the Odium of my Subjects ought to have paid *the Forfeit of my guilty Life* by a thousand Deaths. And still I live, *unworthy as I am*; nor yet from Men and *this hated Light* withdraw: But I will withdraw. Then with these Words he raises himself on his maimed Thigh: And tho' the violent Smart of the deep Wound retards him, yet not broken in *Mind* he orders his Courser to be brought. This was his Ornament, this his Solace; by him he came off victorious in all his Wars. The sympathising Beast he bespeaks, and thus begins: Long, Rhœbus, have we lived, if ought that Mortals use be long. To Day you shall either bear away in Triumph the Head of Æneas and those Spoils all bathed in his Blood, and with me avenge the Grievs of Lausus; or if no Efforts open a Way *to this*, you shall fall with me: For never, I presume, wilt thou, most generous *Animal*, deign to bear the Commands of another and a Trojan Lord. He said: And received on his *willing Back*, placed his Limbs in the accustomed Seat, and with pointed Javelins loaded either Hand, his Head gleaming with Brass, and roughly garnished with a Crest of Horse-hair. Thus with rapid Speed he drove into the midst. Deep in his Heart boils overwhelming Shame, and frantic Rage with intermingled Grief, and Love racked with furious Despair, and conscious Worth; and here thrice with loud Voice he called Æneas. Æneas knew him well, and pleased *with the Challenge thus* his Prayer addresses: So may the great Father of the Gods, so may exalted Apollo influence thee to begin the Combat. This much he said, and with his menacing Spear advances forward against him. But he: Most barbarous Man, why *thinkest thou* to affright me now that my Son is from me snatched? This

Was

N O T E S.

ties in Poetry, and always shew high Emotion of Soul. Had the Poet indeed supposed the Horse to make a Reply to his Master, he could not be so easily justified; but for the Master thus to address the Animal, has nothing in it very singular.

371. *Imo*. In many of the Copies which

Pierius consulted he found *uno*, i. e. in one and the same Breast.

372. *Et furis*. This Verse is wanting in the ancient Roman Manuscript.

378. *Quid me erepto, scivissime, nato terres?* Mezentius seeing Æneas come up against him with his pretended Lance in a threatening

*hæc fuit sola via, quâ
posset perdere me. Nec
horremus mortem, nec par-
timus ulli Divûm. Desi-
ne, jam venio moriturus,
et prius porto hæc dona
tibi. Dixit; intorsitque
ælum in hostem; inde fi-
git aliud atque aliud su-
per, volatque ingenti gy-
ro: sed aureus umbo Æ-
neæ sustinet illa. Equi-
tavit in lævos orbes cir-
cum Æneam astantem,
jaciens tela manu: Troi-
us heros ter circumfert se-
cum immanem silvam ja-
culorum infixam ærato
tegmine. Inde ubi tædet
traxisse tot moras, et vel-
lere tot spicula è clypeo;
inter cava tempora equi
bellatoris. Quadrupes tol-
lit se arrectum, et ver-
berat auras posterioribus
calcibus, ipseque, secutus
super effusum equitem, im-
plicat eum, cernuusque in-
cumbit armo ejecto. Tro-
esque Latinique incendunt
cælum clamore. Æneas
advolat, eripitque ensẽ
vaginâ: et super hæc
dixit: ubi nunc est acer
Mezentius, et illa effera
vis animi? contra Tyr-
rhenus, ut, suspiciens cœ-
lum, hausit auras, rece-
pitque mentem, ait: a-
mare hostis, quid incre-
pitas, et minaris mor-
tem? est nullum nefas in
meâ cæde, nec sic veni
ad prælia, ut parceres
mibi, nec meus filius Lau-
sus pepigit mibi hæc fœ-
dera tecum. Oro hoc unum, per veniam, si qua venia est victis hostibus; ut patiari meum cor-
pus tegi humo. Scio acerba odia meorum subditorum circumstare: oro, defende hunc furorem
eorum, et concede me consortem sepulcro nati. Mezentius loquitur hæc, baudque inscius accipit
ensem jugulo, diffunditque animam cruore undanti in arma.*

Terres? hæc via sola fuit, quâ perdere posset.
Nec mortem horremus, nec Divûm parcimus ulli.
Desine, jam venio moriturus, et hæc tibi porto 881
Dona prius. Dixit; telumque intorsit in hostem;
Inde aliud super, atque aliud figitque, volatque
Ingenti gyro: sed sustinet aureus umbo.
Ter circum astantem lævos equitavit in orbes, 885
Tela manu jaciens: ter secum Troius heros
Immanem ærato circumfert tegmine silvam.
Inde ubi tot traxisse moras, tot spicula tædet
Vellere, et urgetur pugnâ congressus iniquâ;
Multa movens animo, jam tandem erumpit, et inter
Bellatoris equi cava tempora conjicit hastam. 891
Tollit se arrectum quadrupes, et calcibus auras
Verberat, effusumque equitem super ipse secutus
Implicat, ejectoque incumbit cernuus armo.
Clamore incendunt cælum Troesque Latinique.
Advolat Æneas, vaginâque eripit ensẽ: 896
Et super hæc: Ubi nunc Mezentius acer, et illa
Effera vis animi? Contra Tyrrhenus, ut auras
Suspiciens hausit cælum, mentemque recepit:
Hostis amare, quid increpitas, mortemque minaris?
Nullum in cæde nefas; nec sic ad prælia veni, 901
Nec tecum meus hæc pepigit mihi fœdera Lausus.
Unum hoc, per, si qua est victis venia hostibus, oro;
Corpus humo patiari tegi. Scio acerba meorum
Circumstare odia: hunc, oro, defende furorem; 905
Et me consortem nati concede sepulcro.
Hæc loquitur, juguloque haud inscius accipit ensẽ,
Undantique animam diffundit in arma cruore.

P. VIR.

N O T E S.

threatening Manner, instead of discovering any Fear, appears hardened against the Terror of Death, since his Son, for whose Sake he lived, was now taken from him.

880. *Nec Divûm partimus ulli.* Parco here has the Sense of *estimo, pretio habeo*; as *fama*

parcere in Propertius. Mezentius either did not believe in the Gods, or reckoned them his Enemies, and would even have discharged his Wrath on them had they appeared in the Field, as some understand his Words.

885. *Lævos*

was the only Way whereby thou couldst destroy me. I neither fear Death, nor any of your Gods regard. *Your blustering Threats* forbear; now am I come to die, but first to thee these Gifts I bring. He said, and hurled a Dart against the Foe; then after that another, and another he fixes fast, and flies *over the Field* in a spacious Circuit: But the golden Bots sustains their Shock. Thrice round *Æneas*, as he stood against him, he rode in Circles to the left, *still* throwing Javelins with his Hand: Thrice the Trojan Heroe, *wheeling as he wheels*, bears about with him in his brazen Shield a frightful Grove of Spears. And now when tired with spinning out so long Delays, and tugging away so many Darts, and when he is hard put to it, being engaged in unequal Fight, revolving many Thoughts in his Mind, at length he springs forth *to Vengeance*, and between the hollow Temples of the Warrior Steed darts his Lance. The Horse raises himself upright, *then* with his Heels buffets the Air, and falling upon his dismounted Rider keeps him down, and floundering forward overlays his prostrate Shoulder. The Trojans and Latins both with Acclamations rend the Sky. *Æneas* flies to him, snatches his Sword from the Scabbard, and over him these Words *pronounces*: Where is now the stern Mezentius, and that wild Impetuosity of Soul? On the other Hand the Tuscan, so soon as lifting up his Eyes to Heaven he began to breathe the Air, and recover his Senses: Despiteful Foe, why insultest thou and threatenest Death? There is no Crime in shedding my Blood, *that either you should demur, or I be afraid of it*; nor engaged I in the Combat on such Terms *that you should spare my Life*, nor did my Lausus make such a Contract with you on my Behalf. One Thing I implore, by *that Grace*, if any Grace to a vanquished Foe belongs, suffer my Body to be covered with Earth. I know the cruel Resentment of my Subjects besets me round, *who want to deprive me of Burial*; defend me, I pray, from this Outrage, and to a Grave consign me in Partnership with my Son. He said, and in his Throat, not unprepared, receives the Blade, and pours forth Life in the Blood streaming on his Armour.

THE

NOTES.

885. *Lævos equitavit in orbis*. He coursed about to the Left, that he might reach *Æneas's* Right-side, which was uncovered by the Shield. He wheeled quite round; but *Æneas* at the same time turned as he turned, as in the next Verse,—*ter secum Troius heros*, &c. So that Dr. Trapp's Remark here was quite superfluous.

Æneas

P. VIRGILII MARONIS

ÆNEIDOS

LIBER UNDECIMUS.

O R D O.

Interea Aurora surgens reliquit Oceanum. Æneas, victor, solvebat vota Deum primo Eoo, quanquam curæ præcipitant eum dare tempus sociis humandis, mensque est turbata funere Pallantis. Constituit ingentem quercum tumulo, ejus ramis decisis undique, induitque fulgentia arma, exuvias ducis Mezentii; quod erat tropæum tibi, magno bellipotens: aptat cristas rorantes sanguine, truncaque tela viri, et thoraca petiit, perfossamque bis sex locis; subligatque clypeum ex ære sinistrae parti, atque suspendit eburnum enssem collo. Tum hortatur socios ovantes, (nam omnis turba ducum stipata tegebat eum) incipiens sic: viri, maxima res est effecta: omnis timor abesto. Quod superest; hæc sunt spolia, et primitiæ belli de superbo Rege: Mezentiusque est hic meis manibus cæsus. Nunc est nobis iter ad regem Latinusque muros, parate arma, et præsumite bellum animis et spe; ne qua mora impediatur vos ignaros, sententiaque tardet vos segnem, ubi primum Superi annuerint vellere signa, educereque pubem castris.

Oceanum interea surgens Aurora reliquit.
Æneas, quanquam et sociis dare tempus
humandis

Præcipitant curæ, turbataque funere mens est,
Vota Deum primo victor solvebat Eoo.
Ingentem quercum, decisis undique ramis, 5
Constituit tumulo, fulgentiaque induit arma,
Mezentii ducis exuvias; tibi magne, tropæum,
Bellipotens: aptat rorantes sanguine cristas,
Telaque trunca viri, et bis sex thoraca petiit
Perfossamque locis; clypeumque ex ære sinistrae 10
Subligat, atque enssem collo suspendit eburnum.
Tum socios (namque omnis eum stipata tegebat
Turba ducum) sic incipiens hortatur ovantes:
Maxima res effecta, viri: timor omnis abesto.
Quod superest; hæc sunt spolia, et de Rege superbo
Primitiæ: manibusque meis Mezentius hic est. 16
Nunc iter ad Regem nobis murosque Latinos,
Arma parate animis, et spe præsumite bellum;
Ne qua mora ignaros, ubi primum vellere signa
Annuerint Superi, pubemque educere castris, 20
Impediat, segnesque metu sententia tardet.

Interea

Interea

N O T E S.

Æneas erects a Trophy of the Spoils of Mezentius; grants a Truce for burying the Dead, and sends home the Body of Pallas with great Solemnity. Latinus calls a Coun-

cil to propose Offers of Peace to Æneas, which occasions great Animosity between Turnus and Drances: In the mean time there is a sharp Engagement of the Horse, wherein Camilla signalizes

T H E
E L E V E N T H B O O K
O F T H E
Æ N E I D.

MEan while Aurora rising left the Ocean. Æneas (tho' both his *princely* Cares hurry him to allot Time for interring his Friends, and his Mind is perplexed about the Funeral of *Pallas*) yet first, in Consequence of his Victory, paid to the Gods his Vows soon as the Dawn appeared. A huge Oak, with its Boughs on every Side lopped off, he erected on a rising Ground, and clad it with shining Arms, the Spoils of King Mezentius; to thee a Trophy, thou great Warrior-god! He fits to the Trunk his Crest distilling Blood, and the Heroe's shattered Arms, and his Breast-plate in twice six Places dinted and transfix'd; and to the Left-arm he fastens his Target of Brass, and from the Neck suspends his Ivory-hilted Sword. Then thus beginning he encourages his joyous Friends (for the whole Chiefs in a crouded Body inclosed him round) *Illustrious* Warriors, our most important Work is done: Henceforth all Fear be banished. For what remains, these are the Spoils, and First-fruits of Victory won from that insolent Tyrant: And to this State the redoubt'd Mezentius is by my Arm reduced. Now to the King and Walls of Latium our Way lies open, your Arms make ready for the Siege, and with stout Hearts and Hopes anticipate the War; that no Obstacle detain you unprovided, or a wavering Resolution retard you clogged with Fear, when first the Gods permit us to pluck up the Standard, and from the

N O T E S.

signalizes herself; is killed, and the Latin Troops are entirely defeated.

4. *Primo Eo*, i. e. *Primo matutino subauditur tempore*: *Eous, matutinus*, from the Greek *νωσ*, the Morning.

11. *Collo suspendit*. This Trophy in all Respects represented the Figure of a Man in Armour,

15. *Hæc spolia et de Rege superbo*, &c. By the *rex superbus* here some understand Turnus: From him he had won the Spoils in general to which he first points; then to the Trophy representing Mezentius, of which he says, *Manibusque meis Mezentius hic est*.

19. *Ubi primum vellere signa annuerint Superi*.

Interea mandemus socios inhumataque corpora terræ: qui bonos solus est iis sub imo Acheronte. Ait, its, decorate egregias animas, quæ peperere hanc patriam nobis suo sanguine, supremis muneribus: Pallasque, quem non egentem virtutis atra dies abstulit, et merfit acerbo funere, prius mittatur ad mæstam urbem Evandri. Sic ait illacrymans, recipitque gressum ad limina; ubi senior Acetes servabat positum corpus exanimi Pallantis: qui Acetes fuit ante armiger Parrhasio Evandro; sed tum ibat comes caro alumno non æquæ felicibus auspiciis. Omnes stant circum, manusque famulum, Trojanaque turba, et mæstæ Iliades, solutæ quoad crinem de more. Verò ut Æneas intulit sese altis foribus, tollunt ingentem gemitum, ad sidera, pectoribus tunsis, regiaque immugit mæsto luctu. Ut ipse vidit fultum caput, et ora nivei Pallantis, patensque vulnus Ausoniae cuspidis in levi pectore, ita satur lacrymis obortis: inquit, puer miserande, fortunane, cum veniret læta, invidit te mihi; ne videres nostra regna, neque veherere viator ad paternas sedes? Ego discedens non dederam hæc promissa parenti Evandro de te; cum complexus me euntem, mitteret me in magnum imperium, metuensque moneret me Latinos esse acres viros, prælia esse mihi cum durâ gente. Et nunc quidem ille, multum captus inani spe, fors et facit vota pro te, cumulatque altaria donis. Dum nos mæsti comitamur juvenem exanimem, et jam debentem nil ullis cælestibus,

Interea socios, inhumataque corpora terræ Mandemus: qui solus honos Acheronte sub imo est. Ite, ait, egregias animas, quæ sanguine nobis Hanc patriam peperere suo, decorate supremis 25 Muneribus: mæstamque Evandri primus ad urbem Mittatur Pallas; quem non virtutis egentem Abstulit atra dies, et funere merfit acerbo.

Sic ait illacrymans, recipitque ad limina gressum; Corpus ubi exanimi positum Pallantis Acetes 30 Servabat senior: qui Parrhasio Evandro Armiger ante fuit; sed non felicibus æquæ Tum comes auspiciis caro datus ibat alumno. Circum omnis famulûmque manus, Trojanaque turba.

Et mæstæ Iliades crinem de more solutæ. 35 Ut verò Æneas foribus sese intulit altis; Ingentem gemitum tunsis ad sidera tollunt Pectoribus, mæstoque immugit regia luctu. Ipse caput nivei fultum Pallantis et ora Ut vidit, lêvique patens in pectore vulnus 40 Cuspidis Ausoniae, lacrymis ita satur obortis: Tene, inquit, miserande puer, cum læta veniret, Invidit Fortuna mihi? ne regna videres Nostra, neque ad sedes victor veherere paternas? Non hæc Evandro de te promissa parenti 45 Discedens dederam; cum me complexus euntem Mitteret in magnum imperium, metuensque moneret

Acres esse viros, cum durâ prælia gente. Et nunc ille quidem spe multum captus inani, Fors et vota facit, cumulatque altaria donis. 50 Nos juvenum exanimem, et nil jam cælestibus ullis Debentem,

N O T E S.

peri. Because they never raised the Standard to march without first consulting the Gods by Auguries.

23. Qui solus, &c. See Æn. VI. 326.

—Hi, quos vebit unda, sepultri.

Nec ripas datur, &c.

29. *Recipitque ad limina gressum.* This alludes to the Custom of laying out the dead Body in the Vestible before the Door, after it was washed, anointed, and crowned with Garlands.

31. *Parr-*

the Camp to lead forth the Youth. Mean while let us to Earth commit our Friends, and the unburied Corpses of the slain: Which is the sole Honour regarded in the infernal World. Go, he says, with the last Duties grace those illustrious Souls who for us have won this Country with their Blood: And first to the mourning City of Evander let Pallas be conveyed; whom not deficient in heroic Virtue a black inauspicious Day cut off, and sunk in an untimely Death.

Thus all in Tears he speaks, and to the Threshold takes his Way; where aged Accetes watched the Corpse of lifeless Pallas laid out: *Accetes*, who formerly was Armour-bearer to Arcadian Evander; and now with less auspicious Omens came to the *War* appointed Guardian to his darling Foster-son. Around the Dead the whole Retinue of his Servants stood, a Band of Trojans, and mourning Dames of Ilium with Tresses in usual Form dishevelled. But soon as Æneas entered the lofty Gates, beating their Breasts they raise to Heaven a hideous Groan, and the Palace rings with mournful Lamentation. Himself when he beheld the bolstered Head and Face of Pallas white and cold as Snow, and in his smooth Breast the gaping Wound of the Ausonian Spear, he thus with gushing Tears begins: *Oh*, lamented Youth, how envious was Fortune, just when she began to smile, to snatch thee from me; that you should not see my Kingdom, nor be born in Triumph to thy paternal Seats? Not such Things of thee I at parting promised to thy Sire Evander; when me at setting out he with Embraces sent against a mighty Empire, and trembling warned me that the Men we had to do with were fierce, and that we were to engage a rough and warlike Nation. And now he, highly deceived with empty Hope, is perhaps both making Vows, and loading the Altars with Offerings; while we in Grief with unavailing Pomp attend the Youth

N O T E S.

31. *Parrhasio*. Arcadian, from *Parrhasia*, a Country and City in Arcadia.

39. *Nivci Pallantis*. Late patet hoc epitheton, says *Servius*; *referri enim potest et ad candorem pristinæ pulchritudinis, et ad pallorem ex morte venientem, et ad frigus quod proprium mortuorum est.*

42. *Tene, inquit, &c.* Literally, Did Fortune, when she came propitious, envy me the Possession of thee?

47. *In magnum imperium*. Either in Prospect of mighty Empire; or, which best agrees with the Context, against a powerful Empire.

51. *Nil jam cœlestibus ullis debentem*. By this all the Commentators understand his being no more a Subject of the Gods above, but in Subjection to the infernal Powers. But perhaps it means, that he was now discharged of every Vow he had made to the celestial

Interea mandemus socios inhumataque corpora terræ: qui honos solus est iis sub imo Achæronte. Ait, its, decorate egregias animas, quæ peperere hanc patriam nobis suo sanguine, supremis muneribus: Pallasque, quem non egentem virtutis atra dies abstulit, et merisit acerbo funere, primum mittatur ad mœstam urbem Evandri. Sic ait illacrymans, recipitque gressum ad limina; ubi senior Acetes servabat positum corpus exanimi Pallantis: qui Acetes fuit ante armiger Parrhasio Evandro; sed tum ibat comes caro alumno non æquè felicibus auspiciis. Omnes stant circum, manusque famulum, Trojanaque turba, et mœstæ Iliades, solutæ quoad crinem de more. Væd ut Æneas intulit sese aliis foribus, tollunt ingentem gemitum, ad sidera, pectoribus tunsis, regiaque immugit mœsto luctu. Ut ipse vidit fultum caput, et ora nivei Pallantis, patensque vulnus Ausoniae cuspidis in levi pectoris, ita satur lacrymis obortis: inquit, puer miserande, fortunane, cum veniret læta, invidit te mihi; ne videres nostra regna, neque veherere paternas sedes? Ego discedens non dederam hæc promissa parenti Evandro de te; cum complexus me euntem, mitteret me in magnum imperium, metuensque moneret me Latinos esse acres viros, prælia esse mihi cum durâ gente. Et nunc quidem ille, multum captus inani spe, fors et facit vota pro te, cumulatque altaria donis. Dum nos mœsti comitamur juvenem exanimum, et jam debentem nil ullis cœlestibus,

Interea socios, inhumataque corpora terræ Mandemus: qui solus honos Acheronte sub imo est. Ite, ait, egregias animas, quæ sanguine nobis Hanc patriam peperere suo, decorate supremis 25 Muneribus: mœstamque Evandri primus ad urbem Mittatur Pallas; quem non virtutis egentem Abstulit atra dies, et funere merisit acerbo.

Sic ait illacrymans, recipitque ad limina gressum; Corpus ubi exanimi positum Pallantis Acetes 30 Servabat senior: qui Parrhasio Evandro Armiger ante fuit; sed non felicibus æquè Tum comes auspiciis caro datus ibat alumno. Circum omnis famulûmque manus, Trojanaque turba.

Et mœstæ Iliades crinem de more solutæ. 35 Ut verò Æneas foribus sese intulit altis; Ingentem gemitum tunsis ad sidera tollunt Pectoribus, mœstoque immugit regia luctu. Ipse caput nivei fultum Pallantis et ora Ut vidit, lêvique patens in pectore vulnus 40 Cuspidis Ausoniae, lacrymis ita satur obortis: Tene, inquit, miserande puer, cum læta veniret, Invidit Fortuna mihi? ne regna videres Nostra, neque ad sedes victor veherere paternas? Non hæc Evandro de te promissa parenti 45 Discedens dederam; cum me complexus euntem Mitteret in magnum imperium, metuensque moneret

Acres esse viros, cum durâ prælia gente. Et nunc ille quidem spe multum captus inani, Fors et vota facit, cumulatque altaria donis. 50 Nos juvenum exanimum, et nil jam cœlestibus ullis Debentem,

N O T E S.

peri. Because they never raised the Standard to march without first consulting the Gods by Auguries.

23. *Qui solus, &c.* See Æn. VI. 326.

— *Hi, quos vebit unda, sepulti,*

Nec ripas datur, &c.

29. *Recipitque ad limina gressum.* This alludes to the Custom of laying out the dead Body in the Vestible before the Door, after it was washed, anointed, and crowned with Garlands.

the Camp to lead forth the Youth. Mean while let us to Earth commit our Friends, and the unburied Corpses of the slain: Which is the sole Honour regarded in the infernal World. Go, he says, with the last Duties grace those illustrious Souls who for us have won this Country with their Blood: And first to the mourning City of Evander let Pallas be conveyed; whom not deficient in heroic Virtue a black inauspicious Day cut off, and sunk in an untimely Death.

Thus all in Tears he speaks, and to the Threshhold takes his Way; where aged Acœtes watched the Corpse of lifeless Pallas laid out: *Acœtes*, who formerly was Armour-bearer to Arcadian Evander; and now with less auspicious Omens came to the *Wur* appointed Guardian to his darling Foster-son. Around the Dead the whole Retinue of his Servants stood, a Band of Trojans, and mourning Dames of Ilium with Tresses in usual Form dishevelled. But soon as Æneas entered the lofty Gates, beating their Breasts they raise to Heaven a hideous Groan, and the Palace rings with mournful Lamentation. Himself when he beheld the bolstered Head and Face of Pallas white and cold as Snow, and in his smooth Breast the gaping Wound of the Ausonian Spear, he thus with gushing Tears begins: *Oh*, lamented Youth, how envious was Fortune, just when she began to smile, to snatch thee from me; that you should not see my Kingdom, nor be born in Triumph to thy paternal Seats? Not such Things of thee I at parting promised to thy Sire Evander; when me at setting out he with Embraces sent against a mighty Empire, and trembling warned me that the Men we had to do with were fierce, and that we were to engage a rough and warlike Nation. And now he, highly deceived with empty Hope, is perhaps both making Vows, and loading the Altars with Offerings; while we in Grief with unavailing Pomp attend the Youth

N O T E S.

31. *Parrhasio*. Arcadian, from *Parrhasia*, a Country and City in *Arcadia*.

39. *Nivei Pallantis*. Late patet hoc epitheton, says Servius; referri enim potest et ad candorem pristinae pulchritudinis, et ad pallorem ex morte venientem, et ad frigus quod proprium mortuorum est.

42. *Tene*, inquit, &c. Literally, Did Fortune, when she came propitious, envy me the Possession of thee?

47. *In magnum imperium*. Either in Prospect of mighty Empire; or, which best agrees with the Context, against a powerful Empire.

51. *Nil jam cœlestibus ullis debentem*. By this all the Commentators understand his being no more a Subject of the Gods above, but in Subjection to the infernal Powers. But perhaps it means, that he was now discharged of every Vow he had made to the celestial

vano honore. Infelix ! videbis crudele funus nati. Hi sunt nostri reditus, expectatique triumphi ! hæc est mea magna fides ! at, Evandre, non aspicias eum pulsum vulneribus pudendis : nec tu pater optabis dirum funus, nato turpiter sospite. Hei mihi, quantum præsidium tu, Ausonia, perdis, et quantum tu, Iule, perdis ! Ubi deflevit hæc, imperat miserabile corpus tolli, et mittit mille viros, lectos ex toto agmine, qui comitentur supremum honorem, intersintque lacrymis patris ; quæ sunt exigua solatia ingentis luctus, sed debita misero patri. Alii, baud segnes, texunt crates et molle pheretrum ex arbuteis virgis et querno vimine ; inunbrantque exstructos toros obtentu frondis. Hic ponunt juvenem sublimem in agresti stramine : talem qualem florem seu mollis violæ, seu languentis hyacinthi, demessum virgineo pollice ; cui florique fulgor adhuc, necdum sua forma recessit : jam mater tellus non alit eum, ministratque vires. Tum Æneas extulit geminas vestes, rigentes auroque ostroque ; quas Sidonia Dido ipsa, læta laborum, quondam fecerat illi suis manibus, et discreteverat telas tenui auro. Mæstus induit unam harum juveni, quasi supremum honorem ; obnubique comas arsuras altera quasi amictu. Prætereaque aggerat multa præmia Laurentis pugnae, et jubet prædam duci longo ordine. Addit equos et tela, quibus spoliaverat hostem. Et vinxerat quos mitteret inferias umbris Pallantis, sparsuros flammam sanguine cæso :

Debentem, vano mœssi comitamur honore.

Infelix ! nati funus crudele videbis.

Hi nostri reditus, expectatique triumphi !

Hæc mea magna fides ! at non, Evandre, pudendis

Vulneribus pulsum aspicias : nec sospite dirum

Optabis nato funus pater. Hei mihi, quantum

Præsidium Ausonia, et quantum tu perdis, Iule !

Hæc ubi deflevit, tolli miserabile corpus

Imperat, et toto lectos ex agmine mittit 60

Mille viros, qui supremum comitentur honorem,

Intersintque patris lacrymis ; solatia luctus

Exigua ingentis, misero sed debita patri !

Haud segnes alii crates et molle pheretrum

Arbuteis texunt virgis et vimine querno ; 65

Exstructosque toros obtentu frondis inumbrant.

Hic juvenem agresti sublimem in stramine ponunt :

Qualem virgineo demessum pollice florem,

Seu mollis violæ, seu languentis hyacinthi,

Cui neque fulgor adhuc, necdum sua forma recessit ;

Non jam mater alit tellus, viresque ministrat. 71

Tum geminas vestes, ostroque auroque rigentes,

Extulit Æneas ; quas illi, læta laborum,

Ipsa suis quondam manibus Sidonia Dido

Fecerat, et tenui telas discreteverat auro. 75

Harum unam juveni, supremum, mœstus, honorcin,

Induit ; arsurasque comas obnubit amictu.

Multaque præterea Laurentis præmia pugnae

Aggerat, et longo prædam jubet ordine duci.

Addit equos, et tela, quibus spoliaverat hostem. 80

Vinxerat et post terga manus, quos mitteret umbris

Inferias, cæso sparsuros sanguine flammam :

Indutosque

N O T E S.

Gods. he would never return to perform any of those Vows he had made himself, or which his Father was making in his Behalf. This

seems best to agree with what is said, Ver. 49. Et nunc ille quidem spe multum captus inani, Fors et vota facit, &c.

Youth a lifeless *Corpse*, and now released from his Allegiance to the Powers above. Ill-fated *Sire*, thou shalt see the dismal Funeral of thy own Son! Is it thus we return, are these our promised Triumphs! This my boasted Confidence! Yet, *for thy Consolation*, Evander, you shall not see him with inglorious Wounds repulsed: Nor on thy Son thus saved by *Disgrace* shalt thou in spite of paternal Affection imprecate an accursed Death. Ah me, how glorious a Protector thou, Ausonia, and thou, Iulus, in him hast lost!

When thus he had vented his Grief, he orders them to bear away the woful *Corpse*, and sends a thousand Men, chosen from the whole Troops, to accompany these last Honours, and bear a Part in the Parent's Tears; small Consolation for such mighty Woe, but due to the unhappy Sire! Others with forward Zeal weave Hurdles, and a pliant Bier of Arbuterods and Oaken-twigs; and with a Covering of Boughs shade the *Funeral-bed* high raised: Here on the rural Couch sublime they lay the Youth: Like a Flower or of the tender Violet or drooping Hyacinth cropt by a Virgin's Hand, from which neither the gay Bloom nor its own fair Form hath yet departed; the Parent-soil no longer feeds, nor with Strength supplies it. Then two rich Vests stiff with Embroidery of Gold and Purple Æneas brought forth; which formerly Sidonian Dido, pleased with the Task, with her own Hands for him had wrought, and striped the Stuff with slender *Threads* of Gold. In one of these, his last Ornament, the *Hecore* with a sorrowful Heart arrays the Youth; and muffles up in a Veil his Hair devoted to the Flames. Besides he amasses many rich Prizes of the Laurentine War, and orders the Booty to be led in long Procession. He adds the Steeds and Arms, whereof he had spoiled the Foe. And behind their Backs he had bound the Hands of *those* whom to his Shade as Offerings he would send, to sprinkle with their shed Blood the

Funeral

NOTES.

56. *Non pulsus*. Who had not been beaten from the Field, and received dishonourable Wounds.

57. *Nec optabis nato funus*. May either mean thy own or thy Son's Death; the last is the strongest, and the *Pater* leads to it, the Force of which we have aimed at in the Translation.

67. *Stramine*. Leaves strowed under him.
81. *Vinxerat*, &c. This barbarous Custom he borrows from *Homer*; but as we have observed elsewhere, however it may suit with the Temper of *Achilles*, it quite outrages that of *Æneas*.

94. *Præ*.

jubetque duces ipsos ferre
truncos indutos hostilibus
armis, inimicaque nomi-
na figi arboribus. In-
felix *Acetes*, confectus
ævo, ducitur, sædans
nunc pectora pugnis, nunc
ora unguibus: et sterni-
tur terræ, projectus toto
corpore. Et ducunt cur-
rus perfusos Rutulo san-
guine. Post *Æthon* e-
quus bellator it lacrymans,
insignibus positus, hume-
latusque ora grandibus
guttis. Alii ferunt ha-
stam galeamque; nam
Turnus victor habet cæ-
tera. Tum mœsta pha-
lanx, Teucrique *Tyrre-*
nique duces, et *Arcades*,
armis versis, sequuntur.
Postquam omnis ordo co-
mitum præcesserat longè,
Aeneas substituit, addi-
ditque hæc alto gemitu:
eadem horrida fata belli
vocant nos hinc ad alias
lacrymas. Salve æternum
mibi, maxime *Palla*, va-
leque æternum. Nec ef-
fatus plura, tendebat ad
altos muros, ferebatque
gressum in castra. Jam-
que oratores aderant ex
Latinâ urbe, velati ra-
mis oleæ, rogantesque ve-
niam: ut redderet corpo-
ra, quæ jacebant fusa
ferro per campos, ac sine-
ret ea succedere tumulo
terræ; esse illi nullum
certamen cum victis et cas-
sis æthere; ut pareceret
iis quondam vocatis ho-
spitibus focerisque. Quos
oratores, præcantes haud
aspernanda, bonus *Aeneas*
prosequitur veniâ peti-
tâ, et insuper addidit hæc
verbis: *Latini*, quæ-
nam indigna fortuna im-
plicuit vos tanto bello,
vos qui fugiatis nos ami-
cos? oratisne pacem exanimis, et perentis sorte *Martis*? equidem velle concedere hanc et vivis.
Nec veni huc, nisi fata dedissent locum sedemque: nec gero bellum cum gente. Vester rex reliquit
nostra hospitia, et potius credidit se armis *Turni*.

Indutosque jubet truncos hostilibus armis
Ipsos ferre duces, inimicaque nomina figi.
Ducitur infelix ævo confectus *Acetes*, 85
Pectora nunc sædans pugnis, nunc unguibus ora:
Sternitur et toto projectus corpore terræ.
Ducunt et Rutulo perfusos sanguine currus.
Post bellator equus, positus insignibus, *Æthon*
It lacrymans, guttisque humectat grandibus ora. 90
Hastam alii, galeamque ferunt: nam cætera *Turnus*
Victor habet; tum mœsta phalanx, Teucrique
sequuntur,

Tyrrenique duces, et versis *Arcades* armis.
Postquam omnis longè comitum præcesserat ordo,
Substitit *Aeneas*, gemituque hæc addidit alto: 95
Nos alias hinc ad lacrymas eadem horrida belli
Fata vocant. Salve æternum mihi, maxime *Palla*,
Æternumque vale. Nec plura effatus, ad altos
Tendebat muros, gressumque in castra ferebat.

Jamque oratores aderant ex urbe Latinâ, 100
Velati ramis oleæ, veniamque rogantes:
Corpora, per campos ferro quæ fusa jacebant,
Redderet, ac tumulo fineret succedere terræ;
Nullum cum victis certamen, et æthere cassis;
Parceret hospitibus quondam, focerisque vocatis. 105

Quos bonus *Aeneas*, haud aspernanda præcantes,
Prosequitur veniâ, et verbis hæc insuper addit:
Quænam vos tanto fortuna indigna, *Latini*,
Implicuit bello, qui nos fugiatis amicos?
Pacemne exanimis, et *Martis* sorte perentis 110
Oratis? equidem et vivis concedere vellem.
Nec veni, nisi Fata locum sedemque dedissent:
Nec bellum cum gente gero. Rex nostra reliquit
Hospitia, et *Turni* potius se credidit armis.

Æquiûs

NOTES.

94. *Præcesserat*. This, *Picrius* says, is the
Reading of the Roman and all the more an-
cient Manuscripts he had seen.

97. *Salve mibi*. This is after the Man-
ner of the Greeks, who use the Pronoun *μοι* in
the

Funeral Flame: And the Chiefs themselves he commands to bear Trunks of Trees decked with hostile Arms, and the Names of the Enemies to be inscribed *upon them*. Unhappy Acetes, worn out with Age, is *by Supporters* led, now with his Fists tearing his Breast, now with his Nails his Face: And bending forward with his whole Body he grovels on the Ground. His Chariots too they lead besmeared with Rutulian Blood. Next his warrior Horse Æthon, his Trappings laid aside, moves on weeping, and with the big Drops bedews his Cheeks. Others bear his Spear and Helmet, for of the rest victorious Turnus is possessed. Then in mournful Plight the Phalanx and Trojans follow, the Tuscan Leaders, and the Arcadians with their Arms inverted. After the whole Retinue of Attendants had advanced before *the Corpse* in long Procession, Æneas paused, and with a deep Groan subjoined these Words: We to other Scenes of Woe by the same horrid Fate of War are summoned hence. Farewel for ever, illustrious Pallas, and adieu for ever. This said, he bent his Course to the high Walls, and directed his Steps *back* to the Camp.

And now from the City of King Latinus Ambassadors came crowned with Olive-boughs, and supplicating Grace *from Æneas*: That he would deliver to them the Bodies *of their Dead* which by the Sword lay scattered over the Field, and permit them to be intombed in the Earth; that with the vanquished and bereaved of Life War is at an End; that he would spare a People to whose Hospitality and Alliance he was once invited.

Whom, not unreasonable in their Demands, the courteous Æneas receives with Grace, and further adds these Words: What undeserved Fate, ye Latins, hath involved you in so disastrous a War, who *thus* decline us your Friends? Is it for the Dead, and the Slain by the Chance of War, you implore Peace? I truly would gladly grant it to the Living too. Nor *hither* had I come, unless the Fates had *here* assigned my Settlement and Place of Residence: Nor with the *Latin* Nation wage I War. With us your King renounced Hospitality, and rather trusted himself to the Arms of Turnus.

Juster

N O T E S.

the same Manner. Thus *Achilles* says in *Homer*;

Χαίρει μοι ὡ Πατρόκλῃ καὶ εἰν αἶδ᾽ ἀδμοισι.

3

110. *Pacemne*. Several of the ancient Manuscripts read *pacem me*.

126. *Justi-*

Fuerat æquius Turnum
 opponere se huic morti.
 Si apparat finire bellum
 manu, si apparat pellere
 Teucros; decuit eum con-
 currere his telis mecum.
 Is vixisset, cui Deus aut
 sua dextra dedisset vitam.
 Nunc ite, et supponite
 ignem miseris civibus. Æ-
 neas dixerat. Olli silen-
 tes obstupere: conversi-
 que tenebant oculos atque
 ora inter se. Tum senior
 Drances, insensus juve-
 ni Turno odiis et crimine,
 sic vicissim refert orsa o-
 re: ó Trojane vir, in-
 gens famâ, ingentior ar-
 mis, quibus laudibus æ-
 quem te cælo? priusne
 mirer tuæ justitiæ, la-
 borumne belli? nos verò
 grati referemus hæc ad
 patriam urbem; et, si
 qua fortuna dederit vi-
 am, jungemus te regi La-
 tino: Turnus quærat al-
 lia fœdera sibi. Quin et
 iurabit nos attollere fa-
 tales moles murorum, sub-
 vectareque Trojana saxa
 nostris humeris. Drances
 dixerat hæc: omnesque
 fremebant eadem uno ore.
 Pepigere bis senos dies;
 et, pace sequestrâ, Teucris,
 Latinique misti erravere
 impunè per silvas et in
 jugis. Fraxinus sonat i-
 sta ferro bipenni; evert-
 unt pinus actas ad side-
 ra; cessant nec scindere
 robora et olentem cedrum
 cuneis, nec vectare ornos
 gementibus plaustris. Et
 jam fama volans, præ-
 nuntia tanti luctus, com-
 plet Evandrum, domos-
 que Evandri, et mœnia;
 quæ fama modò ferebat
 Latio Pallanta esse vi-
 ctorem. Arcades incipi-
 unt ruere ad portas, et
 rapuere funereas fuces de vetusto more. Via luctet longo ordine flammæ, et discriminat agros
 latè. Contra turba Phrygum veniens jungit plangentia agmina. Quæ postquam matres viderunt
 succedere testis,

Æquius huic Turnum fuerat se opponere morti.
 Si bellum finire manu, si pellere Teucros 116
 Apparat; his decuit mecum concurrere telis:
 Vixet, cui vitam Deus aut sua dextra dedisset.
 Nunc ite, et miseris supponite civibus ignem.
 Dixerat Æneas. Olli obstupere silentes: 120
 Conversique oculos inter se atque ora tenebant.

Tum senior, semperque odiis et crimine Drances
 Insensus juveni Turno, sic ore vicissim
 Orsa refert: O famâ ingens, ingentior armis,
 Vir Trojane, quibus cælo te laudibus æquem? 125
 Justitiæne prius mirer, belline laborum?
 Nos verò hæc patriam grati referemus ad urbem;
 Et te, si qua viam dederit fortuna, Latino
 Jungemus regi: quærat sibi fœdera Turnus.
 Quin et fatales murorum attollere moles, 130
 Saxaque subvectare humeris Trojana juvabit.

Dixerat hæc: unoque omnes eadem ore fre-
 mebant.

Bis senos pepigere dies; et pace sequestrâ
 Per silvas Teucris, mistique impunè Latini,
 Erravere jugis. Ferro sonat ista bipenni 535
 Fraxinus; evertunt actas ad sidera pinus;
 Robora nec cuneis, et olentem scindere cedrum,
 Nec plaustris cessant vectare gementibus ornos.

Et jam fama volans tanti prænuntia luctus,
 Evandrum, Evandrique domos, et mœnia complet;
 Quæ modò victorem Latio Pallanta ferebat. 141
 Arcades ad portas ruere, et de more vetusto
 Funereas rapuere fuces. Lucet via longo
 Ordine flammæ, et latè discriminat agros.
 Contra turba Phrygum veniens plangentia jungit
 Agmina. Quæ postquam matres succedere testis

Viderunt,

N O T E S.

126. *Justitiæne laborum.* This is the
 Reading of all the printed Editions I have seen,
 except that of Caïrou, who reads the Line
 thus:

Justitiæne prius mirer, belline labore?
 Which Pierius assures us is the Reading of the
 Roman Manuscript, and some others of very
 great

Juster had it been for Turnus to have exposed himself to this Death. If to terminate the War by personal Valour, if to expel the Trojans he designs; me in these Arms he ought to have encountered: He *of us two* had lived, to whom God or his own Right-hand Life had given. Now go, and underneath your unfortunate Countrymen apply the *Funeral-fire*. Æneas said. They in Silence stood astonished, and turning held their Eyes and Faces on each other.

Then aged Drances, who still by Calumny and Invectives on young Turnus wrecked his Spite, alternate thus replies: Trojan Heroe, mighty in Fame, but mightier still in Arms, by what Encomiums shall I exalt thee to Heaven? Whether thy Justice or thy Achievements in War shall I most admire? We truly with grateful Hearts will bear this Answer back to our City; and thee, if any Fortune shall open the Way, will join to King Latinus: Let Turnus seek Alliances for himself. Nay more, with Pleasure will we rear up the Fabrick of your destined Walls, and on our Shoulders bear the Stones of Troy.

He said: And all with one Voice murmured their Assent. They settled a *Truce* for twice six Days; and during the intermediate Peace Trojans and Latins promiscuous without Hostility ranged the Woods along the Mountains. *Felled* by the two-edged Steel crashes the tall Ash; Pines shot up to the Stars they overthrow; they neither cease to cleave with Wedges the oaken Planks and fragrant Cedar, nor to convey in groaning Waggonis the Mountain-ashes.

And now flying Fame, the Harbinger of so great Woe, Evander; and Evander's Palace and City fills; *Fame*, which just now to Latium bore *the News* that Pallas was victorious. The Arcadians rush to the Gates, and, as the ancient Manner was, snatched up Funeral-torches. With a long Train of Flames the Path all shines, and far and wide illuminates the Fields. The Band of Trojans advancing opposite to them joins the wailing Troops. Whom soon as the Matrons beheld approaching the Walls; they enflame the mourning

N O T E S.

great Antiquity. *Servius* however justifies the common Reading by making it a *Grecism*, *ῥαγμαζω ενελυθ*: So *Horace* says, *Agrestum regnavit populorum*, Lib. III. Ode XXX. II. 140. *Mœnia complet*, This is the Reading

of almost all the printed Copies; but all the ancient Manuscripts which *Pierius* examined have *replet*. The former seems to have been adopted for the more harmonious Sound.

incendunt mœstam urbem
clamoribus. At non ulla
vis est potius tenere E-
vandrum; sed venit in
medios. Feretro reposito,
procumbit super Pallan-
ta, atque hæret lacryman-
sque gemenque; et
vix tandem via est laxa-
ta voci dolore: O Palla,
non dederas hæc promissa
mihî parenti, ut velles
credere te cautiùs sævo
Marti. Haud eram igna-
rus, quantum nova
gloria in armis posset, et
prædulce decus in primo
certamine. Miserae pri-
mitiæ juvenis, duræque
rudimenta propinqui bel-
li! et vota, exaudita nulli
Deorum, meæque preces!
tuque, ô sanctissima con-
jux, felix tuâ morte, ne-
que servata in hunc do-
lorem! contra ego vici
mea fata vivendo, ut ge-
nitor restarem superstes
filio. Rutuli obruerent
me telis, secutum socia
arma Troûm; ipse dedi-
sem animam, atque hæc
pompa referret me, non
Pallanta domum. Nec
arguerim vos, Teucris,
nec fœdera, nec quas
dexteras junximus hospi-
tio: ista fors erat debita
nostræ senectæ. Quod si
immatura mors manebat
natum; juvabit me eum
cecidiſſe, ducentem Teucros
in Latium, millibus Vol-
scorum cæsis antè. Quin
ego non digner te, Palla,
alio funere, quam pius
Æneas, et quam magni
Phryges, quamque Tyr-
rheni duces, et omnis ex-
ercitus Tyrrhenûm. Illiſe-
runt magna tropæa ex il-
lis, quos tua dextera dat
letho. Tu quoque, Turne,
nunc stares immanis trun-
cus in armis, si eſſet no-

Viderunt, mœstam incendunt clamoribus urbem.
At non Evandrum potius est vis ulla tenere;
Sed venit in medios. Feretro Pallanta reposito
Procumbit super, atque hæret lacrymansque ge-
menſque; 150

Et via vix tandem voci laxata dolore est:
Non hæc, ô Palla, dederas promissa parenti,
Cautiùs ut sævo velles te credere Marti.
Haud ignarus eram, quantum nova gloria in armis,
Et prædulce decus primo certamine posset. 155
Primitiæ juvenis miseræ, bellicque propinqui
Dura rudimenta! et nulli exaudita Deorum
Vota precesque meæ! tuque, ô sanctissima conjux,
Felix morte tuâ, neque in hunc servata dolorem!
Contra ego vivendo vici mea fata, superstes 160
Restarem ut genitor. Troûm socia arma secutum
Obruerent Rutuli telis: animam ipse dedissem,
Atque hæc pompa domum me, non Pallanta re-
ferret.

Nec vos arguerim, Teucris, nec fœdera, nec, quas
Junximus hospitio, dexteras: fors ista senectæ 165
Debita erat nostræ. Quod si immatura manebat
Mors natum; cæsis Volscorum millibus ante,
Ducentem in Latium Teucros, cecidiſſe juvabit.
Quin ego non alio digner te funere, Palla,
Quam pius Æneas, et quam magni Phryges, et
quam 170

Tyrrhenique duces, Tyrrhenûm exercitus omnis.
Magna tropæa ferunt, quos dat tua dextera letho.
Tu quoque nunc stares immanis truncus in armis,
Eſſet par ætas, et idem si robur ab annis, 174
Turne. Sed infelix Teucros quid demoror armis?
Vadite, et hæc memores Regi mandata referte:
Quod vitam moror invisam, Pallante peremto,
Dextera

bis par ætas, et idem robur ab annis. Sed quid ego infelix demoror Teucros ab armis? vadite,
et memores, referte hæc mandata vestro regi: O Ænea, quod moror invisam vitam, Pallante
peremto,

N O T E S.

168. *Juvabit.* Ruæus very oddly renders
this by oportebat.

170. *Phryges.* The Trojans; so called
from *Phrygia*, a Country in *Asia Minor*,
bounded

mourning City with their Shrieks. But no Force can restrain Evander from rushing through the midst. The Bier laid down, on Pallas he falls prostrate, and with Sobs and Groans clings to *the Corpse*; and at length with much ado for Grief is a Passage opened to these Words: These, O Pallas, are not the Promises thou gavest thy Parent, that with more Caution thou wouldst trust thyself to the bloody Combat. I was not ignorant, how far rising Fame in Arms, and the bewitching Charms of Honour in the first Action might carry *you*. *Ah* fatal to the Youth *have been* his first Essays, hard his Probation in early War! *Ah* my Vows and Prayers by none of the Gods regarded! Thou most holy Partner of my Bed, happy in thy Death, nor to this Woe reserved! whilst I by living on have overpassed my natural Bounds to remain a childless Father. Me siding with the confederate Arms of Troy the Rutulians should have overwhelmed with their Darts: My Life *with Joy* I had resigned, and me, not Pallas, this *Funeral*-pomp had home conveyed. Nor you, ye Trojans, will I accuse, nor your Alliance, nor those Right-hands we joined in hospitable League: This Stroke of Fortune was destined to my Old-age. However if untimely Death awaited my Son, it will be *some* Satisfaction that ushering in the Trojans into Latium he fell, having first slain thousands of the Volscians. And now with no other Funeral Obsequies, O Pallas, can I thee grace, than *what* the pious Æneas, and the noble Trojans, the Tuscan Leaders, and whole Army of the Tuscans *have given thee*. Thy illustrious Trophies they bear, *those* whom *Victims* to Death thy Right-hand offered. Thou too, O Turnus, should now have stood *among them* a huge Trunk in Arms, had my Age been equal, and my Strength from Years the same *with yours*. But why do hapless I detain the Trojans from the War? Go, and faithfully bear back these Mandates to your King: That I linger out a hated Life after my Pallas is slain, is owing to *the Hopes I derive*

N O T E S.

bounded on one Side by *Caria*, *Lydia*, *My-sia*, and *Bitynia*; on the other by the *Propontis*, the *Hellepont*, and the *Ægean* Sea. *Phrygia* is divided into the *Greater*, which was

the inland Part, and *the Lesser*, lying towards the Sea. *The Lesser* also was called *Troas*, being the ancient Kingdom of the Trojans.

tua dextera est causa ;
 quam dextram vides de-
 bere Turnum gnatoque
 patrique meritis. Hic
 solus locus vacat ti-
 bi fortunæque. Non quæ-
 ro gaudia vitæ, nec est
 fas : sed cupio perfer-
 re hunc nuncium sub
 imos Manes nato. Inte-
 rea Aurora extulerat al-
 mam diem miseris morta-
 libus, referens opera at-
 que labores. Jam pater
 Æneas, jam Tarchon con-
 stituere pyras in curvoli-
 tore. Quisque tulere cor-
 pora suorum amicorum
 more patrum : atrisque
 ignibus subjectis, altum
 cœlum conditur in tene-
 bras caligine. Cincti ful-
 gentibus armis decurrere
 ter circum accensos rogos ;
 ter lustrare mœstum ig-
 nem funeris in equis, de-
 dereque ululatus ore. Et
 tellus spargitur lacrymis,
 et arma sparguntur iis.
 Clamorque virûm, elan-
 gorque tubarum in cœlo.
 Hinc alii conjiciunt igni
 spolia direpta occisis La-
 tinis, galeas, decorosque
 enses, frænæque, ferven-
 tesque rotas ; pars conjici-
 unt munera nota mor-
 tuis, clypeos ipsorum, et
 tela non felicia. Multa
 corpora boum circa ma-
 ctantur morti : jugulant
 setigerosque sues, pecu-
 desque raptas ex omnibus
 agris in flammam ; tum
 toto litore spectant arden-
 tes socios, servantque sem-
 usta busta ; neque pos-
 sunt avelli, donec humi-
 da nox invertit cœlum ap-
 tum fulgentibus stellis.
 Nec minus et miseri La-
 tini struxere pyras in di-
 versâ parte ; et partim
 infodiunt multa corpora
 virûm terræ ; partimque
 tollunt avecta in finitimos
 agros, remittuntque ea urbi.
 Cremant cætera, ingentemque acervum
 confusæ cædis, nec numero nec honore.
 Tunc undique vasti agri collucent certatim crebris ignibus.
 Tertia lux dimoverat gelidam umbram noctis cœlo :

Dextera causa tua est ; Turnum natoque patrique
 Quam debere vides meritis. Vacat hic tibi solus
 Fortunæque locus. Non vitæ gaudia quæro, 180
 Nec fas : sed nato Manes perferre sub imos.

Aurora interea miseris mortalibus almam
 Extulerat lucem, referens opera atque labores.
 Jam pater Æneas, jam curvo in litore Tarchon
 Constituere pyras. Huc corpora quisque suorum
 More tulere patrum : subjectisque ignibus atris 186
 Conditur in tenebras altum caligine cœlum.
 Ter circum accensos, cincti fulgentibus armis,
 Decurrere rogos ; ter mœstum funeris ignem
 Lustrare in equis, ululatusque ore dedere. 190
 Spargitur et tellus lacrymis, sparguntur et arma.
 It cœlo clamorque virûm, clangorque tubarum.
 Hinc alii spolia occisis direpta Latinis
 Conjiciunt igni, galeas, ensesque decoros, 194
 Frænæque, ferventesque rotas ; pars, munera nota,
 Ipsorum clypeos, et non felicia tela.
 Multa boum circa mactantur corpora morti :
 Setigerosque sues, raptasque ex omnibus agris
 In flammam jugulant pecudes ; tum litore toto
 Ardentes spectant socios, semustaque servant 200
 Busta ; neque avelli possunt, nox humida donec
 Invertit cœlum stellis fulgentibus aptum.

Nec minus et miseri diversâ in parte Latini
 Innumeras struxere pyras ; et corpora partim
 Multa virûm terræ infodiunt ; avecta que partim
 Finitimos tollunt in agros, urbique remittunt. 206
 Cætera, confusæque ingentem cædis acervum,
 Nec numero nec honore cremant : tunc undique
 vasti

Certatim crebris collucent ignibus agri.
 Tertia lux gelidam cœlo dimoverat umbram : 210
 Moerentes

178. Turnum gnatoque, &c. Literally, Sire who have deserved it.
 Which you see owes Turnus to the Son and to the 192. It cœlo. May be it per cœlum, as
 wel

N O T E S.

rive from thy Right-hand; from which you see Vengeance on Turnus is justly due to a Son and Sire. This Post of Honour is alone reserved for thee and thy Fortune. It is not any Joy in Life I seek, nor is it fit I should: But to carry the joyful Tidings to my Son down to the Shades below.

Mean while to wretched Mortals Aurora had brought forth the auspicious Light, renewing the Works and Labours of the Day. Now Father Æneas, now Tarchon on the winding Shore erected Funeral-piles. Hither they conveyed, each after the Manner of his Ancestors, the Bodies of their Dead: And having under them applied the baleful Fires, the lofty Sky with smouldering Smoke is hid in Darkness. Thrice round the blazing Piles on Foot they ran, in shining Armour clad; thrice they encompassed the mournful Funeral-fire on Horseback, and gave forth doleful Yells. With their Tears bedewed is the Earth, bedewed are their Arms. The Shrieks of Men, and Clangour of the Trumpets pierce the Sky. Next on the Fire some fling the Spoils torn from the Latins slain, Helmets, and glittering Swords, Bits, and glowing Chariot-wheels; some, presents to the Dead well known, their own Bucklers and unsuccessful Darts. Many Heads of Oxen all around are offered Victims to Death: And over the Flames they stab bristly Boars, and Sheep snatched from all the Fields; then along the whole Shore they view their burning Friends, and tend their half-consumed Piles; nor can they be torn from them, till humid Night inverted the Face of Heaven bespangled with shining Stars.

Nor with less pious Care the wretched Latins in a different Quarter reared numberless Piles; and part in the Earth bury many Bodies of their Heroes slain; and part carried off they to the neighbouring Fields convey, and send back to the City. The rest, and a vast Heap of promiscuous Slaughter, without Number, and without Honour, they burn: Then on all Sides the spacious Fields as rivaling each other blaze together with frequent Fires. The third Day's Light had from the Sky removed the chill Shades of Night:
When

N O T E S.

well as *ad cœlum*; for so it is used, Æn.
XII. 283.

— *It toto turbida cœlo
Tempestas telorum.* —

211. *Ruðant.*

illi mœrentes ruebant altum cinerem et ossa confusa focis, onerabantque ea tepido aggere terræ. Jam verò præcipuus fragor, et longè maxima pars luctus erat in testis totâ urbe prædiuittis Latini. Hic matres, miseræque nurus, hic cara pectora mœrentum sororum, puerique orbi parentibus exsecrantur dirum bellum, hymenæosque Turni; jubent ipsum decernere armis, ipsumque decernere ferro, qui poscat regnum Italiæ et primos honores sibi. Sæuus Drances ingratat hæc; testaturque Turnum solum vocari, solum posci in certamina. Contra est multa sententia simul variis dictis pro Turno, et magnum nomen reginæ obumbrat eum; multa famâ sustinet virum meritis tropæis. Inter hos motus, in medio tumultu flagrante, ecce super mœsti legati ferunt responsa ab magnâ urbe Diomedis: aiunt, nihil esse actum impensis tantorum operum; dona valuisse nil, nec aurum, nec magnas preces valuisse; alia arma esse querenda Latinis, aut petendam pacem ab Trojanæ rege. Rex Latinus ipse deficit ingenti luctu. Ira Deum admonet, recentisque tumuli ante ora admonent fatalem Ænean ferri manifesto numine. Ergo cogit magnum concilium, primosque suorum accitos imperio, intra alta limina. Olli convenere, fluuntque ad regia testâ plenâ viis. Latinus sedet in mediis, et maximus ævo, et primus sceptris, haud lætâ fronte. Atque hic jubet legatos, remissos ex Ætolâ urbe, fari ea, quæ referant; et reposcit cuncta responsa suo ordine. Tunc silentia sunt facta linguis; et Venulus, parens dicto Latini infit farier ita:

Mœrentes altum cinerem et confusa ruebant
Ossa focis, tepidoque onerabant aggere terræ.
Jam verò in testis prædiuittis urbe Latini
Præcipuus fragor, et longi pars maxima luctus.
Hic matres, miseræque nurus, hic cara sororum 215
Pectora mœrentum, puerique parentibus orbi,
Dirum exsecrantur bellum, Turnique Hymenæos;
Ipsam armis, ipsumque jubent decernere ferro,
Qui regnum Italiæ, et primos sibi poscat honores.
Ingravat hæc sævus Drances; solumque vocari 220
Testatur, solum posci in certamina Turnum.
Multa simul contra variis sententia dictis
Pro Turno, et magnum Reginæ nomen obumbrat;
Multa virum meritis sustentat fama tropæis.

Hos inter motus, medio in flagrante tumultu,
Ecce super mœsti magnâ Diomedis ab urbe 226
Legati responsa ferunt: nihil omnibus actum
Tantum impensis operum; nil dona, nec aurum,
Nec magnas valuisse preces; alia arma Latinis,
Querenda, aut pacem Trojanæ ab rege petendam.
Deficit ingenti luctu rex ipse Latinus, 231
Fatalem Ænean manifesto numine ferri,
Admonet ira Deum, tumulique ante ora recentes.

Ergo concilium magnum, primosque suorum
Imperio accitos, alta intra limina cogit. 235
Olli convenere, fluuntque ad regia plenâ
Testâ viis. Sedet in mediis, et maximus ævo,
Et primus sceptris, haud lætâ fronte, Latinus.
Atque hic legatos Ætolâ ex urbe remissos,
Quæ referant, fari jubet; et responsa reposcit 240
Ordine cuncta suo. Tunc facta silentia linguis;
Et Venulus dicto parens, ita farier infit:

Vidimus;

NOTES.

211. Ruebant. Is here used in an active Sense, as in other Places of Virgil.

226. Super. Ad cumulationem malorum, says Servius.

230. Potent.

When with sad Demeanor they huddled together on the Hearths the heaped-up Ashes and Bones mingled in Confusion, and loaded them with a smoking Mount of Earth. But now in the Courts of opulent Latinus, and in the City is the chief Uproar, and by far the deepest Scene of Mourning. Here Mothers, and hapless Brides, here tender-hearted Sisters in deep Anguish, and Striplings of their Sires bereaved, curse the rueful War, and the Nuptials of Turnus; himself, himself they urge by Arms, and by the Sword to decide the Quarrel *with his Rival*, since to himself *alone* he claims the Crown of Italy, and the first Honours. This spiteful Drances aggravates, and protests that Turnus alone is called, alone is challenged to the Combat. On the other Side the Votes of many in various Speech are given for Turnus, and him the Queen's illustrious Name protects; and his own distinguished Fame for Trophies justly won supports the Heroe.

Amidst these Commotions, in the Heat of this raging Tumult, lo, to compleat the Distress, the Embassadors from Diomedes's imperial City *returning* sad their Answer bring: That nothing was effected by all the Expence of so great Labour; that neither the Gifts, nor Gold, nor importunate Prayers had ought availed; that the Latins must have Recourse to other Arms, or sue for Peace from the Trojan Prince. With deep Sorrow King Latinus himself faints away. Now the Wrath of the Gods, and the recent Tombs before his Face, declare that Æneas, the Messenger of Fate, is led on by manifest divine Impulse.

Therefore within the lofty Palace he assembles his great Council, and the Peers of his Realm summoned by his imperial Order. They obey the Summons, and flock to the royal Apartments along the crouded Ways. In the Centre, with unjoyous Aspect, sits Latinus, both most advanced in Age, and first in Sway. And here he orders the Embassadors from the Ætolian City now returned to say what *Messsage* they bring back; and demands each particular Answer in its Order. Then Silence sat on *every* Tongue; and Venulus thus in Obedience to Command begins: We have seen, O Citizens,

N O T E S.

230. *Petendam*. Here the Manuscripts are divided, some read *petendam*, others *petendum*; the last, tho' not so common, is full as agreeable to the Latin Idiom: Thus *Lat-*

cretius, Lib. II. 491.

Æternas quoniam poenas in morte timendum.

See also Verse 139, 382. and Lib. II. 491.

247. *Gargani*.

Ô cives, vidimus Diomedem, Argivæque castra; atque emensi iter superavimus omnes casus; contigimusque manum, quâ Ilia tellus concidit. Ille victor condebat urbem Argypam, cognomine patriæ gentis, arvis Gargani Iapygis. Postquam sumus introgressi, et copia fandi coram est data; præferimus munera; docemus nomen patriamque; qui intulerint bellum; quæ causa attraxerit nos Arpos. His auditis, ille reddidit hæc placido ore sic: ô fortunatæ gentes, Saturnia regna, antiqui Ausonii, quæ fortuna sollicitat vos quietos, suadetque lacerare ignota bella? quicunque violavimus Iliacos agros ferro (mitto ea mala, quæ sunt exhausta bellando sub altis muris, et quos viros ille Simois premat) expendimus infanda supplicia per orbem, et omnes pœnas scelerum, manus miseranda vel Priamo ipsi. Triste sidus Minervæ, et Euboicæ cautes, ultorque Caphareus scit ista. Adacti ex illâ militiâ ad diversum litus, Menelaus Atrides exsulat usque ad columnas Protei; Ulysses vidit Ætnæos Cyclopas. Referamne regna Neoptolemi, Penatesque Idomenei? Locroſne habitantes Libyco litore. Agamemnon Mycenæus ductor magnorum Achivum ipse oppetiit intra prima limina dextrâ infandæ conjugis; adulter Ægyptus subsedit Asiam devictam. Referamne Deos invidisse mihi, ut ego, redditus patriis aris, viderem optatum conjugium et pulchram Calydonia? nunc etiam portenta horribili visu sequuntur me;

Vidimus, ô cives, Diomedem, Argivæque castra; Atque iter emensi casus superavimus omnes; Contigimusque manum quâ concidit Ilia tellus. 245 Ille urbem Argyripam, patriæ cognomine gentis, Victor Gargani condebat Iapygis arvis. Postquam introgressi, et coram data copia fandi; Munera præferimus; nomen patriamque docemus; Qui bellum intulerint; quæ causa attraxerit Arpos. Auditis ille hæc placido sic reddidit ore: 251 O fortunatæ gentes, Saturnia regna, Antiqui Ausonii, quæ vos Fortuna quietos Sollicitat, suadetque ignota lacerare bella? Quicunque Iliacos ferro violavimus agros, 255 (Mitto ea, quæ muris bellando exhausta sub altis, Quos Simois premat ille viros) infanda per orbem Supplicia, et scelerum pœnas expendimus omnes; Vel Priamo miseranda manus. Scit triste Minervæ Sidus, et Euboicæ cautes, ultorque Caphareus. 260 Militiâ ex illâ diversum ad litus adacti, Atrides Protei Menelaus adusque columnas Exsulat; Ætnæos vidit Cyclopas Ulysses. Regna Neoptolemi referam, versosque Penates Idomenei? Libycone habitantes litore Locros? 265 Ipse Mycenæus magnorum ductor Achivum Conjugis infandæ prima intra limina dextrâ Oppetiit; devictam Asiam subsedit adulter. Invidisse Deos, patriis ut redditus aris, Conjugium optatum, et pulchram Calydonia viderem? 270 Nunc etiam horribili visu portenta sequuntur;

Et

NOTES.

247. Gargani. Garganus, now *Monte di S. Angelo*, a Mountain in *Apulia*.

247. Iapygis. Apulian, so called from Iapyx, the Son of *Dædalus*, who first settled in those Parts.

254. Ignota bella. Wars, to which you are unaccustomed,

255. Violavimus. Quasi sacros, says *Servius*, as if it had been Sacrilege to injure them.

256. Exhausta. Sustained to the utmost.

259. Sidus Minervæ. The Storm in which *Ajax Oileus* was drowned, and the raging Constellation *Arcturus*, by whose Influence that Storm

Citizens, *great* Diomedes, and the Argive Camp; and measuring a Length of Way a thousand Dangers overpassed, and touched that Hand by which Troy's Kingdom fell. He victorious was raising in the Plains of Apulian Garganus the City Argyrippa after the Name of his native Country. After we were admitted, and had Permission given to speak in *the royal* Presence; we first present our Gifts; declare our Names and Country; who made War upon us; what Errand drew us to Arpos. Our Message heard, he thus with mild Accent replied: O happy Nations, *once* Saturn's Realm, ancient Ausonians, what *untoward* Fortune disturbs you a peaceful Race, and prompts you to rouse unusual Wars? As many of us as with the Sword violated the Lands of Ilium (I wave those Extremities of Woe which in fighting under its lofty Walls we sustained, what illustrious Heroes that Simois of theirs swept away) have bore inutterable Sufferings over the World, and all Punishments for our Crime; a Crew whom even Priam would pity. Minerva's disastrous Constellation knows, and the Eubæan Rocks, and vengeful Mount Caphareus. Ever since that Expedition have we *severally* on different Coasts been driven; Menelaus, the Son of Atreus is exiled as far as the Pillars of Proteus; Ulysses hath seen the Cyclops of Mount Ætna. Shall I mention the *tragic Fate* of Neoptolemus's Realms, and the Overthrow of Idomeneus's Settlement? Or the *Dispersion of the* Locri that inhabit on Libya's barren Coast? The Prince of Mycenæ himself, the Leader of the illustrious Greeks, fell by the Hand of his unnatural Spouse in the first Entrance to his Palace; and his adulterous Assassin by traiterous Means possessed himself of conquered Asia. Or shall I mention how the envious Gods forbad that I myself restored to my native Country should see my much loved Queen and lovely Calydon? Even now Prodigies of horrid Aspect pursue me; my Associates lost to me for ever into the

N O T E S.

Storm was raised, are here ascribed to *Minerva*, whom that Heroe had incensed by violating *Cassandra* in her Temple.

260. *Caphareus*. A Rock in the Island of *Eubæa*, where *Ajax* was shipwrecked.

262. *Atrides Protei*. Menelaus's visiting *Proteus*, the King of *Egypt*, is related at large in *Homer*, *Odyss.* B. IV.

264. *Regna*. Versa is to be supplied from

the other Clause of the Verse.

269. *Invidisse*, &c. Diomede chose to abandon his native Country, and went a voluntary Exile into *Apulia*, on account of the scandalous Behaviour of his Wife *Egiale* with the Son of *Stenelus*. *Venus* is said to have inflicted on him this domestic Plague for wounding her in Battle. Hence the Words *invidisse Deos*.

et socii amissi petierunt
 æthera pennis ; hæcque
 aves vagantur flumini-
 bus (heu dira supplicia
 meorum !) et implent sco-
 pulos lacrymosis vocibus.
 Adde jam hæc fuerunt
 speranda mihi ex illo tem-
 pore, cum demens appetii
 cœlestia corpora ferro, et
 violavi dextram Veneris
 vulnere. Ne verò, ne
 impellite me ad tales pug-
 nas : nec est mihi ullum
 bellum cum Teucris post
 Pergama eruta ; nec me-
 mini, lætorve causâ ve-
 terum malorum Trojano-
 rum. Vertite munera ad
 Ænean, quæ portastis ab
 patrii oris ad me. Ste-
 timus contra ejus aspera
 tela, contulimusque ma-
 nus : credite mihi expro-
 to, quantus assurgat in
 clypeum, quo turbine tor-
 queat hastam. Si Idæa
 terra tulisset duo tales vi-
 ros præterea ; Dardanus
 venisset ultro ad Inachias
 urbes, et Græcia lugeret
 fati versis. Quicquid
 temporis est cessatum a-
 pud mœnia duræ Trojæ,
 victoria Graiûm hæsit
 manu Hectoris Æneæ-
 que, et rettulit vestigia
 in decimum annum. Am-
 bo erant insignes animis,
 ambo insignes præstanti-
 bus armis ; hic Æneas
 erat prior pietate. Ve-
 stræ dextræ cœant in fœ-
 dera, quâ datur ; ast ca-
 vete, ne arma concur-
 rant armis. Optime Rex
 Regum, simul audisti et
 quæ responsa sint, et quæ
 ejus sententia sit de mag-
 no bello. Vix legati dixe-
 runt ea ; variusque fre-
 mor cucurrit per turbata
 ora Ausonidûm : ceu cum
 saxa morantur rapidos
 amnes, murmur fit gur-
 gite clauso, vicinæque ripæ fremunt crepitantibus undis.

Et socii amissi petierunt æthera pennis ;
 Fluminibusque vagantur aves, (heu dira meorum
 Supplicia !) et scopulis lacrymosis vocibus implent.
 Hæc adeò ex illo mihi jam speranda fuerunt 275
 Tempore, cum ferro cœlestia corpora demens
 Appetii, et Veneris violavi vulnere dextram.
 Ne verò, ne me ad tales impellite pugnas :
 Nec mihi cum Teucris ullum post eruta bellum
 Pergama ; nec veterum memini lætorve malorum.
 Munera, quæ patriis ad me portastis ab oris, 281
 Vertite ad Ænean. Stetimus tela aspera contra,
 Contulimusque manus : experto credite, quantus
 In clypeum assurgat, quo turbine torqueat hastam.
 Si duo præterea tales Idæa tulisset 285
 Terra viros ; ultro Inachias venisset ad urbes
 Dardanus, et versis lugeret Græcia fati.
 Quidquid apud duræ cessatum est mœnia Trojæ,
 Hectoris Æneæque manu victoria Graiûm
 Hæsit, et in decimum vestigia rettulit annum. 290
 Ambo animis, ambo insignes præstantibus armis ;
 Hic pietate prior. Cœant in fœdera dextræ,
 Quâ datur ; ast, armis concurrant arma, cavete.
 Et, responsa simul quæ sint, Rex optime Regum,
 Audisti ; et quæ sit magno sententia bello.
 Vix ea legati ; variusque per ora cucurrit
 Ausonidûm turbata fremor : ceu, saxa morantur
 Cum rapidos amnes, clauso fit gurgite murmur,
 Vicinæque fremunt ripæ crepitantibus undis.

Ut primum placati animi, et trepida ora quie-
 runt ; 300

Præfatus Divos, solio Rex infit ab alto :
 Ante equidem summâ de re statuisset, Latini,
 Et vellem, et fuerat melius ; non tempore tali
 Cogere concilium, cum muros obsidet hostis.

Bellum

Ut primum animi fuerunt placati, et
 trepida ora quierunt ; Rex, præfatus Divos, infit ab alto solio : equidem, Latini, et vellem, et
 fuerat melius, statuisset ante de summâ re ; non verò cogere concilium tali tempore, cum hostis obsi-
 det muros.

NOTES.

284. In clypeum assurgat. Raises himself to the Elevation of his Buckler, as if it lifted him up with itself. 294. Regum. Pictius reads regis, to agree with responsa.

the aerial Regions winged their Way, and to Birds transformed wander along the Rivers (ah dire Vengeance on my Friends!) and fill the Rocks with doleful Notes. And indeed I had Reason to look for these Calamities ever since that Time, when with the Sword I madly assaulted the celestial Beings, and violated the Hand of Venus with a Wound. But *urge* not, urge not me *again* to Fights like these: Nor with the Trojans wage I any War, now that Troy is overthrown, nor remember I with Joy their former Woes. Those Gifts, which to me you brought from your native Coasts, transfer to Æneas. We against his keen Darts have stood, and engaged him Hand to Hand: Trust me who by Experience know, how stern he rises to his Shield, with what a Whirl he throws his Lance. Had Ida's Land produced two such Heroes more, the Trojan had first advanced to the Cities of Inachus, and Greece by a reverse of Fortune mourned. Whatever Obstruction was given at the Walls of stubborn Troy, the Victory of the Greeks was suspended by the Hand of Hector and Æneas, and was retarded till the tenth Year. Both for Valour are distinguished, both for noble Feats of Arms; this in Piety excels. Let your Right-hands be joined in League, by whatever Means you may; but beware of opposing Arms to Arms. *Thus*, best of Kings, you have at once both heard his Answer, and his Resolution on this important War. Scarce had the Legates said; when through Ausonia's troubled Sons a various Hubbub ran: As when Rocks retard a River's rapid Course, from the pent-up Flood Murmurs arise, and with the beating Waves the neighbouring Banks resound.

Soon as their Minds were calmed, and their tumultuous Tongues were hushed; the King, having first addressed the Gods, *thus* from his lofty Throne begins: I indeed could wish, ye Latins, and it had been better, that we had before determined on the common Cause; and not to call a Council at such a Juncture, when the Enemy lays Siege to our Walls. Incommodious War, O Citizens,

N O T E S.

301. *Præfatus Divos*. It was the Custom for Orators to usher in their Harangues, at least when the Subject thereof was solemn and of public Concern, with an Address to the Gods. Thus we see *Pliny* in his Panegyric on *Trajan* begins with a solemn Prayer to the Gods.

Cives, gerimus importunum bellum: cives Deorum invictisque viris; quos nulla prælia fatigant, nec victi possunt abstinere ferro.

Ponite spem, si habuistis quam spem in armis Æt. h. m. accitis; quisque sit sibi sua per: sit videtis quam angusta hæc sit. Quâ ruinâ cætera nostrarum rerum percussa jaceant, omnia sunt ante oculos: intusque feris manus. Nec incuso quemquam: plurima virtus, quæ potuit esse, fuit; est certatum toto corpore regni. Adde nunc expeditam, quæ sententia sit dubiæ menti; et docebo vos parvis verbis, adhibete animos. Est mihi antiquus ager, proximus Tusco amni, longus in occasum solis, usque super Sicanos fines; Aurunci Rutulique ferunt eum, et exerceant duros colles vomere, atque asperissima loca horum agrorum pascunt pecora. Omnis hæc regio, et pinca plaga celsi montis cedat amicitiae Teucrorum; et dicantur æquas leges fœderis, vocemisque Trojanos socios in regna. Confidant illic, si sit illis tantus amor, et condant mœnia. Sin est illis animus capessere alios fines aliamque gentem, possuntque decedere nostro solo; texamus illis bis denos naves Italo robore, seu plures, si valent complere eas: omnis materies jacet ad undam; ipsi præcipiant numerumque modumque carinis; nos demus æra, manus et navalia. Præterea placet, centum Latinos oratores de primâ gente ire, qui ferant hæc dicta et firment fœdera, eosque prætereant ramos pacis manu; portantesque munera eboris, talentaque auri, et sellam trabeamque insignia nostri regni. Vos consulite in medium, et succurrite fessis rebus. Tum Drances infensus, (idem, quem gloria Turni agitabat obliquâ invidia, amarisque stimulis;

Bellum importunum, cives, cum gente Deorum, Invictisque viris, gerimus; quos nulla fatigant 306 Prælia, nec victi possunt abstinere ferro. Spem, si quam accitis Ætolûm habuistis in armis, Ponite; spes sibi quisque: sed hæc quam angusta, videtis.

Cætera quâ rerum jaceant percussa ruinâ, 310 Ante oculos, interque manus sunt omnia vestras. Nec quemquam incuso: potuit quæ plurima virtus Esse, fuit; toto certatum est corpore regni. Nunc adde, quæ sit dubiæ sententia menti, Expediam; et paucis, animos adhibete, docebo. 315 Est antiquus ager, Tusco mihi proximus amni, Longus in occasum, fines super usque Sicanos; Aurunci, Rutulique ferunt; et vomere duros Exercent colles, atque harum asperissima pascunt. Hæc omnis regio, et celsi plaga pinca montis 320 Cedat amicitiae Teucrorum; et fœderis æquas Dicamus leges, sociosque in regna vocemus: Confidant, si tantus amor, et mœnia condant. Sin alios fines, aliamque capessere gentem Est animus, possuntque solo decedere nostro; 325 Bis denas Italo texamus robore naves, Seu plures complere valent: jacet omnis ad undam Materies; ipsi numerumque modumque carinis Præcipiant; nos æra, manus, navalia demus. Præterea, qui dicta ferant, et fœdera firment, 330 Centum oratores primâ de gente Latinos Ire placet, pacisque manu prætereant ramos; Munera portantes eborisque aurique talenta, Et sellam regni trabeamque insignia nostri. Consulite in medium, et rebus succurrite fessis. 335 Tum Drances idem infensus (quem gloria Turni Obliquâ invidia, stimulisque agitabat amaris,

Largus

dicta et firment fœdera, eosque prætereant ramos pacis manu; portantesque munera eboris, talentaque auri, et sellam trabeamque insignia nostri regni. Vos consulite in medium, et succurrite fessis rebus. Tum Drances infensus, (idem, quem gloria Turni agitabat obliquâ invidia, amarisque stimulis;

N O T E S.

325. Possuntque solo decedere nostro. That is, if they can do it consistently with Fate; for he well knew the Oracles of Faunus, and had been informed by Ilioneus that the Trojans

tizens, we rage with a Nation of Gods, and Heroes invincible, whom no Battles tire out, nor *even* vanquished can they lay down the Sword. What Hope you entertained from the invited Arms of the Ætolians, now dismiss; each must be *the Center* of his own Hope: But this how feeble *too* well you see. With what Ruin the rest lies overthrown *I need not say, since* all is by yourselves both seen and felt. Nor *yet* accuse I any: What the highest Pitch of Valour could, has been achieved; with the whole Strength of the Realm we have *bravely* struggled. Now then, lend your Attention, I will unfold, and briefly shew what Purpose rises in my wavering Soul. To me an ancient Tract of Land belongs fast by the Tuscan River, in Length extended to the West, even beyond Sicania's Bounds; The Auruncians and Rutulians sow *the Soil*, and vex with the Share the stubborn Hills, and turn to Pasture their most rugged Parts. Let this whole Region, and the lofty Mountain's piny Tract, be given away to the Friendship of the Trojans; and let us pronounce equal Terms of Peace, and, as our Allies, invite them into our Realms. *There* let them settle, if they have such strong Desire, and build *them* Cities. But if they have a Mind to take Possession of other Territories, and another Country, and if from our Land they can *consistently with Fate* withdraw; let us build *for them* twice ten Ships of Italian Timber, or more, if they are able to man them: All the Materials lie along the River; let themselves order the Number and Fashion of the Vessels; let us with Money, Men and naval Stores supply them. Besides, our Pleasure is, that an hundred Embassadors of the first Rank from Latium go to bear our Instructions, and confirm the Alliance, and in their Hands extend the Boughs of Peace; bearing Presents of Ivory, and Sums of Gold, the Chair of State, and royal Robe, the Ensigns of our Crown. Advise for the common Good, and relieve a distressed State.

Then the same spiteful Drances rises, (whom the Glory of Turnus enflamed with oblique Envy and malignant Stings, *abounding in* Wealth,

N O T E S.

Trojans had come to Italy in Obedience to Fate.

Sed nos fata Deum vestras exquirere terras Imperiis egere suis.

333. *Munera.* Alludes to the Roman Custom of sending such Presents to Kings. *Lega-*

ti dona tulere, togamque, et tunicam purpuream, sellam eburneam, pateram auream, Liv. Lib. 25.

337. *Obliqua invidia.* Obliqua here is not *occulta*, as *Rueus* has it, but *oculos habens distortos, squint-eyed*, as this Passion is represented

*Largus opum, et melior
linguâ, sed cujus dextera
erat frigida bello, habi-
tus non inutilis auctor consi-
liis, potens seditione;
materna nobilitas dabat
huic superbum genus, ce-
nim ferebat incertum ge-
nus de patre) surgit, et
onerat Turnum bis di-
ctis, atque aggerat iras:
ô bone rex, consulis rem
obscuram nulli, nec egen-
tem nostræ viciis. Cuncti
fateritur se scire quid for-
tuna populi ferat; sed
mussant dicere illud. Ille
det libertatem fandi, re-
mittatque status, ob in-
faustum auspiciis cuius,
sinistrosque mores (equidem
dicam, licet minetur ar-
ma mortemque mihi) vi-
demus lumina tot ducum
cecidisse, totamque urbem
consecidisse luctu; dum ten-
tat Troia castra, fidens
fugæ, et terreat cælum
armis. Optime Regum,
adjicias unum etiam, u-
num istis donis, quæ plu-
rima jubes mitti ducique
Dardanidis; nec violentia
ullius vincat te, quin
pater des gnatum egregio
genero, dignisque hymenæis,
et jungas hanc pacem
æterno fœdere. Quod
si tantus terror Turni ha-
bet nostras mentes et pec-
tora; obtestemur ipsum,
oremusque veniam ab ip-
so: cedat proprium jus
regi, remittatque illud
patriæ. Quid projecis mi-
seros cives toties in aperta
pericula? ô caput, et
causa horum malorum La-
tio! est nulla salus bello:
nos omnes poscimus te,
Turne, pacem, simul so-
luminviolabile pignus pa-
cis. En ego primus,
(quem tu fingis invisum
tibi, et nil moror me esse)
supplex venio: misereere tuorum; pone animos, et pulsus abi.*

Largus opum, et linguâ melior, sed frigida bello
Dextera, consiliis habitus non inutilis auctor,
Seditione potens; genus huic materna superbum
Nobilitas dabat, incertum de patre ferebat) 341
Surgit, et his onerat dictis, atque aggerat iras:
Rem nulli obscuram, nostræ nec vocis egentem,
Consulis, ô bone Rex. Cuncti se scire fatentur
Quid fortuna ferat populi; sed dicere mussant. 345
Det libertatem fandi, statusque remittat,
Cujus ob auspiciis infauftum moresque sinistros
(Dicam equidem, licet arma mihi mortemque
minetur)

Lumina tot cecidisse ducum, totamque videmus
Consecidisse urbem luctu; dum Troia tentat 350
Castra, fugæ fidens, et cælum terreat armis.
Unum etiam donis istis, quæ plurima mitti
Dardanidis ducique jubes, unum, optime Regum,
Adjicias; nec te ullius violentia vincat, 354
Quin natam egregio genero, dignisque Hymenæis
Des pater, et pacem hanc æterno fœdere jungas.
Quod si tantus habet mentes et pectora terror;
Ipsum obtestemur, veniamque oremus ab ipso:
Cedat jus proprium regi, patriæque remittat.
Quid miseros toties in aperta pericula cives 360
Projicis? ô Latio caput horum et causa malorum!
Nulla salus bello: pacem te poscimus omnes,
Turne, simul pacis solum inviolabile pignus.
Primus ego, (invisum quem tu tibi fingis, et esse
Nil moror) en supplex venio: misereere tuorum;
Pone animos, et pulsus abi. Sat funera fusi 366
Vidimus, ingentes et desolavimus agros.
Aut, si fama movet, si tantum pectore robur
Concipis, et si adeo dotalis regia cordi est;
Aude, atque adversum fidens fer pectus in hostem.

Scilicet,

*supplex venio: misereere tuorum; pone animos, et pulsus abi. Fusi vidimus funera sat, et desola-
vimus ingentes agros. Aut, si fama movet te, si concipis tantum robur pectore, et si dotalis regia
est adeo cordi tibi; aude, atque fidens fer adversum pectus in hostem.*

N O T E S.

sented by the Poets, nusquam recta acies, says
Ovid. For which, as Dr. Trapp justly ob-

— serves, there is this plain Reason to be given,
That Envy is uneasy at the Sight of another's
Happiness,

Wealth, and abounding more in Tongue, but a cold Champion in War, yet of no mean Authority deemed in Council, in Faction powerful; him his Mother's Quality inspired with the Pride of noble Blood, but by the Father's Side of Birth obscure) loads Turnus with these Invectives, and aggravates the Spite *against him*: Gracious Sovereign, you ask Counsel in an Affair which to none is mysterious, nor needs our Debate. All *must needs* own they know full well what the State of the Nation requires; but through Fear they hesitate to speak their Mind. Let him but allow them Freedom of Speech, and moderate his Vaunts, for whose inauspicious Influence and perverse Conduct (for my Part I will speak out, tho' he threatens me with Hostilities and Death) we have seen so many illustrious Chiefs perish, and the whole City sit in Mourning; while he tempts the Trojan Camp, trusting to Flight, and Heaven with his Arms defies. To those numerous Presents which you order to be sent to the Trojans and their Leader, *this one, this one more*, O best of Sovereigns, add; nor let any one's violent Remonstrances withhold thee from giving away your Daughter, in a Father's Right, to an illustrious Son-in law, and a worthy Match, and from confirming a Peace by this perpetual Alliance. But if such Dread of *Turnus* haunts our Minds and Souls; him let us implore, and from him sue for Grace: That to his Sovereign he may resign, and to his Country give up his proper Right. Why dost thou so oft expose thy wretched Citizens to open Dangers? O thou, the Source and Origin of these Ills to Latium! no Safety *is for us* in War; to thee, O Turnus, we all sue for Grace, *and* at the same time for the sole inviolable Pledge of Peace. Lo I the first, *I* whom as your spiteful Foe you image to yourself, nor am I concerned to disprove the Charge, lo I come thy Suppliant: Have Pity on thy own; lay aside thy Fierceness, and baffled quit the Field. Full many Deaths have we with Loss of Victory seen, and brought the extended Fields to Desolation. Or, if Fame have Influence *on you*, if in your Breast such Fortitude you lodge, and if your Heart is so much set on a Palace for your Dowry; play the Heroe, and bravely expose your Breast adverse to the

Foe.

N O T E S.

Happiness, and so cannot look directly upon it. rally, But his Right-hand or Courage sold in
 338. Sed frigida bello dextera, Lite- | War.

*Scilicet, ut regia conjux
contingat Turno, nos, vi-
les animæ, turba inhu-
mata infletaque, sternamur
campis. Et jam tu,
si est tibi qua vis, si
habet quid patrii Mar-
tis, aspice illum contra,
qui vocat te. Violentia
Turni exarsit talibus di-
ctis: dat gemitum, rum-
pitque has voces imo pe-
ctore: Drance, est tibi
quidem semper larga co-
pia fandi, tunc cum bel-
la poscunt manus; pa-
tribusque vocatis tu pri-
mus ades: sed curia non
est replenda verbis, quæ
magna volant tibi tutò,
dum agger murorum dis-
stinet hostem, nec fossæ
inundant sanguine. Pro-
inde tona eloquio, quod
est solitum tibi; tuque,
Drance, argue me timo-
ris; quando tua dextra
dedit tui acervos stragis
Teucrorum, passimque in-
signis agros tropæis. Li-
cet ut experiare, quid vi-
vida virtus possit. Sci-
licet nec hostes sunt quæ-
rendi nobis longè; cir-
cumstant muros undique.
Nos imus in eos adver-
sos? quid tu cessas? an
Mavors erit tibi semper
in ventosâ linguâ, istis-
que fugacibus pedibus?
an ego sum pulsus? aut
quisquam ô scædissime, ar-
guet meritò me esse pul-
sum? qui videbit tumi-
dum Tybrim crescere Iliaco
sanguine, et totam domum
Evandri cum stirpe pro-
cubuisse, atque Arcadas
exutos armis? Bitias et
ingens Pandarus haud ita
sunt experti me, et mille
alii, quos ego victor misi
sub Tartara uno die, in-
clusus muris, septusque
hostili aggere. Ais, est
nulla salus bello? demens,
cane talia Dardanio capiti,
tuisque rebus. Proinde ne cessu
turbare omnia magno metu,
atque extollere vires Trojanæ
gentis bis victæ; contra pre-
mere arma Latini. Nunc
et proceres Myrmidonum
tremiscunt Phrygia arma!*

*Scilicet, ut Turno contingat regia conjux, 371
Nos, animæ viles, inhumata infletaque turba,
Sternamur campis. Etiam tu, si qua tibi vis,
Si patrii quid Martis habes, illum aspice contra,
Qui vocat. 375
Talibus exarsit dictis violentia Turni:
Dat gemitum, rumpitque has imo pectore voces:
Larga quidem semper, Drance, tibi copia fandi,
Tunc cum bella manus poscunt; patribusque vocatis
Primus ades: sed non replenda est curia verbis, 380
Quæ tutò tibi magna volant, dum distinet hostem
Agger murorum, nec inundant sanguine fossæ.
Proinde tona eloquio, solitum tibi; meque timoris
Argue tu, Drance; quando tot stragis acervos
Teucrorum tua dextra dedit, passimque tropæis 385
Insignis agros. Possit quod vivida virtus,
Experiare licet. Nec longè scilicet hostes
Quærendi nobis; circumstant undique muros.
Imus in adversos? quid cessas? an tibi Mavors
Ventosâ in linguâ, pedibusque fugacibus istis 390
Semper erit?
Pulsus ego? aut quisquam meritò, scædissime, pulsum
Arguet? Iliaco tumidum qui crescere Tybrim
Sanguine, et Evandri totam cum stirpe videbit
Procubuisse domum, atque exutos Arcadas armis?
Haud ita me experti Bitias, et Pandarus ingens, 396
Et quos mille die victor sub Tartara misi;
Inclusus muris, hostilique aggere septus.
Nulla salus bello? capiti cane talia, demens,
Dardanio, rebusque tuis. Proinde omnia magno
Nec cessâ turbare metu, atque extollere vires 401
Gentis bis victæ; contra premere arma Latini.
Nunc et Myrmidonum proceres Phrygia arma
tremiscunt!*

Nunc

371. Ut Turno contingat. Literally, That
so Turnus a royal Spouse may happily besol.

384. Quando—dedit. This is plain Irony, and
therefore ought not to have been translated, as
Dr.

Foe. Forsooth, that Turnus may be blessed with a royal Consort, we, abject Souls, may be strowed on the Field, an unburied, unlamented Throng. And now, if thou hast any Mettle, if thou hast ought of thy Country's warlike Genius, look him in the Face, who gives thee the Challenge. With these Invectives the fierce Mind of Turnus was enflamed: He fetches a Groan, and from the Bottom of his Breast bursts forth these Accents: Drances, I own, you have always a rich Profusion of Words at the Time when Wars call for Action; and when a Council is convened you are there the foremost: But this is not a Time to fill the Court with Words, which in big Torrents from thee in Safety flow, while the Bulwarks of our Walls keep off the Foe, nor float our Trenches with Blood. Wherefore thunder on in noisy Eloquence, as you are wont, and arraign me of Cowardice, thou *the valiant* Drances; since thy Right-hand hath raised so many Heaps of slaughtered Trojans, and every where thou deckest the Fields with Trophies. You may *however* put that animated Valour of yours to the Proof. For not far have we to seek the Foe; they all around beset our Walls. March we against the adverse Foe? *Content*, why do you demur? Will your Prowess always lie in your blustering Tongue, and in those Feet only swift to fly? I routed? Or will any one, thou most abject Wretch, justly tax me with being routed, who shall vie with the swollen Tyber rise with Blood, and Evander's whole Family with his Race stretched on the Ground, and the Arcadians strip'd of their Armour? Not so Bitias and bulky Pandarus me proved, nor those thousands whom in one Day I victorious sent down to Tartarus, inclosed within the Walls, and shut up by the Rampart of the Foe. No Safety *you say* is in War. Go Madman, vent such Language to the Dardanian Chief, and *the Trojans* thy own Party. Wherefore cease not to embroil all with dreadful Alarms, to extol the Strength of the twice vanquished Race, and on the other hand to depress the Arms of Latinus. *Add in favour of your new Friends:* Now the Myrmidonian Chiefs tremble at the Phrygian Arms! now Diomed

N O T E S.

Trapp has it, *when thy Hand shall have raised,* &c. for then it must have been *quando dederit*, but *since thy Hand has raised*.

394. *Evandri totam cum stirpe videbit proculuisse domum.* Pallas was Evander's only Son.

402. *Gentis his victæ.* Turnus reckons that he had already conquered the *Trojans*, who were before subdued by the *Greeks*. And indeed he appears to have had greatly the Advantage over them during the Absence of *Æneas*.

nunc et Tydides et Larissæus Achilles tremiscunt ea ! et amnis Aufidus, versus retro, fugit Adriacas undas ! vel cum scelus artificis fingit se pavidum contra mea jurgia ; et acerbat crimen suâ formidine. Nunquam amittes talem animam hac dextrâ, abssiste moveri : habitet tecum, et sit in isto pectore. Nunc reverteror ad te, pater, et tua magna consulta. Si ponis nullam spem ultra in nostris armis ; si sumus tam deserti, et occidimus funditus, agmine semel verso, neque Fortuna habet regressum ; oremus pacem, et tendamus dextras inermes. Quanquam o ! si solitæ quicquam virtutis adesset ! ille videtur mihi fortunatusque laborum, egregiusque animi ante alios, qui, ne videret quid tale, procubuit moriens, et semel momordit humum ore. Sin et opes, et juvenus adhuc intacta, Italæque urbes populique supersunt nobis auxilio ; suu et gloria venit Trojanis cum multo sanguine ; sunt illis sua funera, parque tempestas per omnes : cur nos indecores deficiamus in primo limine ? cur tremor occupat nostros artus ante tubam ? dies, variusque labor mutabilis ævi rettulit multa in melius ; Fortuna alterna revivens lussit multos, et rursus locavit eos in solido statu. An Ætolus non erit auxilio nobis, et Arpi ? at Messapus erit, felixque Tolumnius, et duces, quos tot populi misere ; nec parva gloria sequetur eos delectos è Latio et Laurentibus agris. Et est Camilla de egregiâ gente Volscorum, agens agmen equitum, et catervas florentes ære.

Nunc et Tydides, et Larissæus Achilles ! Attnis et Adriacas retro fugit Aufidus undas ! 405 Vel cum se pavidum contra mea jurgia fingit Artificis scelus ; et formidine crimen acerbat. Nunquam animam talem dextrâ hac, (abssiste moveri)

Amittes : habitet tecum, et sit pectore in isto. Nunc ad te, et tua magna, Pater, consulta reverteror. Si nullam nostris ultra spem ponis in armis ; 411 Si tam deserti sumus, et, semel agmine verso, Funditus occidimus, neque habet Fortuna regressum ;

Oremus pacem, et dextras tendamus inermes. Quanquam ô ! si solitæ quicquam virtutis adesset ! Ille mihi ante alios fortunatusque laborum, 446 Egregiusque animi ; qui, ne quid tale videret, Procubuit moriens, et humum semel ore momordit. Sin et opes nobis, et adhuc intacta juvenus, Auxilioque urbes Italæ, populique supersunt ; 420 Sin et Trojanis cum multo gloria venit Sanguine ; sunt illis sua funera, parque per omnes Tempestas : cur indecores in limine primo Deficimus ? cur ante tubam tremor occupat artus ? Multa dies, variusque labor mutabilis ævi 425 Rettulit in melius ; multos alterna revivens Lussit, et in solido rursus Fortuna locavit. Non erit auxilio nobis Ætolus, et Arpi ? At Messapus erit, felixque Tolumnius, et quos Tot populi misere duces ; nec parva sequetur 430 Gloria delectos Latio et Laurentibus agris. Est et Volscorum egregiâ de gente Camilla, Agmen agens equitum, et florentes ære catervas.

Quod

NOTES.

405. *Aufidus*. Now *L' Offanto*, a River that takes its Rise out of Mount *Appenine*, in the Territories of the *Hirpini*, and runs thro'

Apulia, *Dannia*, and *Peucetia*, into the *Adriatic* Sea.

406. *Jurgia*. Must signify *Menaces* in this Place ;

Diomed and Larissæan Achilles! And the River Aufidus, *affrighted at seeing their Fleet*, flies back from the Adriatic Waves; *for this is the Language of his dastardly Soul*, even when the wicked Dissembler feigns himself under Terror of my Menaces, and by his own Fears aggravates the Charge against me. Cease from being disturbed, never shalt thou lose that worthless Soul of thine by this Right-hand: Let it dwell with thee, and rest in that ignoble Breast. Now I return *from this Digression* to thee, great Father of the State, and to the Subject of thy Debate. If in our Arms you repose no further Confidence; if we are so desolate, and utterly undone by our Army being once defeated, and our Fortune is capable of no Redress; let us sue for Peace, and *as Suppliants* extend our Hands unarmed. Yet oh did any of our wonted Worth remain, *how would we blush at the Proposal!* Happy he in my Judgment, beyond others *happy even* in his Toils, and *truly* heroic in Soul, who, that he might not see ought like this, fell once for all, and dying bit the Ground. But if we have both Forces, and youthful Troops still fresh, and Italian Cities and Nations left to our Aid; if the Trojans purchase their Honour with *the Expence* of much Blood; if they *too* have their Funerals, and the Storm of War has raged through all *with equal Fury*: Why faint we inglorious in the first Entrance to the War? Why does Trembling seize our Limbs *even* before the Trumpet sound? Length of Days, and the various Labour of changeful Time, hath reduced many Things to a better State; Fortune, that visits Men alternately with Good and Ill, hath baffled the Hopes of many, and again placed them in a State of solid Felicity. The Ætolian Prince, *it seems*, and his City Arpi, will not support us: But Messapus will, and the fortunate Tolumnius, and those brave Leaders whom so many Nations have sent; nor shall small Glory attend the select Troops from Latium, and the Laurentine Fields. With us too is Camilla of the illustrious Race of the Volscians, who leads a Squadron of Horse, and Troops gayly glittering with Brass.

But

NOTES.

Place; for only these are mentioned above,
—*minatur arma mortemque.*

407. *Artificis scelus.* Literally, *That Villain of a Dissembler*; *scelus* here being put for *selestus*.

409. *Isto.* Here is a Word of Contempt.

421. *Sin et Trojanis, &c.* Literally, *But*

if Glory comes even to the Trojans with much Blood-shed.

429. *Felix Tolumnius.* Tolumnius is called *felix*, fortunate or auspicious, because he was an Augur or Soothsayer, and animated the Troops by foretelling their good Fortune.

Quod si Teucri poscunt
me solum in certamina, id-
que placet, obſtoque com-
munibus bonis tantum;
victoria, non aded fugit
has meas manus, exosa
eas, ut recusem tentare
quicquam pro tantâ spe.
Ibo animis contra Æne-
an; licet ille præſtet se
vel magnum Achillem, in-
duatque arma, paria A-
chilleis, facta manibus
Vulcani. Ego Turnus,
haud secundus ulli vete-
rum virtute, devovi hanc
animam vobis, foceroque
Latino. Æneas vocat
me solum? et oro, ut
vocet me solum. Nec
potius Drances luat morte
mecum, siue hæc est ira
Deorum, ut pereamus;
siue est virtus aut gloria,
ut tollat eam. Illi cer-
tantes agebant hæc inter
se dubiis rebus: Æneas
movebat castra aciemque.
Ecce nuncius ruit ingen-
ti tumultu per regia te-
cta, impletque urbem mag-
nis terroribus: dicens,
Teucros instructos acie,
Tyrrhenamque manum de-
scendere à Tiberino flu-
mine totis campis. Ex-
templo animi sunt turba-
ti, pectoraque vulgi con-
cussa, et iræ arreptæ haud
mollibus stimulis. Illi tre-
pidi poscunt arma manu,
juventus fremit flagitans
arma, et patres mœsti
flent mussantque: hic
magnus clamor undique
tollit se in auras vario
dissensu. Haud secus atque
cum forte catervæ avi-
um sedere in alto luco,
raucivæ cycni dant soni-
tum piscoso amne Padusæ
per loquacia stagna. Tur-
nus, tempore arrepto, ait,
imò, ô cives, cogite concilium, et sedentes laudate pacem: illi ruunt armis in regna. Nec locu-
tus plura, corripuit sese, et citus extulit sese altis tectis. Tu, Voluse, edice maniplis Volscorum ar-
mari; duc et Rutulos, ait: Messapus et Coras cum fratre diffundite equitem in armis latis campis.

Quod si me solum Teucri in certamina poscunt,
Idque placet, tantumque bonis communibus obſto;
Non aded has exosa manus victoria fugit, 436
Ut tantâ quicquam pro spe tentare recusem.
Ibo animis contra; vel magnum præſtet Achillem,
Factaque Vulcani manibus paria induat arma
Ille licet. Vobis animam hanc, foceroque Latino
Turnus ego, haud ulli veterum virtute secundus,
Devovi. Solum Æneas vocat? et vocet, oro.
Nec Drances potius, siue est hæc ira Deorum,
Morte luat; siue est virtus, et gloria, tollat.

Illi hæc inter se dubiis de rebus agebant 445
Certantes: castra Æneas aciemque movebat.
Nuncius ingenti per regia tecta tumultu
Ecce ruit, magnisque urbem terroribus implet:
Instructos acie Tiberino à flumine Teucros,
Tyrrhenamque manum totis descendere campis.
Extemplo turbati animi, concussa que vulgi 451
Pectora, et arreptæ stimulis haud mollibus iræ.
Arma manu trepidi poscunt: fremit arma juvenus.
Flent mœsti mussantque patres. Hic undique clamor
Dissensu vario magnus se tollit in auras. 455
Haud secus, atque alto in luco cum forte catervæ
Confedere avium, piscosove amne Padusæ
Dant sonitum rauci per stagna loquacia cycni.
Imò, ait, ô cives, arrepto tempore, Turnus,
Cogite concilium, et pacem laudate sedentes: 460
Illi armis in regna ruunt. Nec plura locutus,
Corripuit sese, et tectis citus extulit altis.
Tu, Voluse, armari Volscorum edice maniplis;
Duc, ait, et Rutulos: equitem Messapus in armis,
Et cum fratre Coras latis diffundite campis. 465

Pars

N O T E S.

436. Non aded manus has exosa victoria fugit.
As Abundance of Persons in old Coins are to
be seen holding a Victory in one Hand, Mr.

Addison thence conjectures that Virgil is here
alluding to that Custom.

438. Vel magnum præſtet Achillem. Præ-
ſtet

But if the Trojans demand me alone to the Fight, and if this be your Pleasure, and I so much obstruct your common Good; I have not hitherto been so much abandoned by Victory, to decline any Enterprize for so glorious a Prospect. I will advance against him with Confidence, tho' he should even approve himself a great Achilles, and sheathe himself in similar Armour forged by Vulcan's Hands. To you, and to Latinus, my *promised* Father-in-law, I Turnus, not inferior in Valour to any of the ancient Heroes, have this *Life of mine* devoted. Does Æneas challenge me alone? Heaven grant he may. Nor, whether *this issue* in Vengeance from the Gods, shall Drances rather *than myself* by Death make the Atonement; or whether in Glory and Valour, shall he bear away *the Prize*.

Thus *while* they in mutual Contention were debating on the perplexed State of their Affairs; Æneas was advancing his Camp and Army *towards the City of Laurentum*. Lo in vast Hurry a Messenger rushes through the Court, and fills the City with dreadful Alarms: That from the Tyber's Stream the Trojans ranged in Battle-array, and the Tuscan Host were marching down over all the Plains. Forthwith *all* Minds are seized with Perturbation, the Hearts of the Populace are stunned, and their Rage with keen stimulating Impulse is roused. In Hurry they call for Arms in Hand, for Arms the storming Youth exclaims. The Fathers in Sadness mourn and repine. Here from every Quarter the loud Clamour with various discordant Notes ascends to the Skies. Just as when by Chance in *some* tall Grove Flocks of Birds alight, or in Padusa's fishy Streams sonorous Swans raise a clattering Din through the loquacious *resounding* Floods. Nay Citizens, says Turnus, snatching the Occasion, *now* convene your Council, and seated *there* harangue in Praise of Peace: *Whilst* they rush into our Kingdom in Arms. This said, he flung away, and quick from the lofty Hall withdrew. You, Volusus, he says, command to Arms the Volscian Troops, and lead on the Rutulians: Ye, Messapus, and Coras with your Brother, pour abroad the armed Horsemen

over

N O T E S.

stet here may either signify *exhibeat*, *repræsentet*, *præ se ferat*; or *antecellat*, for this Verb sometimes governs the Accusative in that Sense, as *Quintilian* says; *præstat ingenio alius alium*.

443. *Nec Drances potius*, &c. Mr. Dry-

den has expressed the Sense of these two Lines with great Elegance and Conciseness.

Drances *shall rest secure*, and neither share *The Danger*, nor divide the Prize of War.

457. *Padusæ*. One of the Mouths of the Po.

Pars firment aditus urbis, capeſſantque turres: cætera manus inferat arma tecum, quâ juſſo. I licet diſcurritur in muros ex totâ urbe. Pater Latinus ipſe deſerit concilium et magna incepta, ac turbatus triſti tempore diſfert ea. Incuſatque ſe multa, qui non ultro acceperit Dardanium Ænean, aſciveritque eum generum urbi. Alii præſodiunt portas, aut ſubveſtiant ſaxa fudeſque; rauca hic ina dat cruentum ſignum bello; tum matronæ puerique cinxere muros variâ coronâ: ultimus labor vocat omnes. Nec non Regina, cum magnâ cateruâ matrum, ſubvehitur ad templum, adque ſummas arces Palladis, ferens dona; juxtaque eam virgo Lavinia comes, cauſa tanti mali, atque deſectâ quoad decoros oculos. Matres ſuccedunt, et vaporant templum thure, et fundunt mœſtas voces de alto limine. Virgo Tritonia, armipotens præſes belli, frange telum Phrygii prædonis manu, et ſerne ipſum pronum ſolo, effundeque eum ſub altis portis. Turnus ipſe furens certatim cingitur in prælia; jamque adeo induitur quoad Rutulum thoraca horrebat ahenis squamis, incluſeratque ſuras auro, adhuc nudus quoad tempora; accinxeratque enſem lateri, fulgebatque aureus decurrens altâ arce; exſultatque animus, et jam præcipit hoſtem ſpe. Talis qualis equus, ubi fugit acieſepia, vinclis abruptis, tandem liber, potitusque aperto campo; ille aut tendit in paſtus armenta- que equarum; aut aſſuetus perfundi noto flumine aquæ emicat; luxuriansque fremit cervicibus arrectis altè, jubæque ludunt per ejus colla, per armos. Cui Turno Camilla, acie Voſcorum comitante eam, obvia

Pars aditus urbis firment, turreſque capeſſant; Cætera, quâ juſſo, tecum manus inferat arma. Ilicet in muros totâ diſcurritur urbe. Concilium ipſe pater et magna incepta Latinus Deſerit, ac triſti turbatus tempore differt: 470 Multaque ſe incuſat, qui non acceperit ultro Dardanium Ænean, generumque aſciverit urbi. Præfodiunt alii portas, aut ſaxa, fudeſque Subveſtiant; bello dat ſignum rauca cruentum Buccina: tunc muros variâ cinxere coronâ 475 Matronæ puerique: vocat labor ultimus omnes. Nec non ad templum ſummasque ad Palladis arces Subvehitur magnâ matrum Regina cateruâ, Dona ferens; juxtaque comes Lavinia virgo, Cauſa mali tanti, atque oculos deſecta decoros. 480 Succedunt matres, et templum thure vaporant, Et mœſtas alto fundunt de limine voces: Armipotens præſes belli, Tritonia virgo, Frange manu telum Phrygii prædonis, et ipſum Pronum ſterne ſolo, portisque effunde ſub altis. 485 Cingitur ipſe furens certatim in prælia Turnus: Jamque adeo Rutulum thoraca indutus, ahenis Horrebat squammis, ſurasque incluſerat auro, Tempora nudus adhuc; laterique accinxerat enſem. Fulgebatque altâ decurrens aureus arce; 490 Exſultatque animis, et ſpe jam præcipit hoſtem. Qualis, ubi abruptis fugit præſepia vinclis Tandem liber equus, campoque potitus aperto: Aut ille in paſtus armenta- que tendit equarum; Aut aſſuetus aquæ perfundi flumine noto 495 Emicat; arrectisque fremit cervicibus altè Luxurians, luduntque jubæ per colla, per armos. Obvia cui, Voſcorum acie comitante, Camilla

Occurrit,

ille aut tendit in paſtus armenta- que equarum; aut aſſuetus perfundi noto flumine aquæ emicat; luxuriansque fremit cervicibus arrectis altè, jubæque ludunt per ejus colla, per armos. Cui Turno Camilla, acie Voſcorum comitante eam, obvia

N O T E S.

474. *Subveſtiant.* Others read *ſubjiciunt*; but the former is evidently the better Reading.

483. *Armipotens, &c.* This Prayer is copied almoſt Word for Word from the ſeventeenth Book of the Iliad, where the Trojan Matrons

over the extended Plain. Let some secure the Passes to the City, and man the Towers; the rest employ their Arms with me where I shall command. Instant to the Walls they run from all Quarters of the Town. The royal Sire Latinus himself quits the Council and his great Designs of *Peace*, and distracted with the *present* dismal Conjunction adjourns: Himself he much accuses, that he had not directly accepted the Trojan Heroe, and to the City admitted him his Son-in-law. Others dig Trenches before the Gates, or heave up to them Rocks and Pallisadoes; the hoarse Trumpet sounds the bloody Signal for the War: Then in various circling Crouds Matrons and Boys crowned the Ramparts: Their last Extremity summons all *to join their Aid*. Mean while the Queen, with a great Retinue of Matrons, is born aloft to the Temple and high Towers of Pallas, bearing Offerings *to the Goddess*; and by her Side attending the Virgin Lavinia, the Cause of so great Woe, fastening on the Ground her beauteous Eyes. The Matrons advance, and with Incense fume the Temple, and from the lofty Threshold pour forth their doleful Prayers: Armipotent Patroness of War, Tritonian Virgin, crush with thine Arm the Phrygian Pyrate's Lance, and stretch himself prostrate on the Ground, and overthrow him under our lofty Gates.

Turnus himself with emulous Ardour raging is armed for Battle: And now clad in his Rutulian Corset, with brazen Scales he shot a horrid Glare, and had sheathed his Legs in Gold, his Temples yet naked *and unarmed*; to his Side he had buckled on his Sword, and from the high Fort speeding his Way shone all in Gold; with martial Pride he exults, and already in Hope anticipates the Foe. As when the Courser having burst his Bonds flies from the Stall, at length at Liberty, and possessed of the open Plain; either to the Pastures and Herds of Mares he bends his Way; or, accustomed to be laved in the well-known Flood, springs forth; and rearing up his Crest on high neighs with wanton Pride, and his *waving* Mane plays on his Neck and Shoulders. Whom full in the Face Camilla, attended by her Volscian Squadron, meets, and under the very Gates
the

N O T E S.

Matrons thus invoke *Pallas's* Aid against *Dismal*, according to Mr. Pope's elegant Translation:

Oh awful Goddess! ever-dreadful Maid,

Troy's strong Defence, unconquer'd Pallas,
aid!

Break thou Tydides' Spear, and let him fall
Prone on the Dust before the Trojan Wall.

500. Desiluit.

occurrit, reginaque defiluit ab equo sub portis ipsiſ; quam Camillam tota cohors imitata defluxit ad terram equis relictis : tum Regina fatur talia : Turne, ſi qua fiducia ſui meritò eſt forti, ego audeo et promitto occurrere turmæ Æneadum, ſolaque ire obviam contra Tyrrhenos equites. Sine me tentare prima pericula belli meâ manu : tu pedes ſubiſſe ad muros, et ſervare mœnia. Turnus, fixus quoad oculos in horrenda virgine, reſpondet ad hæc : O virgo, decus Italiæ, quas grates parem dicere, quaſve referre tibi ? ſed nunc, quando iſte tuus animus eſt ſuper omnia pericula, parare laborem mecum. Ut fama, exploratoresque miſſi reportant, improbus Æneas præmiſit levia arma equitum, ut quaterent campos : ipſe, properans jugo per ardua deſerta montis adventat ad urbem. Paro furta belli in convexo tramite ſilvæ, ut obſidam bivias fauces armato milite. Tu excipe Tyrrhenum equitem ſignis collatis. Acer Meſſapus erit tecum, Latinæque turmæ, manuſque Tiburti : et tu concipe curam ducis. Sic Turnus ait, et paribus dictis hortatur Meſſapum, ſocioſque duces in prælia, et ipſe pergit in hoſtem. Eſt vallis curvo anfractu, accommoda fraudi dolique armorum ; quam atrum latus urget utrimque denſis frondibus ; quod tenuis ſemita ducit, anguſtæque fauces, malignique aditus ferunt. Super hanc, in ſpeculis, inque ſummo vertice montis, ignota planities jacet, tutique receptus ; ſeu velis occurrere pugnae dextrâ lævâque ; ſive inſtare à jugis, et volvere grandia ſaxa in hoſtem. Juvenis Turnus fertur huc notâ regione viarum, arripuitque locum, et inſedit iniquis ſilvis.

Occurrit, portisque ab equo Regina ſub ipſiſ Defiluit ; quam tota cohors imitata, relictis 500 Ad terram defluxit equis : tum talia ſatur : Turne, ſui meritò ſi qua eſt fiducia forti, Audeo, et Æneadum promitto occurrere turmæ, Solaque Tyrrhenos equites ire obviam contra. Me ſine prima manu tentare pericula belli : 505 Tu pedes ad muros ſubiſſe, et mœnia ſerva. Turnus ad hæc, oculos horrendâ in virgine fixus : O, decus Italiæ, virgo, quas dicere grates, Quæſve referre parem ? ſed nunc, eſt omnia quando Iſte animus ſupra, mecum partire laborem. 510 Æneas, ut fama fidem, miſſique reportant Exploratores, equitum levia improbus arma Præmiſit, quaterent campos : ipſe ardua montis Per deſerta jugo properans adventat ad urbem. Furta paro belli convexo in tramite ſilvæ, 515 Ut bivias armato obſidam milite fauces. Tu Tyrrhenum equitem collatis excipe ſignis : Tecum acer Meſſapus erit, turmæque Latinæ, Tiburtique manus : ducis et tu concipe curam. Sic ait, et paribus Meſſapum in prælia dictis 520 Hortatur, ſocioſque duces, et pergit in hoſtem. Eſt curvo anfractu vallis, accommoda fraudi, Armorumque dolis ; quam denſis frondibus atrum Urget utrimque latus ; tenuis quod ſemita ducit, Anguſtæque ferunt fauces, aditusque maligni. 525 Hanc ſuper, in ſpeculis, ſummoque in vertice montis, Planities ignota jacet, tutique receptus ; Seu dextrâ lævâque velis occurrere pugnae ; Sive inſtare jugis, et grandia volvere ſaxa. Huc juvenis notâ fertur regione viarum, 530 Arripuitque locum, et ſilvis inſedit iniquis.

Velocem

N O T E S.

500. Defiluit. Here Virgil gives an illuſtrious Example of the high Reſpect that was

anciently paid to the General of an Army ; Camilla, tho' a Queen, diſmounts with her whole

the Queen leaps down from her Horse; after whose Example the whole Troop, quitting their Steeds, slid down to Earth: Then thus she speaks: Turnus, if justly in themselves the Brave may ought confide, I dare and promise to stand the Shock of the *whole* Trojan Host, and singly to make head against the Tuscan Horse. Suffer me with this Arm to tempt the first Dangers of the War: By the Walls stay you behind on Foot, and guard the City. To this Turnus, with Eyes fixed on the redoubted Maid: O Heroine, thy Country's Ornament, what Thanks can I think to express, or to thee repay? But now, since that Soul of thine is superior to all *Dangers*, share with me the Toil. Æneas, as Fame and the Scouts we sent bring sure Advice, with wicked Purpose hath sent before light-armed Horse to scour the Plains: Himself along the desert Height of the Mountain hasting down its Brow marches against the City. *Therefore to foil his Cunning* a Stratagem of War I devise, in a winding Path of *yonder* Wood to beset with an armed Band the Defile which in two Ways divides. Do you in close Fight engage the Tuscan Horse. The brave Messapus thee will join, and the Latin Troops, and the Tiburtine Band: And assume you the General's Charge. He said, and in like Terms animates Messapus and the confederate Chiefs to the Fight, and *himself* marches on against the Foe. In a mazy winding Tract a Valley lies, commodious for Ambush and the Wiles of War; which a gloomy Flank of Wood with thick Boughs incloses on either Side; whither a scanty Path conveys, narrow Defiles and malignant Passes lead. Over this, in the Mountain's prospective Brow and lofty Summit lies a concealed Plain and safe Refort; whether from right or left you choose to attack an Enemy; or from the Ridge to gall him, and tumble on him ponderous Rocks. Hither young Turnus repairs along the Path's well known Direction, with Expedition seized the Post, and in the intangled Thickets insidious lay.

Mean

N O T E S.

whole Squadron, to do Turnus Honour.

512. *Improbis.* i. e. *Consilio satis callido atque improbo.*

515. *Furta belli.* Literally, *the Thefts of War*, i. e. *Stratagems, Ambuscades.* The same Phrase is used by Sallust: *Gens ad furta belli peridonea.*

517. *Collatis signis.* Conferre signa is a military Term, signifying to engage in close

Fight, as in Livy: *Ariciam infesto agmine itur: nec procul inde cum Aruncis signa collata, prælioque uno debellatum est.* So Cicero: *In Ægyptum venit, signa contulit cum Alexandrinis.*

524. *Urget utrimque latus.* i. e. *Latus nemoris,* as Æn. VII. 566.

528. *Occurrere pugna.* The same as *occurrere hostibus.*

Interea, in superis sedibus, Latonia compellabat velocem Opim, unam ex sociis virginibus, sacrâque catervâ, et dabat has voces tristi ore: O virgo, Camilla graditur ad crudele bellum, et nequicquam cingitur nostris armis; Camilla cara mihi ante alias: neque enim iste amor novus venit Dianæ, movitque animum subitâ dulcedine. Cum Metabus, pulsus regno ob invidiam, superbusque vires, excederet antiquâ urbe Priverno, fugiens inter media prœlia belli, sustulit infantem, comitem exsilio, vocavitque eam Camillam de nomine matris Casmillæ, parte nominis mutatâ. Ipse, portans eam præ se, sine, petebat longa juga solorum nemorum; sæva tela premebant cum undique, et Volsi volitabant milite circumfuso. Ecce, medio fugæ, fluvius Amasenus, abundans, spumabat summis ripis; tantus imber ruperat se nubibus: ille, parans innare, tardatur amore infantis, timetque caro oneri. Subitò vix hæc sententia sedit illi, versanti omnia secum. Erat immane telum, quod forte bellator gerebat validâ manu, solidum nodis et coctæ robore; implicat natam huic telo, clausam libro et silvestri subere, atque circumligat infentem habilem mediæ hastæ; quam hastam librans ingenti dextrâ, ita fatur ad æthera: virgo Latonia, alma cultrix nemorum, ego ipse pater voco hanc infantulam famulam tibi: illa supplex fugit hostem per auras prima tenens tua tela; Diva, testor, accipe tuam, quæ nunc committitur dubiis auris. Dixit: et immittit hastile contortum adducto lacerto; undæ sonuere; infelix Camilla fugit in stridente jaculo super rapidum amnem.

Velocem interea superis in sedibus Opim,
Unam ex virginibus fociis, sacrâque catervâ,
Compellabat, et has tristi Latonia voces 534
Ore dabat: Graditur bellum ad crudele Camilla,
O virgo, et nostris nequicquam cingitur armis;
Cara mihi ante alias: neque enim novus iste Dianæ
Venit amor, subitâque animum dulcedine movit.
Pulsus ob invidiam regno virefque superbas,
Priverno antiquâ Metabus cum excederet urbe, 540
Infantem, fugiens media inter prœlia belli,
Sustulit exsilio comitem, matrisque vocavit
Nomine Casmillæ, mutatâ parte, Camillam.
Ipse sinu præ se portans juga longa petebat
Solorum nemorum; tela undique sæva premebant,
Et circumfuso volitabant milite Volsi. 546
Ecce fugæ medio summis Amasenus abundans
Spumabat ripis; tantus se nubibus imber
Ruperat: ille innare parans, infantis amore
Tardatur, caroque oneri timet. Omnia secum 550
Versanti, subitò vix hæc sententia sedit.
Telum immane, manu validâ quod forte gerebat
Bellator, solidum nodis, et robore coctæ;
Huic natam, libro et silvestri subere clausam, 554
Implicat, atque habilem mediæ circumligat hastæ;
Quam dextrâ ingenti librans, ita ad æthera fatur:
Alma, tibi hanc, nemorum cultrix Latonia virgo,
Ipse pater famulam voveo: tua prima per auras
Tela tenens supplex hostem fugit; accipe, testor,
Diva tuam, quæ nunc dubiis committitur auris. 560
Dixit: et adducto contortum hastile lacerto
Immittit: sonuere undæ; rapidum super amnem
Infelix fugit in jaculo stridente Camilla.

At

N O T E S.

539. *Invidiam.* The Sense we have given of this Word agrees better with *vires superbas*, and has *Servius's* Authority to support it.
541. *Prœlia belli.* Literally, *the Battles* or

Mean while Diana in the superior Mansions address'd swift Opis, one of her Virgin Train and sacred Retinue, and with sad Accent pronounced these Words: O Nymph, Camilla to cruel War sets out, and is with our Arms in vain arrayed; she whom I love above her Fellows: Nor is this a new Passion that rises in Diana, and with a sudden Fondness moves my Soul. When Metabus, expelled his Kingdom for invidious Measures, and insolent Abuse of Power, quitted his ancient City Privernum, flying amidst the Tempest of War, he carried off the Infant his Companion in Exile, and from her Mother's Name Casmilla, with small Variation, called her Camilla. He in his Bosom bearing her before him, to the remote Mountains and solitary Groves took his Way; while cruel Darts pursued him on all Hands, and the Volscans hovered about with Troops around him spread. Lo in the Middle of his Flight Amasenus overflowing foamed over his highest Banks; such a Torrent of Rain had burst from the Clouds: He preparing to swim is retarded by his Tendernefs for the Child, and Fears for his darling Charge. Weighing every Expedient with himself, on a sudden this Resolution with Reluctance settled *in his Breast*. A ponderous Javelin, which in his mighty Hand the Warrior chanced to wield, solid with Knots and Oak well seasoned; to this he fastens the Babe wrap'd up in Bark and silvan Cork, and with Dexterity binds her about the Middle of the Spear; which poising in his vast Hand, he thus addresses himself to Heaven: To thee, Diana, Virgin Goddess, auspicious Inmate of the Woods, this *Child*, thy Handmaid, I in a Father's Right devote: Wielding thy Weapons first she flies through the Air, thy Suppliant from the Foe: O Goddess, I thee implore, receive thy own, who now is committed to the uncertain Winds. He said, and with intent Arm flung the whirled Lance: The Waves rebound; over the rapid Stream ill-fated Camilla on the whizzing Javelin flies. But Metabus, a numerous

N O T E S .

or Skirmishes of War. So Lucretius has more than once *certamina belli*.

544. *Longa juga*. i. e. *Fuga longè posita*. Servius.

551. *Vix*. i. e. He was suddenly compelled to fix on that Resolution, in spite of all his

tender Fears for the Safety of the Child.

558. *Ipsè parer*. Because none but the Father had a Right to devote his Children to the Service of the Gods. And those Ministers thus devoted were called *Camilli* by the Latins.

At Metabus, magnâ catervâ jam urgente eum propius, dat sese fluvio, atque victor vellit hastam, donum Triviæ, cum virgine de gramineo cespice. Non ullæ urbes accipere illum tectis, non mœnibus; neque ipse dedisset manus præferitate: et exegit ævum pastorum solis montibus. Hic nutritat natam in dumis, interque borrentia lustra, mammis armentalis equæ et ferino lacte, immulgens ubera teneris labris. Utque infans insiterat vestigia primis plantis pedum, oneravit palmas ejus acuto jaculo; suspendique spicula et arcum ex humero parvæ. Pro crinali auro, pro tegmine longæ pallæ, exuvie tigridis pendent à vertice per dorsum. Jam tum torsit puerilia tela tenera manu, et egit fundam tereti habenâ circum caput, dejecitque Strymoniam gruem aut album olorem. Multæ matres per Tyrrhena oppida frustra optavere eam nurum. Contenta Dianâ solâ, intemerata colit æternum amorem telorum et virginittatis. Vellem haud fuisset correpta tali militiâ, conata laceessere Teucros! foret cara mihi, unaque mearum comitum nunc. Verum age, Nympha, quandoquidem urgetur acerbis fatis, labere polo, invisque Latinos fines, ubi tristis pugna committitur infausto omine. Cape hæc tela, et deprome ultricem sagittam pharetrâ. Quicumque violaverit sacrum corpus Camillæ vulnere, sit Tros Italusve, det pœnas mihi sanguine pariter hæc sagittâ. Post ego firmam cavâ nube corpus virginis miserandæ, et arma inspoliata ab hoste tumulo, reponamque eam patriæ. Diana dixit: at illa Nympha demissa per levis auras cœli insouit, circumdata quoad corpus turbine.

At Metabus, magnâ propius jam urgente catervâ
Dat sese fluvio, atque hastam cum virgine victor,
Gramineo, donum Triviæ, de cespice vellit. 566
Non illum tectis ullæ, non mœnibus urbes
Accipere; neque ipse manus feritate dedisset:
Pastorum et solis exegit montibus ævum.
Hic natam in dumis, interque horrentia lustra, 570
Armentalis equæ mammis, et lacte ferino
Nutribat; teneris immulgens ubera labris.
Utque pedum primis infans vestigia plantis
Insiterat, jaculo palmas oneravit acuto;
Spiculaque ex humero parvæ suspendit, et arcum.
Pro crinali auro, pro longæ tegmine pallæ,
Tigridis exuviæ per dorsum à vertice pendent.
Tela manu jam tum tenerâ puerilia torsit,
Et fundam tereti circum caput egit habenâ; 579
Strymoniamque gruem, aut album dejecit olorem.
Multæ illam frustra Tyrrhena per oppida matres
Optavere nurum. Solâ contenta Dianâ,
Æternum telorum et virginittatis amorem
Intemerata colit. Vellem haud correpta fuisset
Militiâ tali, conata laceessere Teucros! 585
Cara mihi, comitumque foret nunc una mearum.
Verum age, quandoquidem fatis urgetur acerbis,
Labere nympha polo, finesque invise Latinos;
Tristis ubi infausto committitur omine pugna.
Hæc cape, et ultricem pharetrâ deprome sagittam:
Hæc, quicumque sacrum violarit vulnere corpus, 591
Tros Italusve, mihi pariter det sanguine pœnas.
Post ego nube cavâ miserandæ corpus et arma
Inspoliata feram tumulo, patriæque reponam.
Dixit: at illa leves cœli demissa per auras 595
Insouit, nigro circumdata turbine corpus.

At

NOTES.

571. *Armentalis equæ.* One of the Drove
of Mares that were kept for Breed.

571. *LaEte ferino.* Means no more than
the Milk of that Animal; for *ferus* is said of
a Horse,

merous Troop now pursuing him more closely, flings himself into the Flood, and, Master of his Wish, plucks from the grassy Turf the Spear with the *Infant Nymph*, now *Diana's consecrated Gift*. Him no Cities, Houses or Walls received; nor by reason of his savage Nature would he have condescended *to live in Society*: But in the lonely Mountains he led a Shepherd's Life. There among the Brakes and horrid Haunts of *wild Beasts* he nursed his Child from the Dugs of a Brood-mare, and with Animal-milk; milking the Teats into her tender Lips. And soon as the Infant with the first Prints of her Feet had marked the Ground, he loaded her Hands with the pointed Javelin; and from the Shoulders of the little *Amazon* a Bow and Arrows hung. Instead of *Ornaments of Gold* for the Hair, instead of being arrayed in a long trailing Robe, a Tyger's Hide hangs over her Back down from her Head. Even then with tender Hand she flung childish Darts, and whirled round her Head a smooth-thonged Sling, and struck down a Strymonian Crane or *Milk-white Swan*. Many Matrons through the Tuscan Towns wished her for their Daughter-in-law. She with Diana alike content, a spotless *Maid*, cherishes the perpetual Love of Darts and Virginitv. Would she had never been in love with War like this, nor attempted to assault the Trojans! My Favourite *Virgin*, and one of my Retinue, she might now have been. But come, O Nymph, since she is urged on by cruel Fates, slide down the Sky, and visit the Latian Coasts, where with inauspicious Omens the woful Fight is ushered in. Take these *Weapons*, and from my Quiver draw forth a vengeful Arrow: By this, whoever with a Wound shall violate her sacred Body, whether Trojan or Italian, let him to me without Distinction pay the Forfeit with his Blood. Then in a hollow Cloud will I into Tomb convey the Corpse and unspoiled Arms of my lamented Maid, and restore her to her native Land. *Diana* said: But she shooting down through the light airy Regions of the Sky, rattled along, her Body wrap'd around in a black Whirlwind.

But

N O T E S.

a Horse, a Deer, an Afs; and therefore Mr. *Dryden* translates it very absurdly, *the Dugs of Bears and every savage Beast*: The *teneris* | *immulgens ubera labris* shews the Animal to have been tame and tractable.

At interea Trojana manus propinquat muris, Etruscique duces, omnisque exercitus equitum, compositi in turmas numero. Insultans sonipes fremit toto æquore, et pugnat habentis pressis, obversus huc et huc: tum ferreus ager horret latè hastis, campique ardent sublimibus armis. Nec non contra eos Messapus, celeresque Latini, et Coras cum fratre, et ala virginis Camillæ, apparent adversi campo; protenduntque hastas longè dextris reductis, et vibrant spicula: adventusque virum, fremitusque equorum, ardescit. Jamque uterque exercitus, progressus intra jactum teli, substitit: erumpunt subito clamore, exhortanturque frementes equos: simul fundunt crebra tela undique, ritu nivi; cælumque obtexitur umbrâ. Continuo Tyrrhenus et acer Aconteus connixi incurrunt, adversi hastis, primique dant ruinam ingenti sonitu, rumpuntque pectora quadrupedantum perfracta pectoribus. Aconteus, excussus in morem fulminis, aut ponderis ætæi tormento, præcipitat longè, et dispergit vitam in auras. Extemplo acies sunt turbatæ, Latiniqve versi rejiciunt parmas, et vertunt equos ad mœnia. Troes agunt eos: princeps Asylas inducit turmas. Jamque propinquabant portis: rursusque Latini tollunt clamorem, et reflectunt mollia colla equorum: hi Trojani fugiunt, referunturque habentis penitus datis.

At manus interea muris Trojana propinquat, Etruscique duces, equitumque exercitus omnis; Compositi numero in turmas. Fremit æquore toto Insultans sonipes, et pressis pugnat habentis; 600 Huc obversus, et huc: tum latè ferreus hastis Horret ager, campique armis sublimibus ardent. Nec non Messapus contra, celeresque Latini, Et cum fratre Coras, et virginis ala Camillæ, Adversi campo apparent; hastasque reductis 605 Protendunt longè dextris, et spicula vibrant: Adventusque virum, fremitusque ardescit equorum. Jamque intra jactum teli progressus uterque Substitit: subito erumpunt clamore, fremen-

tesque Exhortantur equos: fundunt simul undique tela 610 Crebra, nivis ritu; cælumque obtexitur umbrâ. Continuo adversis Tyrrhenus et acer Aconteus Connixi incurrunt hastis, primique ruinam Dant sonitu ingenti, perfractaque quadrupedantum Pectora pectoribus rumpunt. Excussus Aconteus, Fulminis in morem, aut tormento ponderis ætæi, Præcipitat longè, et vitam dispergit in auras. Extemplo turbatæ acies, versique Latini Rejiciunt parmas, et equos ad mœnia vertunt. Troes agunt: princeps turmas inducit Asylas. 620 Jamque propinquabant portis: rursusque Latini Clamorem tollunt, et mollia colla reflectunt: Hi fugiunt, penitusque datis referuntur habentis.

Qualis

NOTES.

599. Numero. i. e. Orderly, in Number and Proportion, or in Battle-array.

603. Celeresque Latini. i. e. Such of the Latins as were light-armed, and consequently more nimble.

606. Protendunt longè. Longè means that they hold their Spears by the Extremity, and protendunt is, they advance with them in a

threatening extended Posture, just ready to discharge them on the Foe. Ruæus translates it inmitant, which is quite a different Idea.

607. Adventusque virum, &c. Literally, The March of Men, and neighing of Steeds, grows warm. Adventus here seems to be but a cold Word to express the marching of an Army,

But the Trojan Host mean while approaches to the Walls, and the Tuscan Chiefs, and the whole Army of Horsemen in Order ranged; the prancing Courser neighs aloud over all the Plain, and curvets on the strait-born Reins, this way and that way wheeling about: Then far and wide an Iron Field of Spears rises horrid to the View, and the Plains shoot a fiery Glare with Arms raised aloft. Again on the other Side opposed to these appear in the Field Messapus, and the swift Latines, and Coras with his Brother, and Virgin Camilla's Wing; and with Right-hands drawn back pretend their Spears far *before them*, and brandish their Darts: The March of the Heroes, and neighing of the Steeds, shews more and more fierce. And now either Army advanced within a Javelin's Throw, made a Halt: *Then* with a sudden Shout they spring forth, and cheer their sprightly Steeds: At once from all Quarters they pour thick Showers of Darts, like Snow; and with their Shade the Face of Heaven is covered. Forthwith Tyrrhenus and fierce Aconteus, exerting their whole Force, rush on each other with Lance to Lance opposed, and first with mighty Noise give a thundering Charge, and with a violent Shock dash their Horses Counters against each other. Aconteus, tossed from his Steed after the Manner of a Thunderbolt, or Weight shot from an Engine, is flung headlong to a Distance, and disperses his Life in Air. Instant the Lines are thrown into Disorder, and the Latins, put to Flight, cast their Shields behind, and turn their Horses to the City. The Trojans pursue: Asylas Chief leads on the Troops. And now they approached the Gates: When the Latins again raise a Shout, and wheel about the pliant Necks *of their Steeds*: The others fly, and giving their Horses full Reins retreat. As when the Sea rolling with alternate

N O T E S.

Army, when they are just on the Point of giving Battle.

611. *Calumque obtexitur umbrâ.* Agreeable to this is the Saying of the brave Lacedæmonian General, recorded by Cicero; who being told the Persians were so numerous that the Multitude of their Darts would even obstruct the Light of the Sun; *Then*, says he, *we shall have the Advantage to fight in the Shade.*

615. *Rumpunt.* Here is almost rive, as Æn. XII. 527.

—*Rumpuntur nescia vinci*
Pectora.

Perfracta pectora pectoribus, is their Horses Counters running full tilt against each other.

617. *Præcipitat.* Se is understood.

619. *Rejiciunt parmas*, &c. They covered their Backs with their Shields. This Manner of flying, and then facing about, was, it seems, according to the Rules of fighting with the Cavalry, as practised by the Romans. *Morre equestris prælii*, says Sallust, *sumptis tergibus ac redditis.*

626. *Sinu.*

Qualis ubi pontus, procurrrens alterno gurgite, nunc ruit ad terras, spumeusque jacti undam super scopulos, perfunditque extremam arcnam sinu: nunc rapidus, atque resorbens saxa revoluta æstu, fugit retro, relinquique litus vado labente. Bis: Tusci egere Rutulos vorfos ad mœnia: bis rejecti respectant tegentes terga armis. Sed postquam sunt conreffi in tertia prœlia, implicuere totas acies inter se, virque legit virum; tum vero et gemitus morientum audiuntur, armaque, corporaque, et semianimes equi permiffi cæde viorum voluuntur in alto sanguine: aspera pugna surgit. Orsiloebus intorsit hastam equo Remuli, quando horrebat adire ipsum, reliquitque ferrum sub aure equi. Quo ictu sonipes furit arduus impatiensque vulneris, jactat alta crura pectore arrecto. Ille Remulus excussus voluitur humi. Catillus dejicit Iolam, Herminiumque ingentem animis, ingentem corpore et armis: cui erat fulva Cæsaries nudo vertice, nudique humeri. Nec vulnera terrent eum, patet tantus in arma. Hasta, acta per latos armos buic, tremat, transfixaque duplicat virum dolore. Ater cruor funditur ubique; certantes dant funera ferro; petuntque pulchram mortem per vulnera. At

inter medias cædes Amazon, pharetrata Camilla, exsultat, exserta quoad unum latus pugnæ. Et nunc spargens lenta basilia manu denset ea, nunc indefessa rapit validam bipennem dextrâ.

Qualis ubi alterno procurrrens gurgite pontus Nunc ruit ad terras, scopulosque superjacet undam Spumeus, extremamque sinu perfundit arenam: 626 Nunc rapidus retro, atque æstu revoluta reforbens Saxa, fugit, litusque vado labente relinquit. Bis Tusci Rutulos egere ad mœnia versos: Bis rejecti armis respectant terga tegentes. 630 Tertia sed postquam congressi in prœlia, totas Implicuere inter se acies, legitque virum vir: Tum verò et gemitus morientum, et sanguine in alto

Armaque, corporaque, et permiffi cæde virorum 634 Semianimes volvuntur equi: pugna aspera surgit. Orsiloebus Remuli, quando ipsum horrebat adire, Hastam intorsit equo, ferrumque sub aure reliquit. Quo sonipes ictu furit arduus, altaque jactat, Vulneris impatiens, arrecto pectore, crura. Volvitur ille excussus humi. Catillus Iolam, 640 Ingentemque animis, ingentem corpore et armis Dejicit Herminium: nudo cui vertice fulva Cæsaries, nudique humeri. Nec vulnera terrent; Tantus in arma patet. Latos huic hasta per armos Acta tremat, duplicatque, virum transfixa, dolore. Funditur ater ubique cruor; dant funera ferro 646 Certantes; pulchramque petunt per vulnera mortem.

At medias inter cædes exsultat Amazon, Unum exserta latus pugnæ, pharetrata Camilla; Et nunc lenta manu spargens hastilia denset, 650 Nunc validam dextrâ rapit indefessa bipennem.

Aureus

N O T E S.

626. Sinu. Servius explains it *curvatione et flexu undarum; the curling and winding of the Waves*. It signifies the expanded Skirts or Volumes of Water into which the flowing Sea stretches itself farther and farther on the

Shore, and overspreads the Beach like a Garment.

644. *Tantus in arma patet*. Servius, and most, if not all the Interpreters after him, explain this to be equivalent to *tantum patebat in hastilia*

alternate Tides now rushes on the Land, and foamy throws over the Rocks its Waves, and with its *spreading* Skirts overflows the Extremity of the Strand: Now with rapid Motion, and sucking in again the Stones rolled back with the Tide, it retreats, and with ebbing Current leaves the Shore. Twice the Tuscans drove the flying Rutulians to their Walls: Twice the repulsed *Rutulians* face about on their Foes, who *fly in their Turn*, and with their Targets defend their Backs. But after joining Battle the third time, they mingled their whole Armies in close Fight, and Man singles out his Man; then dying Groans *are heard*, and Arms and Corpses, and expiring Steeds, mingled with slaughtered Heaps of Men, roll in deep Blood: A furious Combat insues. Orsiloehus against the Horse of Remulus, when he dreaded to attack himself, hurled a Lance, and left the Steel beneath his Ear. With which Blow the Courser rages bounding high, and, impatient of the Wound, tosses his Legs aloft, rearing up his Breast. His Lord dismounted tumbles to the Ground. Catillus overthrows Iolas, and Herminius, *equally* formidable for Courage, for Size and Arms: Whose yellow Locks *waved* on his bare Head, and bare were his Shoulders. Nor Wounds make him dismay'd; so strong, *and of such huge Dimensions*, he stands to Arms opposed. The Spear, driven through his broad Shoulders, trembles, and transfixing the Warrior doubles him down with Pain. Black Gore is poured forth all around; vying with each other they deal Destruction with the Sword, and by Wounds seek glorious Death. But amidst Heaps of slain the Amazon Camilla, armed with a Quiver, proudly prances over the Field, with one Breast bared for the Fight; and now with her Hand in Showers tough Javelins she throws, now with unwearied Arm she snatches

N O T E S.

hostilia tela, so large a Mark he stood exposed to the Darts of the Enemy. But this is so far from being a Reason for his not being afraid, that it is one of the strongest Arguments why he ought to have been dismay'd. The Sense we have given is what the Words may well bear, taking in *contra*, and agrees best with the Context.

645. *Duplicatque virum transfixa dolore*. Some Copies read *duplicatque viri transfixa dolorem*; others *duplicatque, virum transfixa, dolorem*. But we have chosen that which is

agreeable to the Roman, Medicean, and other Manuscripts of great Antiquity.

649. *Unum exserta latus pugnae*. i. e. Her Right-side was naked and disengaged for Action; whereas her Left was incumbered with her Bow or Half-moon Shield. Or *pugnae* here may signify the Attacks of the Enemy, as above, Verse 528. And then the Sense will be, That she had one Side, to wit, the Right, exposed to her Foe, while the other was covered with the Shield; which prepares the Reader for the Circumstance mentioned afterwards of her

Aureus arcus sonat ex humero, et arma Dianæ. Illa etiam, si quando pulsa recessit in tergum, dirigit fugientia spicula converso arcu. At circum eam sunt lætæ comites, Larinaque virgo, Tullaque, et Tarpeia quatiens æratam securim, omnes Italides; quas dia Camilla ipsa delegit quasi decus sibi, ministrasque bonæ pacis bellique. Quales Threiciæ Amazones, cum pulsant flumina Thermodoontis, et bellantur pictis armis; seu circum Hippolyten, seu cum Martia Penibesia refert se curru, magnoque tumultu ululante feminea agmina exsultant lunatis peltis. Aspera virgo, quem primum, quem postremum dejicis telo? aut quot morientia corpora fundis humi? primum Eumenium natum Clytio patre; apertum pectus cuius aduersi transverberat longâ abiecti. Ille cadit vomens rivos sanguinis, atque mandit cruentam humum, moriensque versat se in suo vulnere. Tum super interficit Lirin Pegasumque; quorum alter, dum revolutus equo suffosso colligit habenas, alter, dum subit ei, ac tendit inertem dextram labenti, ruunt præcipientes pariterque. Addit Amastrum Hippotaden bis; incumbensque sequitur eminus hastâ Tereaque, Harpalycumque, et Demophoonta, Chrominque: quotque spicula emissa manu virgo contorsit, tot Phrygii viri cecidere. Ornytus venator fertur procul ignotis armis, et Iapyge equo; cui latos humeros peltis erepta juuenco pugnatori operit; ingens hiatus oris, et malæ lupi cum albis dentibus texere caput,

Aureus ex humero sonat arcus, et arma Dianæ.
 Illa etiam, si quando in tergum pulsa recessit,
 Spicula converso fugientia dirigit arcu.
 At circum lætæ comites, Larinaque virgo, 655
 Tullaque, et æratam quatiens Tarpeia securim,
 Italides; quas ipsa decus sibi dia Camilla
 Delegit, pacisque bonas bellicque ministras.
 Quales Threiciæ cum flumina Thermodoontis
 Pulsant, et pictis bellantur Amazones armis; 660
 Seu circum Hippolyten, seu cum se Martia curru
 Penthesilea refert, magnoque ululante tumultu
 Feminea exsultant lunatis agmina peltis.
 Quem telo primum, quem postremum aspera
 virgo 664
 Dejicis? aut quot humi morientia corpora fundis?
 Eumenium Clytio primum patre; cujus apertum
 Adversum longâ transverberat abjete pectus.
 Sanguinis ille vomens rivos cadit, atque cruentam
 Mandit humum, moriensque suo se in vulnere
 versat.
 Tum Lirin, Pegasumque super; quorum alter
 habenas
 Suffosso revolutus equo dum colligit, alter
 Dum subit, ac dextram labenti tendit inertem,
 Præcipientes, pariterque ruunt. His addit Amastrum
 Hippotaden; sequiturque incumbens eminus hastâ,
 Tereaque, Harpalycumque, et Demophoonta
 Chrominque:
 Quotque emissa manu contorsit spicula virgo, 676
 Tot Phrygii cecidere viri. Procul Ornytus armis
 Ignotis, et equo venator Iapyge fertur;
 Cui peltis latos humeros erepta juuenco
 Pugnatori operit; caput ingens oris hiatus, 680
 Et malæ texere lupi cum dentibus albis,
 Agre-

NOTES.

her receiving her fatal Wound in this Place of
 her Body, Verse 803.

Hæst. sub exertam donec perlata papillam
 Hæst.

659. Flumina.

snatches her sturdy Halbert. From her Shoulder rattles her golden Bow, and Arms of Diana. Even if at any time repulsed she gave Ground, still from her Bow turned *against the Foe* she aimed the winged Shafts. Around her *rode* her select Retinue, the Virgin Larina, Tulla, and Tarpeia brandishing her brazen Ax, Italian Nymphs; whom sacred Camilla herself had chose her Ornament and *faithful* Ministers in War and auspicious Peace. Like Thracian Amazons, when they beat the Banks of Thermodoon, and war with particoloured Arms; or round *their Queen* Hippolyte, or when martial Penthesilea in her Chariot returns, and with loud yelling Uprouar the female Troops with Half-moon Shields exult. Whom first, whom last, didst thou fierce Virgin with thy Shafts overthrow? Or how many Bodies didst thou stretch gasping on the Ground? First Eumenius, the Son of Clytius, whose exposed Breast, as he stood right against her, she transfixes with the long *Spear of Fir*. He, vomiting up Torrents of Blood, falls, and bites the bloody Ground, and dying writhes himself on his Wound. Then Liris and Pegasus besides; of whom the one tumbling backwards from his Horse wounded under him while he gathers up the Reins, the other as he comes up, and reaches his unavailing Hand to his falling *Friend*, both headlong and at once rush to the Ground. To these she joins Amastrus, the Son of Hippotas; and at Distance keenly plying with Darts pursues Tereas, Harpalycus, Demophoon, and Chromis: And as many Shafts as shot from her Hand the Virgin hurled, so many Trojan Heroes fell. Afar the Hunter Ornytus in strange Arms rides on his Apulian Steed; the Warrior's broad Shoulders a Hide torn from a Bullock overspreads; his Head a Wolf's vast yawning Mouth and Jaws with white *grinning* Teeth cover, and

N O T E S.

659. *Flumina*. Here is put for the Banks of the River; the Meaning is, *they beat the Banks so as to make the River resound*.

677. *Armis ignotis*. Arms that were strange and unusual to him.

678. *Lapyge*. See the Note on Verse 247. 4 Q² 690. *Pra-*

agressisque sparus armat manus. Ipse vertitur in mediis catervis, et est supra alios toto vertice. Illa trajicit hunc exceptum, neque enim erat labor agmine verso, et satur hæc super inimico pectore: Tyrrbene, putasti te agitare feras silvis? dies advenit, qui redargueret vestra verba muliebribus armis: Tamen referes hoc nomen haud leve Manibus patrum, te cecidisse telo Camillæ. Protinus occidit Orsiloichum et Buten, duo maxima Teucrûm corpora; sed figit Buten adversum cuspide inter lorica galeamque, quâ colla ejus sedentis equo lucent, et parma dependet lævo lacerto: fugiens Orsiloichum, agitataque per magnum orbem interior gyro eludit eum, sequiturque eum sequentem se. Tum insurgens altior congeminat validam securim perque arma perque ossa viro, oranti et precanti multa: vulnus rigat ora calido cerebro. Bellator filius Auni Apenninicolæ, haud extremus Ligurum, dum fata sinebant eum fallere, incidit huic, teritusque subito aspectu hæsit. Isque, ubi cernit se jam posse evadere pugnam nullo cursu, neque avertere reginam instantem, ingressus versare dolos consilio et astu, incipit hæc: Quid est tam egregium, si tu bellatrix femina fidis forti equo? dimitte fugam, et crede te cominus necum æquo solo, accingeque te pedestri pugnae: jam nosces, cui ventosa gloria ferat fraudem. Dixit: at illa furens, accensa dolore,

Agressisque manus armat sparus. Ipse catervis
Vertitur in mediis, et toto vertice supra est.
Hunc illa exceptum, neque enim labor agmine
verso,

Trajicit, et super hæc inimico pectore fatur: 685
Silvis te, Tyrrbene, feras agitare putasti?
Advenit qui vestra dies, muliebribus armis,
Verba redargueret: nomen tamen haud leve patrum
Manibus hoc referes, telo cecidisse Camillæ.
Protinus Orsiloichum, et Buten, duo maxima
Teucrûm 690

Corpora; sed Buten adversum cuspide figit,
Loricam galeamque inter, quâ colla sedentis
Lucent, et lævo dependet parma lacerto:
Orsiloichum fugiens, magnumque agitata per or-
bem,

Eludit gyro interior, sequiturque sequentem. 695
Tum validam perque arma viro, perque ossa se-
curim,

Altior insurgens, oranti, et multa precanti
Congeminat: vulnus calido rigat ora cerebro.
Incidit huic, subitoque aspectu territus hæsit
Apenninicolæ bellator filius Auni; 700
Haud Ligurum extremus, dum fallere fata sinebant.
Isque ubi se nullo jam cursu evadere pugnâ
Possit, neque instantem Reginam avertere cernit,
Consilio versare dolos ingressus, et astu, 704
Incipit hæc: Quid tam egregium, si femina forti
Fidis equo? dimitte fugam, et te cominus æquo
Mecum crede solo, pugnæque accinge pedestri:
Jam nosces, ventosa ferat cui gloria fraudem.
Dixit: at illa furens, acrique accensa dolore,

Tradit

NOTES.

690. Protinus. Next in Order, as Geor. IV. 1.

Protinus acrii mellis, &c.

691. Adversum. Picrius found *aversum* in some of the best Manuscripts; but the Sense

determines for *adversum*, the Wound having been given just in the Gorge, where the Helmet ends, *loricam galeamque inter*; which could not have happened had his back been turned.

695. Gyro

and a rustic Lance arms his Hand. In midst of the Troops he moves about, and overtops the rest by the whole Head. Him intercepted, (nor hard was the Task now that she had put his Troop to Flight) she transfixes, and over him these Words with spiteful Heart pronounces: Tuscan, didst thou fancy thou wast hunting Beasts of Chace in the Woods? The Day is come, that by a Female's Arms refels your Vaunts: Yet to the Manes of thy Fathers this no inconsiderable Honour shalt thou bear, that by the Weapon of Camilla thou fell. In Order next Orfilochus and Butes, the two most bulky Bodies of the Trojans, *she assaults*; but Butes right against her with the pointed Lance she transfixes, between the Corslet and the Helmet, where as he sits *the Horse* the shining Neck appears, and *where* down from his Left-arm the Buckler hangs: Orfilochus she mocks with *dissembled* Flight, and wheeling round in a spacious Orb turns short upon him in a narrower Circle, and pursues the Pursuer. Then rising high with Stroke on Stroke redoubled she drives home her sturdy Ax through his Arms, and through his Bones, as he prays, and earnestly begs *his Life*: With his warm Brains the Wound besmears his Face. Her *casually* encountered, and startled with the sudden Sight stop'd short the Warrior Son of Aunus, Inhabitant of Mount Apennine, not the last of the Ligurians while the Fates suffered him to practise Fraud. Soon as he perceives that now by no Flight he can evade the Combat, nor avert the Queen who presses him close, with Policy and Craft attempting to execute his Wishes, he thus begins: What mighty Courage, Female, *can you boast*, if on a warlike Steed you rely? *But* throw away *the Means* of Flight, and trust thyself with me Hand to Hand on *fair* equal Ground, and address thee to the Combat on Foot: Soon shalt thou know which of us shall smart for vain-glorious Boasting. He said: But she breathing Fury, and stung with fierce Resentment, delivers her Steed to an Attendant,

N O T E S.

695. *Gyro interior*. In a shorter Compass, as in *Horace*, 2 Sat. VI. 26.

Seu bruma nivalem

Interiore diem gyro trahit.

706. *Dimitte fugam*. Dismiss your Flight; *i. e.* dismiss your Steed, which enables you to fly.

708. *Ventosa ferat cui gloria fraudem*.

This is the Reading of the *Roman Manuscript*, for which *Servius* contends; and indeed the Sense seems to plead for it. Most Editions however have *laudem* instead of *fraudem*.

tradit equum comiti, assistitque in paribus armis; pedes, interrita, nudo ense, purâque parmâ. At juvenis, ratus se vicisse eam dolo, ipse avolat, haud est mora, fugaxque aufertur habenis, conversisque fugax aufertur habenis, quadrupedemque citum ferratâ calce fatigat. Vane Ligus, frustra que animis elate superbis, tu lubricus nequicquam tentasti patrias artes; nec fraus perferet te incolumem fallaci Auno. Virgo sator hæc, et ignea pernicibus plantis transit equum cursu, frænisque prebensis adversa congregitur, sumitque pœnas ab inimico sanguine. Quàm facile accipiter, ales sacer Marti, volans ab alto saxo, consequitur pennis columbam sublimem in nube, tenetque eam comprehensam, evisceratque eam uncis pedibus: tum cruor, et vulsæ plumæ labuntur ab æthere. At Jupiter, sator hominum atque Deorum, observans hæc non nullis oculis, sedet altus summo Olympo. Tum ille genitor suscitât Tarchontem Tyrrhenum in sæva prælia, et incitat iras ejus haud mollibus stimulis. Ergo inter cædes cedentiaque agmina Tarchon fertur equo, variisque instigat vocibus alas, Nomine quemque vocans; reficitque in prælia pulsos. Quis metus, ô nunquam dolituri, ô semper inertes Tyrrheni, quæ tanta animis ignavia venit? Femina palantes agit, atque hæc agmina vertit? Quò ferrum? quidve hæc gerimus tela irrita dextris?

Tradit equum comiti, paribusque assistit in armis; Ense pedes nudo, purâque interrita parmâ. 711 At juvenis, vicisse dolo ratus, avolat ipse, Haud mora, conversisque fugax aufertur habenis, Quadrupedemque citum ferratâ calce fatigat. Vane Ligus, frustra que animis elate superbis, 715 Nequicquam patrias tentasti lubricus artes; Nec fraus te incolumem fallaci perferet Auno. Hæc sator Virgo, et pernicibus ignea plantis Transit equum cursu, frænisque adversa prebensis Congreditur, pœnasque inimico à sanguine sumit; Quàm facile accipiter saxo facer ales ab alto Consequitur pennis sublimem in nube columbam, Comprensamque tenet, pedibusque eviscerat uncis: Tum cruor, et vulsæ labuntur ab æthere plumæ.

At non hæc nullis hominum sator atque Deorum Observans oculis, summo sedet altus Olympo. 726 Tyrrhenum Genitor Tarchontem in prælia sæva Suscitât, et stimulis haud mollibus incitat iras.

Ergo inter cædes cedentiaque agmina Tarchon Fertur equo, variisque instigat vocibus alas, 730 Nomine quemque vocans; reficitque in prælia pulsos.

Quis metus, ô nunquam dolituri, ô semper inertes Tyrrheni, quæ tanta animis ignavia venit?

Femina palantes agit, atque hæc agmina vertit? Quò ferrum? quidve hæc gerimus tela irrita dextris?

At non in Venerem segnes, nocturna que bella; Aut, ubi curva choros indixit tibia Bacchi, Expectare dapes, et plenæ pocula mensæ.

Hic amor, hoc studium; dum sacra secundus aruspex

Nunciet, ac lucos vocet hostia pinguis in altos. 740

Hæc

segnes in Venerem, nocturna que bella, aut ubi curva tibia indixit choros Bacchi, expectare dapes, et pocula plenæ mensæ. Hic est vester amor, hoc est vestrum studium; dum secundus aruspex nunciet sacra, ac pinguis hostia vocet vos in altos lucos.

N O T E S.

711. *Purâ parmâ.* Her Shield, that had no Impres upon it; in the same Sense as *parma alba* in the ninth Book, Verse 548. 719. *Transit equum.* This Action of Camilla

Attendant, and confronts him in equal Arms with the naked Sword on Foot, and with her Maiden Shield undaunted. But the Youth, presuming he had *now* overcome his *Foe* by Artifice, instant flies off, and turning about his Horse's Head is born away with Precipitation, and tires his fleet Courser with the Iron Spur. Fond Ligurian, *says she*, flushed with unavailing Pride of Soul, in vain hast thou perfidious tried thy Country's slippery Arts; nor shall all thy Artifice bring thee off safe to Aunus *thy* fallacious Sire. Thus the Virgin said, and with nimble Foot all on Fire outruns his Courser's Speed, and grasping the Reins engages him Face to Face, and takes Vengeance on his hostile Blood; with the same Ease as from a lofty Rock the Falcon, sacred Bird of *Mars*, with winged Speed overtakes a Dove *soaring* aloft among the Clouds, and seizing gripes her fast, and scoops out the Bowels with his hooky Talons: Then from the Sky her Blood and torn Plumes drop down.

But not with regardless Aspect the Sire of Gods and Men these *Scenes* surveying, on high Olympus exalted sits. The *Almighty* Parent roused Tuscan Tarchon to bloody Battles, and with no gentle Incentives enflames his Rage. Therefore amidst the Scenes of Slaughter and flying Squadrons Tarchon is rapt by his Steed, and with various Remonstrances animates the Wings, calling each by his Name, and rallies the broken Troops to Battle. Oh never to be moved with *just* Indignation, Oh still dastardly faint-hearted Tuscans, what Fear, what Cowardise so base has seized your Minds? Does a Woman drive you *thus* straggling, and put *all* these Squadrons to Flight? What avails the Sword? Or why wield we in our Hands these useless Weapons? But not so slothful are ye in *the Service of Venus* and her nocturnal Wars; or when the winding Pipe of Bacchus hath summoned the Quires to wait for the Banquets and Bowls at the sumptuous Board. This is your Delight, this your Ambition; while the auspicious Augur declares the sacred Rites *begun*, and the fat Victim invite you to the deep Groves. This said, he spurs
on

N O T E S.

milla would appear incredible, had we not been prepared for it in the seventh Book, Verse 808, where her Swiftnefs is thus described:

Ille vel intactæ segetis per summa volaret

Gramina, nec teneras cursu læsisset aristas.

735. *Quidve hæc gerimus.* Other Editions read *geritis*; but *gerimus* is authorized by the best and greatest Number of Manuscripts.

Effatus hæc, ipse et moriturus concitat equum in medios, et turbidus infert se adversum Venulo; complectiturque hostem dextrâ dereptum ab equo, et concitus multâ vi aufert eum ante suum gremium. Clamor tollitur in cælum: cunctique Latini convertere oculos. Igneus Tarchon volat æquore, ferens arma virumque: tum diffringit ferrum ab summâ bastâ ipsius, et rimatur apertas partes, quâ ferat lethale vulnus. Contra ille repugnans sustinet dextram à jugulo, et exit vim viribus. Utque cum fulva aquila, volans altè, fert draconem raptum, implicuitque pedes, atque hæsit unguibus: at serpens saucius versat sinuosa volumina, horretque squammis arrectis, et sibilat ore, insurgens arduus: illa haud minus urget eum luctantem obunco rostro, simul verberat æthera alis: haud aliter Tarchon ovans portat prædam ex agmine Tiburtum. Mæonidæ, secuti exemplum eventumque ducis, incurrunt. Tum Aruns, debitus fatis, prior circuit velocem Camillam jaculo et multâ arte, et tentat, quæ fortuna sit facillima. Quâcunque furens Virgo tulit se medio agmine, Aruns subit hæc, et tacitus lustrat vestigia: quâ illa victrix redit, reportatque pedem ex hoste, juvenis furtim detorquet celeres habenas. Pererrat hos aditus, jamque hos aditus, omnemque circuitum undique, et improbus quatit certam bastam. Forte Chlorcus, sacer Cybele, olimque ejus sacerdos, insignis fulgebat longè in Phrygiis armis, agitabatque spumantem equum: quem pellis, conferta abenis squammis et auro in plumam tegebat. Ipse, clarus peregrinâ ferrugine et ostro,

Hæc effatus, equum in medios, moriturus et ipse, Concitat; et Venulo adversum se turbidus infert, Dereptumque ab equo dextrâ complectitur hostem, Et gremium ante suum multâ vi concitus aufert. Tollitur in cælum clamor: cunctique Latini 745 Convertere oculos. Volat igneus æquore Tarchon, Arma, virumque ferens: tum summâ ipsius ab hastâ Diffringit ferrum; et partes rimatur apertas, Quâ vulnus lethale ferat. Contra ille repugnans Sustinet à jugulo dextram, et vim viribus exit. 750 Utque volans altè raptum cum fulva draconem Fert aquila, implicuitque pedes, atque unguibus hæsit:

Saucius at serpens sinuosa volumina versat, Arrectisque horret squammis, et sibilat ore, Arduus insurgens: illa haud minus urget obunco Luctantem rostro; simul æthera verberat alis: Haud aliter prædam Tiburtum ex agmine Tarchon Portat ovans. Ducis exemplum eventumque secuti Mæonidæ incurrunt. Tum fatis debitus Aruns Velocem jaculo, et multâ prior arte Camillam 760 Circuit, et, quæ sit fortuna facillima, tentat. Quâ se cunque furens medio tulit agmine Virgo, Hæc Aruns subit, et tacitus vestigia lustrat. Quâ victrix redit illa pedemque ex hoste reportat, Hæc juvenis furtim celeres detorquet habenas. 765 Hos aditus, jamque hos aditus, omnemque pererrat Undique circuitum, et certam quatit improbus hastam.

Forte facer Cybelæ Chloreus, olimque sacerdos, Insignis longè Phrygiis fulgebat in armis, Spumantemque agitabat equum: quem pellis ahenis In plumam squammis auro conferta tegebat. 771 Ipse, peregrinâ ferrugine clarus et ostro,

Spicula

sacerdos, insignis fulgebat longè in Phrygiis armis, agitabatque spumantem equum: quem pellis, conferta abenis squammis et auro in plumam tegebat. Ipse, clarus peregrinâ ferrugine et ostro,

N O T E S.

759. Fatis debitus Aruns. Aruns is called debitus fatis, devoted to Death, because he is to kill Camilla; and whoever put her to Death forfeited his Life to Diana by the Decree of that Goddess, Verse 591.

Hæc

on his Steed into the midst, he too bent on Death, and in furious Perturbation advances directly up against Venuſus, and with his Right-hand grasps the Foe torn off his Steed, and precipitant with huge Violence bears him off before him. A Shout is raised to Heaven, and all the Latins turned their Eyes *that Way*. Fiery Tarchon flies over the Plain, bearing both the Warrior and his Arms: Then from the Top of his Lance breaks off the Steel, and explores the open Chinks where he may inflict the mortal Wound. He on the other hand struggling against him wards off his Hand from his Throat, and Force by Force evades. And as when the tawny Eagle soaring high bears off a Serpent seized his Prey, hath fixed in him his Feet, and with his Talons griped him fast: The wounded Serpent writhes his curling Volumes, and with erected Scales looks horrid, and hisses with his Mouth, rising high against *his Foe*: She not the less with hooky Beak squeezes him struggling; at the same time flaps the Air with her Wings: Just so from the Army of the Tiburtines Tarchon in Triumph bears off his Prey. The Tuscans following the Example and Fortune of their Leader rush on. Then Aruns, to Death devoted, with his Javelin and much Artifice first courses round the swift Camilla, and watches what most favourable Opportunity may occur. Wherever amidst the Troops the furious Maid drove on, there Aruns follows, and silently surveys her Steps. Wherever she victorious returns, and from the Foe withdraws her Steps, that Way the Youth secretly winds about the Reins with Speed. And now these, now those approaches, and the whole Circuit around traverses, and with mischievous Purpose shakes his unerring Lance. Chloereus, sacred to Cybele, and long her Priest, at Distance shone conspicuous in *bright Phrygian Arms*, and spurred on his foaming Steed: Which a Hide compact with gilded scaly Plates of Brass, in form of Plumes, did cover. *The Rider himself*, gaudy in barbaric *Attire of blue and purple Dye*, shot Cretan Arrows

N O T E S.

*Hac, quicunque sacrum violaverit vulnere
corpus,
Tros Italique, mihi pariter des sanguine
pœnas.*

761. *Fortuna*. As Fortune has great Influence in bringing Events about, so it is here put for the Means or Opportunity of effecting his Purpose.

4 R

777. *Barbara*

torquebat Gortynia spicula
 Lycio cornu. Aurcus arcus
 sonat ex humeris, et
 aurea cassida est huic va-
 ti: tum collegerat croce-
 anique chlamydem, car-
 baseosque sinus crepantes
 in nodum fulvo auro;
 pictus acu quoad tunicas
 et barbara tegmina cru-
 rum. Virgo, sive ut
 præfigeret Troia arma
 templis, sive ut venatrix
 ferret se in captivo auro,
 cæca sequebatur hunc u-
 num ex omni certamine
 pugne; incautaque arde-
 bat per totum agmen fe-
 mineo amore prædæ et
 spoliolum. Cum tandem
 Arius, tempore capto,
 conjicit telum ex insidiis,
 et precatur Superos sic vo-
 ce: summe Deum, Apol-
 lo, custos sancti Soractis,
 quem primi colimus, cui
 pineus ardor pascitur a-
 ceruo; et cui nos cultor-
 es, freti pietate, premi-
 mus vestigia multa pru-
 nâ per medium ignem;
 omnipotens pater, da no-
 bis, hoc dedecus aboleri
 nostris armis. Non peto
 exuvias, tropæumve, aut
 ulla spolia pulsæ Virgi-
 nis: cætera facta sunt
 laudem mihi. Dum hæc
 dira pestis pulsa cadat meo
 vulnere, libenter inglo-
 rius remeabo patriam ur-
 bem. Phœbus audit, et
 dedit partem voti succe-
 dere mente; dispersit par-
 tem in volucres auras.
 Annuit illi oranti, ut
 sterneret Camillam turba-
 tam subitâ morte; non
 dedit, ut alta patria vi-
 deret ipsum reducem, pro-
 cellæque vertice vocem in
 Notos. Ergo, missa
 missa manu, dedit sonitum
 per auras, et convertere animos,
 cunctique Volsci tulere oculos
 ad Reginam: ipsa est nihil memor
 nec auræ nec sonitus, aut teli
 venientis ab æthere, donec
 hasta, perlata sub exsertam
 papillam.

Spicula torquebat Lycio Gortynia cornu.
 Aureus ex humeris sonat arcus, et aurea vati
 Cassida: tum croceam chlamydemque sinusque
 crepantes 775
 Carbaseos fulvo in nodum collegerat auro;
 Pictus acu tunicas, et barbara tegmina crurum.
 Hunc Virgo, sive ut templis præfigeret arma
 Troia, captivo sive ut se ferret in auro,
 Venatrix, unum ex omni certamine pugne 780
 Cæca sequebatur; totumque incauta per agmen
 Femineo prædæ et spoliolum ardebat amore.
 Telum ex insidiis cum tandem, tempore capto,
 Conjicit, et Superos Aruns sic voce precatur:
 Summe Deum, sancti custos Soractis Apollo, 785
 Quem primi colimus, cui pineus ardor acervo
 Pascitur; et medium freti pietate per ignem
 Cultores multâ premimus vestigia prunâ;
 Da, pater, hoc nostris aboleri dedecus armis,
 Omnipotens. Non exuvias, pulsæve tropæum 790
 Virginis, aut spolia ulla peto: mihi cætera laudem
 Facta ferent. Hæc dira meo dum vulnere pestis
 Pulsa cadat, patriam remeabo inglorius urbem.
 Audiit, et voti Phœbus succedere partem
 Mente dedit; partem volucres dispersit in auras.
 Sterneret ut subitâ turbatam morte Camillam, 796
 Annuit oranti; reducem ut patria alta videret,
 Non dedit, inque Notos vocem vertere procellæ.
 Ergo, ut missa manu sonitum dedit hasta per auras,
 Convertere animos acres, oculosque tulere 800
 Cuncti ad Reginam Volsci: nihil ipsa nec auræ,
 Nec sonitus memor, aut venientis ab æthere teli,
 Hasta sub exsertam donec perlata papillam

Hæsit,

N O T E S.

777. *Barbara tegmina.* i. e. *Emoroidered,*
 of foreign or Phrygian Fashion.

787. *Medium, freti pietate, per ignem.*

This is illustrated from a historical Passage in
 Pliny, Lib. VII. Cap. 2. *Hand procul urbe*
Rema, in Faliscorum agro, familie sunt pau-
ca,

Arrows from his Lycian Bow. Of Gold the Bow hung rattling from his Shoulders, and of Gold was the Helmet of the Priest: Then in a Knot of yellow Gold he had collected his Saffron Symar and its rustling Plaits of Lawn, having his Tunique and Phrygian CuisseS embroidered with Needle-work. Him the Virgin, whether *with a View* to fix in the Temple's Front Trojan Arms, or to shew herself at the Chace in captive Gold, of all the warring Chiefs alone blindly pursued; and through the whole Host, from a Woman's longing for the Prey and Spoils, with heedless Ardour roamed. When at length Aruns, snatching the Occasion, from his Covert throws a Dart, and thus to the Powers above addresses his Prayer: Apollo, greatest of Gods, Guardian of the holy *Hill* Soracte, whom we chiefly adore, in whose Honour the Fire of Pine *by us* with Heaps of Fuel is fed; and through the midst of the Flames we thy Votaries, relying on our Piety, walk over a Length of burning Coals; Grant, Almighty Sire, that by our Arms this Infamy may be blotted out. Not Pillage or Trophy, or any Spoils of a vanquished Maid I seek: To me my other Exploits shall procure Renown. If so be that smote by a Wound from me this rueful Pest shall fall, I to my native City shall *willingly* return inglorious. Phœbus heard, and with himself ordained that part of his Vow should be fulfilled; part in fleet Air he dispersed. By sudden Death to overthrow Camilla in this *Hour* of Perturbation he granted to his Suppliant; that his illustrious Country should see him safe returned he denied, and that Petition the Tempests turned *adrift* among the Winds. Therefore soon as sent from his Hand the Spear gave a *whizzing* Sound through the Air, the Armies turned their Attention, and all the Volscians on the Queen their Eyes directed: Nought she nor Air nor whizzing Sound regarded, or the Weapon flying from the Sky, till plunged beneath her naked Breast the Spear stuck

N O T E S.

æ, quæ vocantur Hirpiæ: quæ sacrificio annuo, quod fit ad montem Soractem Apollini, super ambustam ligni struem ambulantes non aduruntur.

793. *Remeabo inglorius.* It was dishonourable in *Aruns* to wound *Camilla* like a Traitor, without daring to enter the Lists with her in fair Combat.

795. *Mente dedit.* i. e. He gave no external Indication of his Will, else *Aruns* had been deterred from the Action; but only purposed in his Heart.

803. *Sub.* The Reader may often observe that *sub* in *Virgil* has the Force of *deep into*, and Care has been taken to translate it so wherever the Sense appears to require it.

bæsit, actaque altè bibit virgineum cruorem. Trepidæ comites Camillæ concurrunt, suscipiuntque Dominam ruentem. Aruns exterritus fugit ante omnes, lætitiâ metuque misto: nec jam amplius audet credere hæstæ, nec occurrere armis virginis. Ac velut ille lupus, priusquam inimica tela sequantur cum, continuò avius abdidit sese in altos montes, pastore, magnove juvenco occiso, conscius audacis facti; remulcensque caudam subjecit eam pavitantem utero, pativitque silvas: haud secus turbidus Aruns abstulit se ex oculis, contentusque fugâ immiscuit se mediis armis. Illa moriens trahit telum manu; sed ferreus mucro stat ad costas inter ossa alto vulnere. Labitur exsanguis, lumina labuntur frigida letho; color quondam purpureus reliquit ora. Tum expirans sic alloquitur Accam, unam ex æqualibus, quæ sola erat fida Camillæ ante alias, quicum solebat partiri curas; atque ita fatur hæc: Soror Acca, potui hætenus; nunc acerbum vulnus conficit me, et omnia circum nigrescunt tenebris. Effuge, et perfer hæc novissima mandata Turno: succedat pugna, arceatque Trojanos urbe. Jamque vale. Simul, his dictis, linquebat habenas, fluens ad terram non sponte: tum frigida paulatim exsolvit se toto corpore, posuitque lenta colla, et caput captum letho, relinqueus arma: vitæque indignata fugit cum gemitu sub umbras. Tum verò immensus clamor surgens ferit aurea sidera. Camillâ dejectâ, pugna crudescit. Densi incurrunt, simul omnis copia Teucrum,

Hæsit, virgineumque altè bibit acta cruorem. Concurrunt trepidæ comites, dominamque ruentem suscipiunt. Fugit ante omnes exterritus Aruns, 806 Lætitiâ mistoque metu: nec jam ampliùs hæstæ Credere, nec telis occurrere virginis audent. Ac velut ille, prius quàm tela inimica sequantur, Continuò in montes sese avius abdidit altos 810 Occiso pastore lupus, magnove juvenco, Consciùs audacis facti; caudamque remulcens Subjecit pavitantem utero, silvasque petivit: Haud secus ex oculis se turbidus abstulit Aruns, Contentusque fugâ, mediis se immiscuit armis. 815 Illa manu moriens telum trahit; ossa sed inter Ferreus ad costas alto stat vulnere mucro. Labitur exsanguis; labuntur frigida letho Lumina; purpureus quondam color ora reliquit. Tum sic expirans Accam ex æqualibus unam 820 Alloquitur; fida ante alias quæ sola Camillæ, Quicum partiri curas; atque hæc ita fatur: Hætenus, Acca soror, potui; nunc vulnus acerbum Conficit, et tenebris nigrescunt omnia circum. Effuge, et hæc Turno mandata novissima perfer: Succedat pugna, Trojanosque arceat urbe. 826 Jamque vale. Simul his dictis linquebat habenas, Ad terram non sponte fluens: tum frigida toto Paulatim exsolvit se corpore; lentaque colla, Et captum letho posuit caput, arma relinqueus: 830 Vitæque cum gemitu fugit indignata sub umbras. Tum verò immensus surgens ferit aurea clamor Sidera. Dejectâ crudescit pugna Camillâ. Incurrunt densi, simul omnis copia Teucrum,

Tyrrhe-

N O T E S.

812. *Caudamque remulcens.* Hugging, or fondly taking Care of it.

818. *Labitur exsanguis.* Donatus reads *labitur et sanguis*, seemingly to save the Ap-

pearance of Contradiction in this Narration; since *Camilla* does not fall from her Horse till some time after this, Verse 827.

—Simul!

stuck fast, and driven home drunk deep her Virgin Blood. Her Attendants in fearful Haste pour in together, and lift up their falling Queen. Above all Aruns stunned with Joy and mingled Fear flies, and now no longer dares trust to his Spear, nor make head against the Weapons of the Virgin Warrior. And as some fierce Wolf, after he has slain a Shepherd or lusty Bullock, conscious of his audacious Act, forthwith by some unbeaten Path hath to the lofty Mountains made his Retreat, before the hostile Darts pursue him; and cowering claps his cowardly Tail under his Belly, to the Woods repaired: Just so Aruns in hurrying Perturbation from Sight withdrew, and pleased with his Flight mixed among the armed Troops. She dying wrenches out the Weapon with her Hand; but between the Bones in her Side the Steel Point stands fixed with a deep Wound. Down she sinks bloodless; down sink her cold Eyes in Death; and now her once blooming Hue hath forsook her Face. Then thus breathing her last, she addresses Acca, one of her Compeers, who beyond the rest was singularly trusty to Camilla, with whom she used to divide her Cares; and thus these Words she speaks: Thus far, O Sister Acca, have I held out; now a cruel Wound undoes me, and all Objects round me put on a Face of Darknes. Fly quick, and bear these my last Commands to Turnus. Let him advance to the Combat, and repel the Trojans from the City. And now farewell. At the same time with these Words she drop'd the Reins, sinking to the Ground involuntary: Then of vital Heat bereft she disengages herself from the whole Body by Degrees; and reclined her languid drooping Neck, and Head captivated by Death, leaving her Arms: And with a Groan her Life indignant fled to the infernal Shades. Then indeed a prodigious Outcry arising strikes the golden Stars. The Combat grows more bloody now that Camilla is overthrown. At once in thick Array rush on the whole Strength

N O T E S.

—Simul his dictis linquebat habenas,
Ad terram non sponte fluens.
But *labitur* does not necessarily signify *she falls to the Ground*, but *she faints*, or *sinks down*, being supported perhaps upon her Horse for some few Minutes.

823. *Hætenus potui.* Servius supplies *vivere* or *pugnare*: But it is more emphatic to consider it absolutely as *La Gerda*, *hætenus potui*, i. e. *εδωκεν*, *valui viribus*, et *potens fui bello*.

Tyrrhenûmque duces, Evandri Arcadis. At Opïs, custos Triviæ, jamdudum sedet alta in summis montibus, interitæque spectat pugnas. Utque procul prospexit Camillam, multatam tristi morte, in medio clamore juvenum furentum, ingemuitque, deditque has imo pectore voces: Heu! Virgo, luisse nimium, nimium crudele supplicium, conata laceßere Teucros bello: nec profuit tibi desertæ in dumis coluisse Dianam, aut gessisse nostras pharetras humero: tamen tua regina non relinquet te indecorem jam in extremâ morte; neque hoc letum erit sine nomine per gentes, aut patieris famam inultæ. Nam quicumque violavit tuum corpus vulnere, luet meritâ morte. Sub alto monte, fuit ingens bustum antiqui Laurentis regis Dercenni ex terreno aggere, testumque opacâ illic. Hic primum pulcherrima Dea sistit se rapido nisu, et speculatur Aruntem ab alto tumulo. Ut vidit eum fulgentem armis, ac tumentem vana; inquit, cur abis diversus? dirige gressum huc, veni huc periture; ut capias præmia digna Camillæ occisæ. Tune etiam moriere telis Dianæ? dixit, et quemadmodum Threißa Amazon depromsit volucrem sagittam auratâ pharetrâ, insensaque tetendit cornu, et duxit illud longè; donec ejus capita curvata coirent inter se, et jam tangeret æquis manibus, scilicet læva aciem ferri, dextrâ nervoque papillam. Extemplo Aruns audit stridorem teli, sonantesque auras unâ, ferrumque hæsit in corpore. Socii obliti, linquunt illum expirantem atque gementem extrema in ignoto pulvere camporum: Opïs aufertur pennis ad ætherium Olympum.

Tyrrhenûmque duces, Evandrique Arcadis alæ.
At Triviæ custos jamdudum in montibus Opïs
Alta sedet summis, spectatque interrita pugnas.
Utque procul medio juvenum in clamore furentum
Prospexit tristi multatam morte Camillam;
Ingemuitque, deditque has imo pectore voces: 840
Heu! nimium, Virgo, nimium crudele luisse
Supplicium, Teucros conata laceßere bello:
Nec tibi desertæ in dumis coluisse Dianam
Profuit, aut nostras humero gessisse pharetras:
Non tamen indecorem tua te Regina relinquet 845
Extremâ jam in morte; neque hoc sine nomine
lethum

Per gentes erit, aut famam patieris inultæ.
Nam quicumque tuum violavit vulnere corpus,
Morte luet meritâ. Fuit ingens monte sub alto
Regis Dercenni terreno ex aggere bustum 850
Antiqui Laurentis, opacâque ilice testum.
Hic Dea se primùm rapido pulcherrima nisu
Sistit, et Aruntem tumulo speculatur ab alto.
Ut vidit fulgentem armis, ac vana tumentem;
Cur, inquit, diversus abis? huc dirige gressum, 855
Huc periture veni; capias ut digna Camillæ
Præmia. Tune etiam telis moriere Dianæ?
Dixit, et auratâ volucrem Threißa sagittam
Depromsit pharetrâ, cornuque insensa tetendit,
Et duxit longè; donec curvata coirent 860
Inter se capita, et manibus jam tangeret æquis,
Lævâ aciem ferri, dextrâ nervoque papillam.
Extemplo teli stridorem aurasque sonantes
Audiit unâ Aruns, hæsitque in corpore ferrum.
Illum expirantem socii, atque extrema gementem
Obliti ignoto camporum in pulvere linquunt: 866
Opïs ad ætherium pennis aufertur Olympum.

Prima

NOTES.

850. Regis Dercenni. This Dercennus was the primitive Inhabitants of Italy.
probably one of the Kings of the Aborigines, 855. Threißa. Latona brought some Nymphs
from

Strength of the Trojans, the Tuscan Chiefs, and the Wings of Arcadian Evander.

But Opis, appointed by Diana to watch *the Fair*, a long while had sat aloft on the high Mountains, and fearless viewed the Combat. And soon as from far she spied Camilla by a piteous Death overthrown amidst the Bustle of the infuriate Youths, she inly groaned, and from the Bottom of her Breast uttered these Words: Ah *hapless* Virgin, too, too cruel Punishment hast thou sustained, for offering to defy the Trojans in War! Nor hath it ought availed thee that lonely in the Woods thou wast a Votary to Diana, and on thy Shoulder bore our Quivers: Yet not without *due* Honours will thy Queen forsake thee now in Death's Extremity; nor shall this *thy* Death be unrecorded among the Nations, nor shalt thou bear the Infamy of being unrevenged. For whoever with a Wound hath violated thy *sacred* Body shall by just Death his Crime atone. Underneath the lofty Mountain stood the stately Tomb of Der-cennus, the ancient King of Laurentum, of a Mount of Earth, and shaded with gloomy Holm. Here first the Goddess, surpassing fair, with a rapid Effort of *her Wings* alights, and Aruns from the high Eminence surveys. Soon as she saw him shining in Armour, and vainly swelling; Why, says she, move you off that Way? Hither direct thy Course, hither come to meet thy Doom; that from Camilla thou mayst receive thy due Reward. Shalt thou too, *Poltroon*, have the Honour to die by Diana's Shafts? She said, and from her gilded Quiver the Thracian *Nymph* drew forth a winged Arrow, and wrathful bent her Bow, and stretched it to its *full* Length, till the crooked Points together met, and now with both Hands alike she touched, with the Left the Steel Point, with the Right and Bow-string her Breast. Forthwith Aruns heard at once the hissing of the Shaft and sounding Air, and in his Body the Steel stuck fast. Him expiring and groaning his last his regardless Friends abandon in the dusty Plain unknown: Opis to the ethereal Sky on Wings is born away.

First

NOTES.

from the *Hyperboreans* to educate *Diana* and *Apollo*; these *Hyperboreans* *Servius* makes the same with the *Thracians*, and probably *Opis* was one of those.

370. *Deſc-*

Levis ala Camillæ prima fugit, dominâ amissâ; Rutuli turbati fugiunt, acer Atinas fugit; disiectique duces, manipuli- que desolati petunt tuta loca, et averse tendunt equis ad mœnia. Nec quisquam valet sustentare telis aut sistere contra Teucros instantes, ferentesque letum; sed referunt laxos arcus languentibus humeris, ungulaque quadrupedum quatit putrem campum cursu. Pulvis turbidus atrâ caliginem volvitur ad muros; et matres, percussæ quoad pectora, tollunt, è speculis, femineum clamorem ad sidera cœli. Qui primi irrupere patentes portas cursu, inimica turba premit hos agmine misto super eos; nec effugiunt miseram mortem, sed in limine ipsò, in patriis mœnibus, atque inter tuta loca domorum confixi exspirant animas. Pars incipit claudere portas; audent nec aperire viam sociis, nec accipere eos orantes mœnibus: miserimæque cædes oritur defendentum aditus armis, ruentumque in arma. Qui sunt exclusi, pars volvitur in præcipes fossas, ruinâ urgente, ante oculos oraque parentum lacrymantum; pars cæca et concita frænis immixtis arietat in portas, et postes duros obice. In summo certamine, ut matres ipsæ videre Camillam de muris (verus amor patriæ monstrat id) trepidæ jacenti tela manu, ac imitantur ferrum duro robore, stipitibus, obustisque sudibus, ardentque primæ mori pro mœnibus. Interea sævissimus nuncius inplet Turnum in silvis, et Acca fert ingentem tumultum juveni: acies Volscorum esse deletas, Camillam cecidisse,

Prima fugit, dominâ amissâ, levis ala Camillæ;
Turbati fugiunt Rutuli; fugit acer Atinas;
Disiectique duces, desolatique manipuli 870
Tuta petunt, et equis averse ad mœnia tendunt.
Nec quisquam instantes Teucros lethumque ferentes

Sustentare valet telis, aut sistere contra;
Sed laxos referunt humeris languentibus arcus;
Quadrupedumque putrem cursu quatit ungula campum. 875

Volvitur ad muros caligine turbidus atrâ
Pulvis; et è speculis percussæ pectora matres
Femineum clamorem ad cœli sidera tollunt.
Qui cursu portas primi irrupere patentes,
Hos inimica super misto premit agmine turba; 880
Nec miseram effugiunt mortem, sed limine in ipso,
Mœnibus in patriis, atque inter tuta domorum
Confixi exspirant animas. Pars claudere portas;
Nec sociis aperire viam, nec mœnibus audent
Accipere orantes: oriturque miserrima cædes 885
Defendentum armis aditus, inque arma ruentum.
Exclusi, ante oculos lacrymantumque ora parentum,

Pars in præcipes fossas, urgente ruinâ,
Volvitur; immixtis pars cæcâ et concita frænis
Arietat in portas, et duros objice postes. 890
Ipsæ de muris summo certamine matres
(Monstrat amor verus patriæ) ut videre Camillam,
Tela manu trepidæ jaciunt; ac robore duro,
Stipitibus ferrum sudibusque imitantur obustis
Præcipes, primæque mori pro mœnibus ardent.
Interea Turnum in silvis sævissimus implet 896
Nuncius, et juveni ingentem fert Acca tumultum:
Deletas Volscorum acies, cecidisse Camillam,

Ingruere

N O T E S.

870. *Desolatique manipuli.* Manipulus is which the first Romans used instead of an En- properly a Standard-bearer, so called from the sign.
Bundle of Hay tied to the End of a Pole,

897. *Fert.*

First flies Camilla's light-armed Wing, now that their Queen is lost; the Rutulians in Confusion fly; valiant Atinas flies; the discomfited Leaders, and the desolate Companies both seek safe Retreats, and turning their Backs, on *flying* Coursers bend their Course towards the Town. Nor is any one *now* able with Arms to sustain, nor stand against the Trojans pressing *the Attack*, and dispensing Death; but on their languid Shoulders they bear off their Bows unbent, and with swift Career the Courser's Hoof beats the mouldering Plain. Dust in thick Clouds of black Vapour rolls towards the Walls; and from the Towers the Matrons beating their Breasts raise the female Shriek to the Stars of Heaven. On those who first with Speed burst into the expanded Gates a hostile Throng in a mingled Body presses; nor escape they piteous Death, but in the very Entrance, under their native Walls, and amidst the Shelter of the Houses transfix'd together they expire their Souls. Some shut the Gates; nor dare to open a Passage *even* to their Friends, nor within the Walls receive them imploring *Admission*: And a most lamentable Slaughter insues of such as guarded with their Arms the Passes, and such as rushed on *those* Arms. The Excluded, before the Eyes and Faces of their grieving Parents, tumble headlong into the deep Trenches, Ruin close pursuing. Some, giving *their Horses* loose Reins, blindfold and with rapid Speed bounce against the Gates, and the firmly barricadoed Posts. Even the trembling Matrons, soon as from the Walls they spied *the Corpse of Camilla*, with the greatest Eagerness (sincere Affection to their Country prompts them) throw Darts with their Hands, and rushing precipitant with hardened Oaks, Stakes and Poles burnt at the Point, imitate Iron *Weapons*, and are ambitious to die the first before the Walls. Mean while this most cruel News fills *the Ears of Turnus as he lay ambushed* in the Woods, and to the Youth Acca reports the dreadful Disorder: That the Troops of the Volscans were cut in Pieces,

Camilla

N O T E S.

897. *Fert.* Here has the Sense of *refert* or *nunciat*, as in other Passages of *Virgil*, See *Æn.* II, 230.

— *Et scelus expendisse merentem*
Laocoonta ferunt.

4 S

905. *Evadit;*

inensos hostes ingruere, et corripuisse omnia secundo Marte; am metum ferri ad mœnia. Ille furens deserit obfessos colles, et linquit aspera nemora (nam sæva numina Jovis poscunt sic.) Vix exierat à conspectu, tenebatque campum, cum pater Æneas, ingressus apertos saltus, exsuperatque jugum evaditque opacâ silvâ. Sic ambo feruntur rapidi totoque agmine ad muros, nec absunt longis passibus inter se. Ac simul Æneas prospexit longè campos fumantes pulvere, viditque Laurentia agmina: et Turnus agnovit sævum Ænean in armis, audivitque adventum pedum, flatumque equorum. Continuo ineant pugnas, et tentent prælia: ni jam roseus Phœbus tingat fessos equos Ibero gurgite, reducatque noctem die labente. Confidunt castris ante urbem, et mœnia vallant.

Ingruere inensos hostes, et Marte secundo
Omnia corripuisse; metum jam ad mœnia ferri. 900
Ille furens (nam sæva Jovis sic numina poscunt)
Deserit obfessos colles, nemora aspera linquit.
Vix è conspectu exierat, campumque tenebat,
Cum pater Æneas, saltus ingressus apertos,
Exsuperatque jugum, silvâque evadit opacâ. 905
Sic ambo ad muros rapidi, totoque feruntur
Agmine; nec longis inter se passibus absunt.
Ac simul Æneas fumantes pulvere campos
Prospexit longè, Laurentiaque agmina vidit;
Et sævum Ænean agnovit Turnus in armis, 910
Adventumque pedum, flatumque audivit equorum.
Continuo pugnas ineant, et prælia tentent,
Ni roseus fessos jam gurgite Phœbus Ibero
Tingat equos, noctemque die labente reducat.
Confidunt castris ante urbem, et mœnia vallant.

P. VIRGILII MARONIS
ÆNEIDOS
LIBER DUODECIMUS.

ORDO.

Ut Turnus videt Latinos infraçtos adverso Marte defecisse; sua promissa nunc repesci, et se signari oculis; ultro implacabilis ardet,

TURNUS ut infraçtos adverso Marte Latinos
Defecisse videt; sua nunc promissa re-
pesci,

Se signari oculis; ultro implacabilis ardet,

Attol-

NOTES.

Turnus challenges Æneas to a single Combat; Articles are agreed on, but broken by the Rutuli, who wound Æneas: He is miraculously cured by Venus, forces Turnus to a Duel,

Camilla fallen, the vengeful Foes were making a furious Onset, and by successful War had made themselves Masters of all, that the Consternation was now propagated to the City. He *in* furious *Haste* (for so the inflexible Decrees of Jove require) quits the Hills he had beset, forsakes the rugged Woods. Scarce had he gone out of Sight, and possessed the Plain, when Prince Æneas, entering the open Lawns, overpasses the Mountain's Ridge, and safe through the gloomy Wood takes his Way. Thus both impetuous, and with their whole Army, towards the City advance; nor are they many Paces distant from each other. And at once Æneas at Distance spied the Plain smoking with Dust, and saw the Laurentine Bands; and Turnus descried Æneas fierce in Arms, and heard the Tread of Feet, and the Snorting of the Steeds. Forthwith they would engage in Fight, and essay the Combat, did not the rosy Sun, now dip in the western Ocean his tired Steeds, and, Day declining, bring back the Night. In their Camps before the Town they rest, and intrench the Walls.

N O T E S.

905. *Evadit*. This Word implies the Danger he had been in from the Ambush which Turnus had laid for him.

913. *Gurgite Ibero*. In the Spanish or western Ocean, wherein the Poets supposed the Sun to extinguish his Light every Evening.

T H E

T W E L F T H B O O K

O F T H E

Æ N E I D.

TURNUS, soon as he saw the Latins, quite broken with unsuccessful War, had lost Heart; that now his Promise was claimed, himself marked out by the Eyes of all; with inbred Ardour he pants for the Combat implacably fierce, and raises his

N O T E S.

Duel, and concludes the Poem with his Death.
1. *Infractos*. Servius takes *infractos* for unbroken, or who had been hitherto invincible; but the Word hardly ever occurs in that

Sense. The *in* increases the Signification, and gives it the Force of *valde et vere fractos*.
3. *Ultero*. Signifies keenly impelled from within,
4 S 2

attollitque animos. *Qualis ille leo, in arvis Pœnorum saucius quoad pectus gravi pectore venantum, tunc demum movet arma, gaudetque excutens comantes toros cervicæ, impavidusque frangit fixum telum latronis, et fremit cruento ore. Haud secus violentia gliscit accenso Turno. Tum sic effatur Regem, atque ita turbidus infit: est nulla mora in Turno; est nihil, propter quod ignavi Æneadæ retrahent dicta, nec recusent facere ea quæ pepigere. Congredior: pater, ser sacra, et concipe fœdus. Aut mittam Dardanium, desertorem Asiæ sub Tartara hac dextrâ (Latini fideant, spectentque pugnam) et solus resellam commune crimen ferro; aut Trojanus habeat nos victos, et Lavinia conjux cedat illi victori. Latinus respondet illi sedato corde: O juvenis præstans animi, quantum ipse exsuperas feroci virtute, tanto impensius est æquum me consulere tibi, atque metuentem expendere omnes casus. Sunt tibi regna patris Dauni, sunt oppida capta manu; nec non est aurumque animusque Latino: sunt alie innuptæ virgines Latio et Laurentibus agris; nec indecores quoad genus. Sine me aperire hæc haud mollia fatu, dolis sublatis; simul hauri hæc tuo animo. Erat fas me sociare natam nulli veterum procorum, omnisque Divique hominesque cæcant id.* Ego victus amore tui, victus cognato sanguine, et lacrymis mœstæ conjugis, rupi omnia vincla; eripui eam promissam genero; sumsi impia arma.

Attollitque animos. Pœnorum qualis in arvis
Saucius ille gravi venantum vulnere pectus, 5
Tum demum movet arma leo, gaudetque comantes
Excuteis cervicæ toros, fixumque latronis
Impavidus frangit telum, et fremit ore cruento.
Haud secus accenso gliscit violentia Turno.
Tum sic affatur Regem, atque ita turbidus infit:
Nulla mora in Turno; nihil est quod dicta re-
tractent

Ignavi Æneadæ, nec, quæ pepigere, recusent.
Congredior: fer sacra, pater, et concipe fœdus.
Aut hac Dardanium dextrâ sub Tartara mittam,
Desertorem Asiæ (fedeant, spectentque Latini) 15
Et solus ferro crimen commune resellam;
Aut habeat victos, cedat Lavinia conjux.
Olli sedato respondit corde Latinus:
O præstans animi juvenis, quantum ipse feroci 19
Virtute exsuperas, tanto me impensius æquum est
Consulere, atque omnes metuentem expendere casus.
Sunt tibi regna patris Dauni, sunt oppida capta
Multa manu; nec non aurumque animusque La-
tino est.

Sunt aliæ innuptæ Latio et Laurentibus agris;
Nec genus indecores. Sine me hæc haud mollia fatu
Sublatis aperire dolis: simul hæc animo hauri. 26
Me natam nulli veterum fociare procorum
Fas erat, idque omnes Divique hominesque cæ-
nebant.

Victus amore tui, cognato sanguine victus,
Conjugis et mœstæ lacrymis, vincla omnia rupi; 30
Promissam eripui genero; arma impia sumsi.

Ex

NOTES.

within, agitated by some violent, but voluntary
Emotion.

4. Pœnorum. The Carthaginians, here
put for the Africans in general.

6. Movet arma. Literally, He moves or
exerts his Arms.

7. Latronis. Who comes on him like a
Robber to destroy.

13. Fœdus. The League that is to issue
in Consequence of the Combat.

23. Nec non aurumque animusque Latino est.
opulent

his martial Spirit high. As in the Fields of Carthage a grizly Lion, whose Breast is pierced by the Hunters with a smart Wound, then at length he rouses all his Terrors, and springs to the Fight with Joy, shaking the brawny Muscles of his shaggy Neck, and with undaunted *Pride* breaks the infixed Weapon of his murderous Foe, and roars with bloody Jaws. Just so in Turnus's inflamed *Breast* impetuous Fury rises. Then thus he addresses the King, and thus in the Perturbation of his Soul begins: In Turnus is no Delay: *From him* the dastardly Trojans have no Handle to retract their Challenge, nor to decline what they have agreed to. I enter the Lists: Order thou, O royal Sire, the sacred Rites, and ratify the Truce. Or I with this Right-hand shall dispatch to Tartarus the Trojan, the Renegade of Asia (let the Latins sit still and look on) and alone shall with the Sword reſel the common Charge; or let him rule us vanquiſhed, let Lavinia be resigned his Spouſe. To him with Mind composed Latinus replied: O Youth, heroic in Soul, the more you excel in fierce *daring* Valour, the more ſollicitouſly it concerns me to conſult *your Safety*, and with fearful Precaution to weigh the Dangers of *this propoſed Combat*. You are Heir to the Kingdom of your Father Daunus, *to this* you have added many Cities won by your Valour; beſides you poſſeſs the Treasures and Heart of King Latinus: *Let theſe then ſatisfy your Ambition*. Choice too there is of other Virgins unwedded in Latium and the Territories of Laurentum; nor ignoble in their Birth. Give me leave to lay before you without Guile theſe Truths *however* ungrateful: At the ſame time let me intreat you to drink them in with deep Attention. Heaven had decreed that I ſhould wed my Daughter to none of *the Princes of Lavinium* her former Suitors, and this *Decree* both Gods and Men unanimous pronounced. Yet, overpowered by my Love to thee, overpowered by *the Ties of Kindred-blood*, and by the Tears of my afflicted Conſort, I broke through all Reftraints; wreſted my Daughter from the Son-in-law to whom ſhe was promiſed; nay more, I took up impious Arms *againſt him*. From that time,

N O T E S.

Servius takes the Senſe to be, *Latinus ſatis opulentus eſt et nobilis etiam abſque his nuptiis*. Meaning, That as Turnus was powerful and wealthy enough without contracting an Alliance with Latinus; ſo Latinus needed not to match his Daughter with him for the ſake of

aggrandizing himſelf. But tho' this makes Senſe of *aurum*, it puts a forced Signification upon *animus*.

29. *Cognato ſanguine*. Turnus, being the Son of *Venilia*, who was the Siſter of *Amata*.

Turne, tu vides qui casus, quæ bella sequantur me ex illo tempore : quantos labores tu primus patiare. Nos victi his magnâ pugnâ, vix tuemur Italas spes urbe : Tyberina fluenta adhuc recalent nostro sanguine, ingemisque campi alben-
 osibus. Quid referor toties ? quæ insania mutat meam mentem ? Si sum paratus accire Trojanos socios, Turno extincto ; cur non potius tollo certamina, eo incolumi ? quid consanguinei Rutuli dicent, quid cætera Italia dicet ? si prodiderim te ad mortem (fors refutet hæc mea dicta) te petentem natam et nostra connubia ? Respice varias res bello : misere-
 re longævi parentis, quem nunc mortuum tua patria Ardea dividit longè a te. Violentia Turni haudquaquam flebitur his dictis : exsuperat magis, ægrefcitque medendo. Ut primum potuit fari, sic institit ore : optime regum, precor, ut pro me deponas hanc curam, quam geris pro me, sinasque me pacisci lethum pro laude. Et nos, pater, spargimus tela, ferrumque haud debile dextrâ, et sanguis sequitur de nostro vulnere. Dea mater erit longè illi, quæ tegat eam fugacem femineâ nube ; et occultat sese vanis umbris. At regina, conterrita nova sorte pugnæ, flebat, et moritura tenebat ardentem generum : ait, Turne, precor te per has lacrymas, per honorem Amatae, si quis bonos ejus tangit tuum animum : tu nunc es una spes nostræ senectæ, tu requies mihi miseræ ; decus imperiumque Latini est penes te ; omnis nostra domus inclinata recumbit in te : Oro hoc unum, desiste committere manum Teucris. Quicunque casus manent te, Turne, isto certamine, manent et me : simul relinquam hæc invisa lumina, nec captiva videbo generum Ænean.

Ex illo qui me casus, quæ, Turne, sequantur Bella, vides : quantos primus patiare labores. Bis magnâ victi pugnâ, vix urbe tuemur Spes Italas : recalent nostro Tiberina fluenta 35 Sanguine adhuc, campique ingentes ossibus alben- Quo referor toties ? quæ mentem insania mutat ? Si Turno extincto socios sum accire paratus ; Cur non incolumi potius certamina tollo ? Quid consanguinei Rutuli, quid cætera dicet 40 Italia ? ad mortem si te (fors dicta refutet) Prodiderim, natam et connubia nostra petentem ? Respice res bello varias : misere parentis Longævi, quem nunc mortuum patria Ardea longe Dividit. Haudquaquam dictis violentia Turni 45 Flebitur : exsuperat magis, ægrefcitque medendo. Ut primum fari potuit, sic institit ore : Quam pro me curam geris, hanc precor, optime, pro me Deponas, lethumque sinas pro laude pacisci. Et nos tela, pater, ferrumque haud debile dextrâ 50 Spargimus, et nostro sequitur de vulnere sanguis. Longe illi Dea mater erit, quæ nube fugacem Femineâ tegat ; et vanis sese occultat umbris. At regina, novâ pugnæ conterrita sorte, Flebat, et ardentem generum moritura tenebat : 55 Turne, per has ego te lacrymas, per si quis Amatae Tangit honos animum : spes tu nunc una senectæ, Tu requies miseræ ; decus imperiumque Latini Te penes ; in te omnis domus inclinata recumbit : Unum oro, desiste manum committere Teucris. 60 Qui te cunque manent isto certamine casus, Et me, Turne, manent : simul hæc invisa relin- quam

Lumina, nec generum Ænean captiva videbo.

Accepto

34. Bis magnâ victi pugnâ. First at Æneas's landing from Etruria, when Mezentius was killed, Æn. X, 310. and a second Time in the Horse-fight under Tarchon, where Camilla fell, XI. 597.

N O T E S.

time, Turnus, you see what Calamities, what Wars pursue me: What Disasters yourself in chief endure. In two great Battles routed, we scarce defend our Hopes of Italy in this City: The Streams of Tyber still run warm with our Blood, and the spacious Fields are white with the Bones *of our slain*. Whither am I so often driven back *from my Purpose*? What Infatuation changes my Mind? If, upon Turnus's Death, I am resolved to invite *the Trojans to be* my Allies; why not rather put an End to all Dissensions while he lives? What will my Kinsmen the Rutulians, what the rest of Italy say, if thee to Death (Heaven disappoint my Fears) I shall betray, who court my Daughter and Alliance by Marriage? Consider the various Chances of War: Pity thy aged Sire, whom now disconsolate his native Ardea far *from thee* divides. By these Remonstrances the Rage of Turnus is not checked in the least: He swells up the more, and by Medicine grows more distempered. So soon as he was able to speak, he thus began: Whatever Care for me you entertain, most excellent Prince, I beseech you lay aside, and suffer me to purchase Death in Exchange for Glory. *Why should we be dismay'd*? We too, great Monarch, can sling the Dart and Spear with no feeble Arm, and Blood flows from the Wounds we give. Nought shall his Goddeſs Mother him avail, who in a female Cloud screens the Fugitive, and conceals herself in delusive Shades. But the Queen, terribly alarmed with the new State of the Fight, was all in Tears, and, ready to die *with Grief*, grasped her outrageous Son-in-law: O Turnus, by these Tears, by whatever Regard for Amata touches your Soul: Thou, now the only Hope, the only Solace of my wretched Age; on thee depends the Glory and Crown of King Latinus; on thee our whole Family now in its Decline relies: This one Request I make, forbear to engage with the Trojans. Whatever Fortune waits thee in that Combat, *the same*, O Turnus, waits me too: With you will I quit this hated Light, nor *to be treated as a Captive* will I see Æneas my Son-

N O T E S.

41. *Fors dicta refutet*. Literally, *May Fortune or the Issue refute my Words*.

52. *Longe illi mater erit*. This is a Latin Idiom, the Meaning whereof we have expressed in the Translation.

54. *Novâ pugnæ sorte*. Sors signifies *Destination, State or Condition*, which brings the Words to the same Sense with that of *Servius*, without any of his Refinement.

Lavinia accepit vocem matris lacrymis, perfusa quoad flagrantem genas: cui plurimus rubor subjecit ignem, et cucurrit per calefacta ora. Veluti si quis violaverit Indum ebur sanguineo ostro; vel ubi alba lilia, mixta multâ rosâ, rubent: virgo dabat tales colores ore. Amor turbat illum, figitque vultus in virgine. Ardet magis in arma, affaturque Amatam paucis verbis: O mater, quæ so, ne prosequere me lacrymis, neve tanto omine, euntem in certamina duri Martis: neque enim est mora mortis libera Turno. Tu, Idmon, nuncius refer hæc mea dicta Phrygio tyranno, haud placitura ei: cum primum crastina Aurora, invecata Puniceis rotis, rubebit cælo, non agat Teucros in Rutulos; arma Teucrum et Rutulûm qui-escant; bellum dirimatur nostro sanguine; conjux Lavinia quærat ille campo. Ubi dedit hæc dicta, rapidusque recessit in tecta, poscit equos, gaudetque, tuens eos frementes ante ora; quos Orithya ipsa dedit decus Pilumno; qui equi au-tescent nives candore, et auras cursibus. Propere aurigæ circumstant, la-cessuntque pectora eorum plausu cavis manibus, et pectunt comantia colla. Dehinc Turnus ipse cir-cumdat lorica humeris, squalentem auro alboque orichalco; simul aptat sibi habendo ensenque, clypeumque, et cornua rubræ cristæ; insem, quem ignipotens Deus ipse fecerat Dauno parenti; et tinxerat candentem Stygiâ undâ.

Accipit vocem lacrymis Lavinia matris,
 Flagrantes, perfusa genas: cui plurimus ignem 65
 Subjecit rubor, et calefacta per ora cucurrit.
 Indum sanguineo veluti violaverit ostro
 Si quis ebur; vel mixta rubent ubi lilia multâ
 Alba rosâ: tales virgo dabat ore colores.
 Illum turbat amor, figitque in virgine vultus. 70
 Ardet in arma magis, paucisque affatur Amatam:
 Ne quæso, ne me lacrymis, neve omine tanto
 Prosequere, in duri certamina Martis euntem,
 O mater: neque enim Turno mora libera mortis:
 Nuncius hæc Idmon Phrygio mea dicta tyranno 75
 Haud placitura refer: cum primum crastina cælo
 Puniceis invecata rotis Aurora rubebit,
 Non Teucros agat in Rutulos; Teucrum arma
 quiescant
 Et Rutulûm; nostro dirimatur sanguine bellum;
 Illo quærat conjux Lavinia campo. 80
 Hæc ubi dicta dedit, rapidusque in tecta recessit,
 Poscit equos, gaudetque tuens ante ora frementes;
 Pilumno quos ipsa decus dedit Orithya;
 Qui candore nives anteirent, cursibus auras. 84
 Circumstant properi aurigæ, manibusque lace-ssunt
 Pectora plausu cavis, et colla comantia pectunt.
 Ipse dehinc auro squalentem alboque orichalco
 Circumdat lorica humeris; simul aptat habendo
 Ensemque, clypeumque, et rubræ cornua cristæ:
 Ensem, quem Dauno ignipotens Deus ipse parenti
 Fecerat, et Stygiâ candentem texerat undâ. 91
 Exin,

N O T E S.

65. Cui plurimus ignem subjecit robur. Here Servius again has Recourse to his unnatural Hypallage, and thinks the Words, to make Sense, must be turned thus; Cui plurimus ignis subjecit ruborem. But why may not rubor signify here the Passion of Shame or Modesty, and ignem, the Effects of it in the glowing of her Cheeks. Subjecit signifies properly spread under her Skin.

70. Figitque. I see no Reason here for sup-posing, with Dr. Trapp, a new Nominative to be understood. If amor be the Nominative to turbat, why not to figit too? It is surely no less intelligible, and much more poetical, to say, Love chains down his Eyes, and fixes them on the Maid, than to say, He fixes them on her himself.

73. Prosequere. Prosequi is properly to con-vey

Son-in-law. Lavinia, bathing her glowing Cheeks in Tears, listens to the Expostulations of her Mother: *Lavinia*, in whom profound Modesty lighted up a burning Flush, and diffused itself over her enflamed Face. As if one has stained the Indian Ivory with ruddy Purple; or as when white Lilies mingled with copious Roses blush: Such Colours the Virgin in her Visage shewed. Love raises a Tumult in his Soul, and fixes his Looks upon the Maid. He burns for Arms the more, and briefly thus addresses Amata: O Mother, don't, I beseech thee, don't with Tears, don't with so inauspicious an Omen send me from you, *now that I am* in my Way to the Combat of rigid Mars; for Turnus is not at Liberty to retard his Death. *Thou*, Idmon, *my faithful Herald*, report from me this no pleasing Message to the Phrygian Tyrant: When first the ensuing Morn, born in her Crimson Car, shall blush up in the Sky; let him not lead his Trojans against the Rutulians: Let the Arms of Trojans and Rutulians rest: By our Blood be the War decided: In that Field the *beauteous* Bride Lavinia be won. When he had pronounced these Words, and with rapid Speed retired into the Palace, he calls for his Steeds, and exults to see them neighing in his Presence; which *Steeds* Orithya gave a royal Present to Pilumnus, such as in Whiteness might surpass the Snow, in Speed the Winds. The officious Grooms stand around, and with their hollow Hands cheer their stroked Chests, and comb their waving Manes. Then he himself wraps about his Shoulders his Corset rough with Gold and pale Mountain-brass: At the same time fits for Use his Sword and Buckler, and the Forks of his flaming Crest: The Sword which the God of Fire himself had forged for his Father Daunus, and plunged the glowing *Metal* in the Stygian Wave. Next with Force he

NOTES.

73. *voy one when he is setting out on a Journey.* Thus Plautus says: *Novam nuptam volo rus sequi.* And Livy: *Decedentem domum cum favore ac laudibus persecuti.*

74. *Neque enim Turno mora libera mortis.* As if he had said, *Your Tears will be of no Avail; for Turnus has passed his Word, and, if Death is to be the Consequence, he cannot retract, nor has it in his Power to retard the Destiny.* This, one would think, is the obvious enough Meaning of the Passage; yet *Servius* reckons it among the Places that are inexplicable.

83. *Orithya.* The Daughter of *Erechtheus* King of *Athens*, who is said to have been carried off by *Boreas* into *Thrace*, Geor. IV. 463. She was reputed a Goddess, and *Virgil* makes *Pilumnus*, the Great-grandfather of *Turnus*, to have received these Horses from her; because *Thrace*, the Place of her Residence, was famous for breeding generous Steeds.

89. *Cornua.* Two Tufts or Peaks that rose up on the Top of the Helmet like Horns.

Exin corripit validam
 hastam vi, quæ astabat
 in mediis ædibus adnixa
 ingenti columnæ, hastam
 spoliū Aurunci Actoris,
 quassatque eam tremen-
 tem, vociferans: nunc,
 O hasta nunquam fru-
 strata meos vocatus, nunc
 tempus adest: olim maxi-
 mus Actor gerebat te,
 nunc dextra Turni gerit
 te: da mihi sternere cor-
 pus, lacerareque lorica sem-
 pū viri Phrygis, revulsam
 meā validā manu, et fœ-
 dare crines ejus in pulve-
 re, vibratos calido ferro,
 madentesque myrrhâ. Ag-
 gitur bis furiis, scintillæ-
 que absistunt ab toto ore
 ejus ardentis: ignis micat
 acribus oculis. Veluti cum
 taurus ciet terrificos mu-
 gitus in prima prælia,
 atque tentat irasci in cor-
 nua, obnixus trunco ar-
 boris, laceffitque ventos i-
 etibus, et proludit ad
 pugnam arenā sparsā.
 Nec minus interea Æ-
 neas, sævus in mater-
 nis armis, acuit Martem,
 et suscitāt se irā, gau-
 dens bellum componi fœ-
 dere oblato. Tum solatur
 socios, metuīque mæsti I-
 ūli, docens eos fata: ju-
 beique viros referre certa
 responsa regi Latino, et
 dicere leges pacis. Vix
 postera dies, orta, spar-
 gebat summos montes lu-
 mine, cum primum equi
 solis tollunt se ab alto
 gurgite, efflantque lucem
 elatis naribus. Rutuli
 Teucrique viri dimensi
 campum ad certamen, pa-
 rabant locum sub mœni-
 bus magnæ urbis: inque
 medio focos, et gramineas
 aras communibus Dis: a-
 lii ferebant fontemque ignemque, velati lino, et vineti quoad tempora verbenā. Legio Ausonidū
 procedit, pilataque agmina fundunt se plenīs portis: hinc omnis Troius, Tyrrhenusque exercitus
 ruit variis armis:

Exin, quæ in mediis ingenti adnixa columnæ
 Ædibus astabat, validam vi corripit hastam,
 Actoris Aurunci spoliū, quassatque trementem,
 Vociferans: nunc, ô nunquam frustrata vocatus
 Hasta meos, nunc tempus adest: te maximus Actor,
 Te Turni nunc dextra gerit: da sternere corpus,
 Loricamque manu validā lacerare revulsam
 Semiviri Phrygis, et fœdare in pulvere crines,
 Vibratos calido ferro, myrrhâque madentes. 100
 His agitur furiis, totoque ardentis ab ore
 Scintillæ absistunt: oculis micat acribus ignis.
 Mugitus veluti cum prima in proelia taurus
 Terrificos ciet, atque irasci in cornua tentat,
 Arboris obnixus trunco, ventosque laceffit 105
 Ictibus, et sparsā ad pugnam proludit arenā.
 Nec minus interea maternis sævus in armis
 Æneas acuit Martem, et se suscitāt irā,
 Oblato gaudens componi fœdere bellum.
 Tum focios mœstique metum solatur Iūli, 110
 Fata docens: regique jubet responsa Latino
 Certa referre viros, et pacis dicere leges.

Postera vix summos spargebat lumine montes
 Orta dies, cum primum alto se gurgite tollunt
 Solis equi, lucemque elatis naribus efflant. 115
 Campum ad certamen, magnæ sub mœnibus urbis,
 Dimensi Rutulique viri Teucrique parabant:
 In medioque focos, et Dis communibus aras
 Gramineas: alii fontemque ignemque ferebant
 Velati lino, et verbenâ tempora vineti. 120
 Procedit legio Ausonidū, pilataque plenīs
 Agmina se fundunt portis: hinc Troius omnis,
 Tyrrhenusque ruit variis exercitus armis:

Haud

NOTES.

102. Absistunt. Exire non cessant, says Donatus.

107. Maternis in armis. The Armour forged by Vulcan at his Mother's Desire.

120. Velati lino. Servius writes that the Priests and sacred Ministers among the Romans, by whom the Laws of Peace and War were

he grasps his mighty Spear, which in the Middle of the Palace stood resting on a mighty Column, Auruncian Actor's Spoil, and brandishes it quivering, exclaiming *thus* : Now, O *trusty* Spear, that never baulked my Call, now the Time is at hand : Thee heroic Actor *once*, thee Turnus's Right-hand now wields : Grant I may stretch the Body on the Ground, and with my forceful Hand rend the Corset torn from that Phrygian Eunuch, and soil in the Dust his Locks frizled with hot Irons, and dripping with Myrrhe. With such Furies is he tossed, and from the whole Face of him enflamed Sparkles incessant fly : From his fierce Eyes the Fire flashes. As when a Bull to usher in the Fight raises hideous Bellowings, and on his Horns essays his Rage, goring against the Trunk of a Tree, with Blows he beats the Air, and preludes to the Fight by spurning the Sand. Mean while Æneas, fierce in his divine Arms, with no less *Ardour* whets his martial Fury, and kindles up his Rage, joyous that the War was to be decided on the proffered Terms. Then he solaces his Friends and the Fears of dejected Iulus, teaching them the Fates : And orders the Messengers to carry back his positive Answer to King Latinus, and prescribe the Terms of Peace.

The next Day arisen had scarce sprinkled the Tops of the Mountains with Light, when first from the deep *Ocean's* Gulf the Horses of the Sun lift up their Heads, and from their erected Nostrils breathe forth Day. Under the Walls of the spacious City Rutulians and Trojans both prepared the measured Ground for the Combat : And in the Centre *raised* Hearths and Altars of Turf to their common Gods : Others attired in Linen Veils, and their Temples bound with Vervain, bore Fountain-water and *consecrated* Fire. The Ausonian Legion advances, and the armed Squadrons pour forth at the crouded Gates : On the other Side the whole Trojan and Tuscan Army with various Arms rush *to the Field* : No other-
wife

N O T E S.

were confirmed, were prohibited to wear any thing of Linen ; and that *Virgil* designedly clothes the Feciales in Linen Veils on this Occasion, to give us to know beforehand that the League was to be broke, since it was ushered in with unlawful Rites, Others for *lino* read

lino, a kind of Garment or Apron wore by the Priests in Sacrifice, that reached down from the Navel to the Feet.

121. *Pilata*. Literally, *armed with Darts or Javelins*.



haud secus instructi ferro, quam si aspera pugna Martis vocet eos. Nec non mediis millibus ductores ipsi volitant decori auro ostroque: et Mnestheus genus Assaraci, et fortis Asylas; et Messapus domitor equum, Neptunia proles. Utque quisque recessit in sua spatia signo dato, desigunt hastas tellure, et reclinant scuta. Tum matres effusæ studio videndi certamen, et inermum vulgus, invalidique senes, obsidere turres et tecta domorum: alii astant sublimibus portis. At Juno, prospiciens ex summo tumulo, qui nunc habetur Albanus (tunc erat neque nomen, neque honos, aut gloria monti) spectabat campum, et ambas acies Laurentum Troïumque, urbemque Latini. Extemplo sic est affata sororem Turni, Diva afata Deam, quæ præsidet stagnis, sonorisque fluminibus: Jupiter, altus rex ætheris, sacravit hunc honorem illi pro virginitate creptâ. Nympha, decus fluviorum, gratissima nostro animo, scis, ut prætulerim te unam cunctis Latinis, quæcunque Latine ascendere ingratum cubile magnarum Jovis, libensque locarim te in parte cæli: Juturna, disce tuum dolorem, ne incuses me. Quâ fortuna est visa pati, Parcæque sinebant cedere res Latio, texi Turnum, et tua mœnia: nunc video juvenem concurrere imparibus fatis: diesque Parcarum et inimica vis propinquat. Non possum

aspicere hanc pugnam oculis, non fœdera. Si tu audes quid præsentius pro tuo germano, perge; decet te: forsan meliora sequentur miseros. Vix ea sunt dicta, cum Juturna profudit lacrymas oculis,

Haud secus instructi ferro, quam si aspera Martis Pugna vocet. Nec non mediis in millibus ipsi 125 Ductores auro volitant ostroque decori: Et genus Assaraci Mnestheus, et fortis Asylas; Et Messapus equum domitor, Neptunia proles. Utque dato signo spatia in sua quisque recessit, Desigunt tellure hastas, et scuta reclinant. 130 Tum studio effusæ matres, et vulgus inermum, Invalidique senes, turres et tecta domorum Obsedere: alii portis sublimibus astant. At Juno ex summo, qui nunc Albanus habetur, (Tunc neque nomen erat, neque honos, aut gloria monti) 135

Prospiciens tumulo, campum spectabat, et ambas Laurentum Troïumque acies, urbemque Latini. Extemplo Turni sic est affata sororem, Diva Deam, stagnis quæ fluminibusque sonoris Præsidet: hunc illi rex ætheris altus honorem 140 Jupiter ereptâ pro virginitate sacravit. Nympha, decus fluviûm, animo gratissima nostro, Scis, ut te cunctis unam, quæcunque Latine Magnanimi Jovis ingratum ascendere cubile, Prætulerim, cœlique libens in parte locarim: 145 Disce tuum, ne me incuses, Juturna, dolorem. Quâ visa est fortuna pati, Parcæque sinebant Cedere res Latio, Turnum et tua mœnia texi: Nunc juvenem imparibus video concurrere fatis: Parcarumque dies et vis inimica propinquat. 150 Non pugnam aspicere hanc oculis, non fœdera possum.

Tu pro gerinano si quid præsentius audes, Perge; decet: forsan miseros meliora sequentur. Vix ea, cum lacrymas oculis Juturna profudit, Terque

NOTES.

134. *Albanus.* The Alban Mount took its Name from *Alba Longa*, which was built by *Ascanius*, after he had reigned forty Years in *Lavinium*: For the Reason of the Name *Alba* see *Æn.* VIII. 44.

144. *Ingra-*

wife ranged in Battle-array, with Sword *in Hand*, than if summoned to the fierce Combat of Mars. The Leaders too in Gold and Purple decked amidst the thousands scamper *o'er the Plain*: Mnestheus, the Offspring of Aslaracus, and brave Asylas; and Messapus, renowned Horseman, Neptune's Son. And soon as, upon the Signal given, each Man to his Station retired, they fix down their Spears in the Ground, and rest their Shields. Then with Eagerness *to see the Combat* Matrons in Crouds, the Populace unarmed, and feeble old Men occupy the Towers and Roofs of Houses: Others stand by the lofty Gates. But from the Summit of the Hill, which now is called *Alban* (then the Mount had neither Name, nor Fame, nor Honour) Juno, stretching her View, surveyed the Field, and both Armies of Laurentines and Trojans, and the City of Latinus. Forthwith the Sister of Turnus she thus addressed, a Goddess to the Goddess who over Pools and sounding Streams presides: On her this sacred Honour Jove, the high Sovereign of the Sky, for her ravished Virginity conferred. O Nymph, the Ornament of Rivers, dearest to my Soul, thou knowest how thee in chief to all the Maids of Latium who mounted the ungrateful Bed of mighty Jove I have preferred, and willingly settled thee Partner of the Skies. Learn now, Juturna, lest me you should accuse, your sad Disaster. As far as Fortune seemed to suffer, and the Fates permitted the State of Latium to prosper, Turnus and your City I protected: Now I see the Youth engaging with unequal Fates, the Day and untoward Power of the Destinies draws nigh. With these Eyes I am not able to behold this Combat, nor *this* League. If ought thou dardest more present for a Brother, proceed; it *well* becomes *thy* Care: Perhaps better Fortune shall attend the wretched *Latins*. Scarce had she said, when from her Eyes Juturna poured forth Tears, and thrice and four times with
the

NOTES.

144. *Ingratum cubile*. The Bed is called *ungrateful*, to save the Indecency of giving that harsh Epithet to *Jove*, tho' the Meaning be the same.

152. *Præsentius*. Servius explains it *efficiacius, vehementius*; but it seems to refer to what she had said before, *Non pugnam aspicere hanc oculis, non fœdera possum*; for my Part

I cannot bear to be an Eye-witness of the Combat, I can only lament *Turnus's* hard Fate, and intercede for him at a Distance; but if you have Courage to lend your Brother some nearer Aid, and assist him with your Presence, then set about it as you ought; *perge, decet*.

torque quaterque percussit
honestum pectus manu.
Saturnia Juno ait, hoc
non est tempus lacrymis,
accelera, et eripe fratrem
morti; si est quis modus:
aut tu cie bella, excuteque
conceptum fœdus. Ego
sum auctor audendi. Sic
exhortata reliquit eamin-
certam, et turbatam tri-
sti vulnere mentis. In-
terea reges, Latinus in-
genti mole vebitur qua-
drifugo curru, cui circum
fulgentia tempora bis sex
aurati radii cingunt, spe-
cimen solis avi; Turnus
it in albis bigis, crispans
bina bastilia lato ferro
manu; hinc pater Æ-
neas, origo Romanæ stir-
pis, flagrans sidereo cly-
peo et cœlestibus armis,
et juxta eum Ascanius,
altera spes magnæ Ro-
mæ, procedunt castris:
sacerdosque in purâ veste
attulit fœctum setigeræ su-
is, bidentemque intonsam,
admovitque pecus flagran-
tibus aris. Illi, conversi
quoad lumina ad surgen-
tem solem, dant salsas
fruges manibus, et notant
summa tempora pecudum
ferro, libantque altaria
pateris. Tum pius Æ-
neas, ense stricto, prece-
tur sic: nunc sol, et hæc
terra, propter quam po-
tui perferre tantos labo-
res, esto testis mihi pre-
canti: et omnipotens pa-
ter; et tu Saturnia Juno,
O Diva, jam, jam me-
lior, precor; tuque, in-
clyte Mavors, qui pater
torques cuncta bella sub
tuo numine: voco fonteq-
ue fluviosque, quæque
numina sunt cœruleo pon-
to. Si fors victoria cesserit Ausonio Turno, convenit Teucros victos discedere ad urbem Evan-
dri: Iulus cedet his agris; nec post Æneadæ rebelles

Terquequaterque manu pectus percussit honestum.
Non lacrymis hoc tempus, ait Saturnia Juno, 156
Accelera, et fratrem, si quis modus, eripe morti:
Aut tu bella cie, conceptumque excute fœdus.
Auctor ego audendi. Sic exhortata reliquit
Incertam, et tristi turbatam vulnere mentis. 160

Interea reges, ingenti mole Latinus
Quadrijugo vehitur curru, cui tempora circum
Aurati bis sex radii fulgentia cingunt,
Solis avi specimen; bigis it Turnus in albis,
Bina manu lato crispans hastilia ferro; 165
Hinc pater Æneas, Romanæ stirpis origo,
Sidereo flagrans clypeo et cœlestibus armis,
Et juxta Ascanius, magnæ spes altera Romæ,
Procedunt castris: purâque in veste sacerdos
Setigeræ fœctum suis, intonsamque bidentem 170
Attulit, admovitque pecus flagrantibus aris.
Illi ad surgentem conversi lumina Solem,
Dant fruges manibus salsas, et tempora ferro
Summa notant pecudum, paterisque altaria libant.
Tum pius Æneas stricto sic ense precatur: 175
Esto nunc Sol testis, et hæc mihi terra precantis
Quam propter tantos potui perferre labores:
Et pater omnipotens; et tu Saturnia Juno,
Jam melior, jam, Diva, precor; tuque, inclyte
Mavors,

Cuncta tuo qui bella pater sub numine torques: 180
Fontesque fluviosque voco, quæque ætheris alti
Religio, et quæ cœruleo sunt numina ponto.
Cesserit Ausonio si fors victoria Turno,
Convenit Evandri victos discedere ad urbem:
Cedet Iulus agris; nec post arma ulla rebelles 185

Æneadæ

N O T E S.

163. Bis sex radii. Representing the twelve Signs of the Zodiac.

164. Solis avi. Latinus was the Grandson of Picus, who took Circe, the Daughter of

the Sun to be his Wife or Concubine, and by her had Faunus, the Father of Latinus, who consequently was the Grandchild of the Sun.

170. Fœctum suis—bidentem, Ruæus ob- serves

the Hand beat her comely Breast. This is no Time for Tears, Saturnian Juno says, dispatch, and if there be any Means to *effect it*, rescue your Brother from Death : Or kindle thou the War *anew*, and dissolve the concerted League. I authorize you in the daring Attempt. Having thus advised she left her nonplussed, and distracted with dreadful Agony of Soul. Mean while from the Camp the Kings advance, Latinus with vast cumbrous Retinue rides in a Chariot by four Horses drawn, whose refulgent Temples round, twelve golden Rays inclose ; the Emblem of his Grandfire the Sun ; Turnus moves in a Car drawn by two white Steeds, flourishing in his Hand two Javelins *tip'd* with broad Steel : On the other Side Father Æneas, the Founder of the Roman Race, blazing with his starry Shield and Arms divine, and Ascanius by his Side, the other Hope of mighty Rome, advance from the Camp : In a pure Vestment the Priest brought up the Youngling of a bristly Sow, and a Ew-lamb that had never been shorn, and presented the Victims at the blazing Altars. They, turning their Eyes towards the rising Sun, sprinkle with their Hands the salt Cakes, and mark with the Sword the Top of the Victims Foreheads, and from the sacred Goblets pour Libations on the Altars. Then the pious Æneas, having unsheathed his Sword, thus prays : Thou, O Sun, be Witness now unto my Prayer, and this Land for whose sake I have been able to sustain such grievous Toils : And *thou*, Almighty Father, and thou, Saturnian Juno, now Goddesses, now more propitious *hear*, I pray : And thou, glorious Father Mars, who by thy sovereign Will disposest the Fate of Battles : The Fountains and Rivers I invoke, and whatever *Objects* of Religion in the Heavens above reside, and the Deities that in the azure Ocean dwell. If the Victory shall chance to fall to Ausonian Turnus, it is agreed that the vanquished *Trojans* shall to Evander's City retire : Iulus shall quit *these* Territories : Nor for the future shall the Æne-

dæ,

N O T E S.

serves that the Ewe was offered for Æneas, after the Manner of the *Greeks*, who commonly ratified a League with the Sacrifice of a Sheep or Lamb, as we see in *Homer*, II. III. 103. The Sow again is for *Latinus*, after the *Roman* or *Italian* Fashion, which *Livy* intimates to have been of very great Antiquity, *Lib. I. 24.* where he gives the Form of ra-

tifying a League between the *Romans* and *Albans* in the Reign of *Tullus Hostilius* : *Audi Jupiter, &c.—Si prior defecit, tu illo die Jupiter populum Romanum sic ferito, ut ego hunc porcum hic bodie feriam.*

184. *Evandri ad urbem.* The City *Palanteum*, Æn. VIII. 54.

referent ulla arma huc,
laceſſent hæc regna ferro.
Sin victoria annu-
erit noſtrum Martem no-
bis, (ut potius reor, et
potius Di firmant ſpem
numine) ego non jubebo,
nec Italos parere Teucris,
nec peto regna mihi : am-
bæ gentes inviſtæ mittent
ſe paribus legibus in æ-
terna ſœdera. Dabo ſa-
cra Deoſque : ſocer La-
tinus habeto arma, ſocer
habeto ſolemne imperium :
Teucri conſtituent mœnia
mibi, Laviniaque dabit
nomen urbi. Æneas pri-
or dixit ſic : deinde La-
tinus ſic ſequitur, ſuſpi-
ciens cœlum, tenditque
dextram ad ſidera : Æ-
nea, juro per hæc eadem
numina, terram, mare,
ſidera, duplex genus La-
tonæ, biſfrontemque Ja-
num, infernamque vim
Deûm, et ſacraria diri
Ditis. Genitor, qui ſan-
cit ſœdera fulmine, au-
diat hæc. Tango aras,
medioſque ignes, et teſtor
numina : nulla dies rum-
pet hanc pacem, nec hæc
ſœdera Italis, quocunque
res cadent : nec ulla vis
avertet ne volentem ab i-
is ; non, ſi illa vis ef-
fundat tellurem in undas,
miſcens eam diluvio, ſol-
vatque cœlum in Tarta-
ra. Ut hoc ſceptrum (nam
forte gerebat ſceptrum dex-
trâ) nunquam fundet vir-
gulta nec umbras levi
fronde ; cum ſemel reci-
ſum de imo ſtirpe in ſilvis
caret matre, poſuitque co-
mas et brachia ferro : o-
lim fuit arbor, nunc ma-
nus artiſcis incluſit eam decoro ære, deditque Latinis patri-
bus geſtare eam. Talibus dictis fir-
mabant ſœdera inter ſe in medio conſpectu procerum : tum rite jugulant ſacratas pecudes in flam-
mam, et eripiunt viſcera iis vivis, cumulantque aras oneratis lancibus.

Æneadæ referent, ferro hæc regna laceſſent.
Sin noſtrum annuerit nobis victoria Martem,
(Ut potius reor, et potius Di numine firment)
Non ego, nec Teucris Italos parere jubebo,
Nec mihi regna peto ; paribus ſe legibus ambæ 190
Inviſtæ gentes æterna in ſœdera mittant.
Sacra Deoſque dabo ; ſocer arma Latinus habeto,
Imperium ſolemne ſocer : mihi mœnia Teucri
Conſtituent, urbique dabit Lavinia nomen.
Sic prior Æneas : ſequitur ſic deinde Latinus, 195
Suſpiciens cœlum, tenditque ad ſidera dextram :
Hæc eadem, Ænea, terram, mare, ſidera juro,
Latonæque genus duplex, Janumque biſfrontem,
Vimque Deûm infernam, et diri ſacraria Ditis.
Audiat hæc genitor, qui ſœdera fulmine ſancit. 200
Tango aras, medioſque ignes, et numina teſtor :
Nulla dies pacem hanc Italis nec ſœdera rumpet,
Quo res cunque cadent : nec me vis ulla volentem
Avertet ; non, ſi tellurem effundat in undas
Diluvio miſcens, cœlumve in Tartara ſolvat. 205
Ut ſceptrum hoc (dextrâ ſceptrum nam forte ge-
rebat)
Nunquam fronde levi fundet virgulta nec umbras ;
Cum ſemel in ſilvis imo de ſtirpe reciſum
Matre caret, poſuitque comas et brachia ferro :
Olim arbos, nunc artiſcis manus ære decoro 210
Incluſit patribusque dedit geſtare Latinis.
Talibus inter ſe firmabant ſœdera dictis,
Conſpectu in medio procerum : tum rite ſacratas
In flammam jugulant pecudes, et viſcera vivis
Eripiunt, cumulantque oneratis lancibus aras. 215

At

N O T E S.

187. *Noſtrum Martem.* Noſter here has the ſame Signification as *propitiuſ* or *ſecunduſ*. Mars is theirs whoſe Intereſt he eſpouſes.

192. *Arma habeto.* Let him have the Ma-
nagement of Peace and War, which is the

ſame thing as being King, the King being alſo the Leader of the Army.

199. *Vimque Deûm infernam.* A Circum-
locution for *infernoſque Deos*, borrowed from
the Greeks. Thus in Homer Priam is called

Πριάμῳ

dæ, infringing the Peace, make War again on *Latium*, or vex these Realms with the Sword. But if Victory shall declare Mars on our Side (as I rather presume, and rather may the Gods confirm by their divine Sanction) never shall I compel the Latins to be subject to the Trojans, nor aim I at Empire for myself: Let both Nations unsubdued submit on equal Terms to an everlasting League. I shall ordain the sacred Rites and *Worship* of the Gods: Let my Father-in-law Latinus enjoy the Power of *Peace and War*, his wonted sovereign Rule: To me my Trojans shall raise a City, and to that City Lavinia shall give the Name. Thus Æneas first: Then thus Latinus, raising his Eyes to Heaven, succeeds, and to the Stars stretches forth his Right-hand: By those same *Powers*, Æneas, by the Earth, the Sea, the Stars I swear, by Latona's double Offspring, and two-faced Janus, by the Majesty of the Gods infernal, and the awful Courts of grizly Pluto. These *Oaths* let the *Almighty* Father hear, who by his Thunder ratifies our Leagues. On the Altars I lay my Hand; and the *sacred* Fires in midst of them, and the Gods, I call to witness: No Day shall ever violate this Peace, this Treaty on the Side of the Italians, whatever way the Event shall fall out: Nor shall any Power make me swerve from them with my Will: Not tho' it should overwhelm the Earth in the Waves, blending *Sea and Land* in general Deluge; or, by a Dissolution of *Nature*, plunge Heaven into Hell. As this Sceptre (for a Sceptre in his Hand he chanced to wield) shall never *more* sprouting with light Leaves diffuse Twigs or shady Boughs, since once *for all* lop'd in the Wood from the low Stem it is severed from its Mother-tree, and forced by the Ax laid down its Locks and *branching* Arms: Once a Tree, now the Artist's *skilful* Hand hath incased it in beauteous Brass, and fashioned it for the Latin Kings to wield. By such Asseverations they mutually confirmed the League full in the View of the Chiefs: Then over the Flames they stab the Victims consecrated in due Form, and tear out their Entrails from them yet alive, and heap the Altars with loaded Chargers.

But

N O T E S.

Πριαμοιο Βιν, the Power of Priam; or, as we say in *English*, Priam's Majesty, II. III. 105. 206. *Ut sceptrum hoc, &c.* This Comparison is taken almost literally. See Mr. *Pope's*

critical Remarks upon the two Passages in his Note on II. I. 309. of the Translation.

215. *Cumulantque oneratis lancibus ora.* See the Note on Æn. VIII. 284.

4 U

221. *Taben-*

*At verò ea pugna iam-
dudum cœpit videri Ru-
tulis esse impar, et pec-
tora misceri vario motu;
tum magis, ut propius
cernunt duces esse non æ-
quis viribus. Turnus ad-
juvat hanc opinionem,
progressus tacito incessu,
et suppliciter venerans a-
ram demisso lumine, ta-
bentesque genæ, et pallor
in juvenili corpore. Quem
sermonem inter Rutulos
simul ac Juturna ejus so-
ror vidit crebrescere, et la-
bantia corda vulgi vari-
are; assumulata formam
Camerti, cui erat ingens
genus à proavis, cla-
rumque nomen paternæ
virtutis, et ipse acerrimus
armis, dat sese in medias
acies, inquam in medias
acies, haud nescia rerum,
seritque varios rumores,
ac fatur talia: non pudet
vos, Rutuli, objectare u-
nani animam pro cunctis
talibus? nonne sumus æqui
numero, an non viribus?
en omnes et Troes et Ar-
cades sunt hic, Etruria-
que infensa Turno, fa-
talis manus: vix habe-
mus hostem, si alterni
congregiamur. Ille Tur-
nus quidem fama succe-
det ad Superos, quorum
aris devovet se, ferretur-
que vivus per ora; nos,
patriâ amissâ, cogemur
parere superbis dominis,
qui nunc lenti confedimus
arvis. Jam sententia ju-
venum est magis atque
magis incensa talibus di-
ctis, murmurque scripit
per agmina. Laurentes
ipsi, Latini que ipsi sunt
mutati. qui jam spera-
bant requiem pugnae sibi salutemque rebus, nunc volunt arma, precanturque sedus esse infectum,
et miserantur iniquam sortem Turni. Juturna adjungit aliud majus bis, et*

At vero Rutulis impar ea pugna videri
Jamdudum, et vario misceri pectora motu :
Tum magis, ut propius cernunt non viribus æqui.
Adjuvat incessu tacito progressus, et aram
Suppliciter venerans demisso lumine Turnus, 220
Tabentesque genæ, et juvenili in corpore pallor.
Quem simul ac Juturna soror crebrescere vidit
Sermonem et vulgi variare labantia corda ;
In medias acies, formam assumulata Camerti,
Cui genus à proavis ingens, clarumque paternæ 225
Nomen erat virtutis, et ipse acerrimus armis,
In medias dat sese acies, haud nescia rerum,
Rumoresque serit varios, ac talia fatur :
Non pudet, ô Rutuli, cunctis pro talibus unani
Objectare animam? numerone, an viribus æqui 230
Non sumus? en omnes et Troes et Arcades hic
sunt,

Fatalisque manus, infensa Etruria Turno :
Vix hostem, alterni si congregiamur, habemus.
Ille quidem ad Superos, quorum se devovet aris,
Succedet famâ, vivusque per ora feretur ; 235
Nos, patriâ amissâ, dominis parere superbis
Cogemur, qui nunc lenti confedimus arvis.

Talibus incensa est juvenum sententia dictis,
Jam magis atque magis, serpitque per agmina
murmur.

Ipsi Laurentes mutati, ipsique Latini. 240
Qui sibi jam requiem pugnae, rebusque salutem
Sperabant, nunc arma volunt, foedusque precantur
Infectum, et Turni sortem miserantur iniquam.
His aliud majus Juturna adjungit, et alto

Dat

NOTES.

221. *Tabentesque genæ.* Some Copies read *pupentesque*; but the former is both confirmed by the Authority of the best Manuscripts, and most agreeable to the Design of the Place.

232. *Fatalisque manus.* By the *fatalis* ma-

nus here *Servius* understands the *Trojans*, who were fated to come into *Italy*; and then he charges *Virgil* with being guilty of idle Repetition, the *Trojans* being mentioned before. But it is no new Thing for Interpreters first to mistake

But the Rutulians had long begun to think the Match unequal, and their Breasts were agitated with various mixed Commotion: *But* then the more, as they discern more nearly that the Chiefs are of equal Strength. Turnus advancing with a silent *penſive* Gait, and in ſuppliant Form with downcaſt Eyes venerating the Altars, his wan Cheeks, and the Paleneſs over his youthful Body, aggravate *their Fears*. Which Surmiſes ſoon as his Siſter Juturna obſerved to be ſpread abroad, and that the giddy Minds of the Populace were wavering; into the miſt of the Troops, perſonating the Form of Camertus (who was of a noble ancient Line, and from his Father's Valour derived an illuſtrious Name, himſelf too in Arms moſt valiant) into the miſt of the Troops ſhe throws herſelf, not unſkilled in Expedients, ſows various Rumours *among the Lines*, and thus harangues them: Are you not aſhamed, Rutulians, to expoſe one Life for all theſe? Are we not equal in Numbers and in Strength? Lo Trojans and Arcadians both, and the fatal Band, Etruria inveterate to Turnus, all are here *ranged before us*: Yet ſhould *but* every ſecond Man of us engage, we hardly have a Foe. He (Turnus) 'tis true, by Fame ſhall be advanced to the Gods, at whoſe Altars he devotes himſelf, and in the Mouths of *Men* ſhall ever live; *but* we, who now *as idle Spectators* are ſeated on the Plain, ſhall, after having loſt our Country, be conſtrained to ſubmit to haughty Lords.

By theſe Words the Reſolution of the *heroic* Youths was now more and more inflamed, and through the Troops the Murmur glides. Even the Laurentines are changed *in their Reſolution*, and thoſe very Latins, who were juſt now promiſing themſelves Repoſe from War, and Proſperity to the State, now are to Arms inclined, wiſh the League unmade, and pity the hard Fate of Turnus. To theſe *Incentives* Juturna adds another *yet ſtronger*,
and

N O T E S.

miſtake an Author, then censure him for committing Faults which are only of their own making. It is ſufficiently plain from what is ſaid on the eight Book, Verſe 501, that by the *fatalis manus* here *Virgil* deſigned not the *Trojans*, but the *Tuſcans*, who were directed by Fate to put themſelves under the Conduct of *Æneas*, a foreign Leader, and on

that Condition alone were insured of Succeſs.

232. *Inſenſa Etruria Turno*. i. e. *That Part of Etruria which was hoſtile to Turnus*; for one Part thereof bore Arms for him under the Conduct of *Meſſapus*, *Æn.* VII. 691.

235. *Vivusque feratur*. Literally, *ſhall be declared immortal*.

dat signum ab alto cœlo ;
 quo non ullam præsentius
 turbavit Italas mentes,
 fefellitque eas monstro.
 Namque aquila, fulvus
 ales Jovis, volans in ru-
 brâ æthrâ, agitabat li-
 toreas aves, sonantemque
 turbam aligeri agminis ;
 cum subito lapsus ad un-
 das, improbus rapit ex-
 cellentem cycnum uncis pe-
 dibus. Itali arrexere a-
 nimos : cunctæque volu-
 cres convertunt fugam clama-
 more, mirabile visu, ob-
 securantque æthera pen-
 nis, premuntque hostem
 per auras velut nube fa-
 ctâ ; donec ales, victus
 vi et pondere ipso, defe-
 cit, projecitque cycnum
 prædam ex unguibus in
 fluvio, penitusque fugit
 in nubila. Tum verò Ru-
 tuli salutant augurium
 clamore, expediuntque ma-
 nus : Tolumniusque augur
 primus inquit, hoc erat,
 hoc erat, quod sæpe pe-
 tivi votis ; accipio omen,
 agnoscoque Deos ; me, me
 duce, corripite ferrum, ô
 Rutuli, quos improbus ad-
 vena terreat bello, ut in-
 validas aves, et populat
 vestra litora vi. Ille pe-
 tet fugam, penitusque da-
 bit vela profundo mari.
 Vos unanimi densate ca-
 tervas, et pugnam defen-
 dite regem raptum vobis.
 Dixit, et procurrens con-
 torsit telum in adversos
 hostes : stridula cornus dat
 sonitum, et certa secat
 auras. Simul hoc fit, si-
 mul ingens clamor oritur,
 et omnes cunei sunt turba-
 ti, cordaque calefacta tu-
 multu. Hasta volans, ut

Dat signum cœlo ; quo non præsentius ullum 245
 Turbavit mentes Italas, monstroque fefellit.
 Namque volans rubrâ fulvus Jovis ales in æthrâ,
 Litoreas agitabat aves turbamque sonantem
 Agminis aligeri ; subito cum lapsus ad undas,
 Cycnum excellentem pedibus rapit improbus uncis.
 Arrexere animos Itali : cunctæque volucres 251
 Convertunt clamore fugam, mirabile visu,
 Ætheraque obscurant pennis, hostemque per auras
 Factâ nube premunt ; donec vi victus, et ipso
 Pondere defecit, prædamque ex unguibus ales 255
 Projecit fluvio, penitusque in nubila fugit.
 Tum verò augurium Rutuli clamore salutant,
 Expediuntque manus : primusque Tolumnius
 augur,

Hoc erat, hoc votis, inquit, quod sæpe petivi ;
 Accipio agnoscoque Deos ; me, me duce, ferrum 260
 Corripite, ô Rutuli, quos improbus advena bello
 Territat, invalidas ut aves, et litora vestra
 Vi populat. Petet ille fugam, penitusque profundo
 Vela dabit. Vos unanimi densate catervas,
 Et Regem vobis pugnam defendite raptum. 265

Dixit, et adversos telum contorsit in hostes
 Procurrens : sonitum dat stridula cornus, et auras
 Certa secat. Simul hoc, simul ingens clamor, et
 omnes

Turbati cunei, calefactaque corda tumultu.
 Hasta volans, ut forte novem pulcherrima fratrum
 Corpora constiterant contra, quos fida crearat 271
 Una tot Arcadio conjux Tyrrhena Gilippo ;
 Horum unum ad medium, teritur quâ sutilis alvo
 Balteus,

forte novem pulcherrima corpora fratrum constiterant contra, quos tot una fida Tyrrhena conjux
 crearat Arcadio Gilippo ; transiit per costas, unum horum, juvenem egregium formâ et fulgen-
 tibus armis, ad medium corpus, quâ sutilis balteus teritur alvo,

NOTES.

247. Rubrâ—æthrâ. For æthra see the
 Note on Æn. III. 535. It comes from αἴθρᾱ,
 to be inflamed, because it is the Sphere of the
 Sun and Stars, those numerous Globes of
 Fire.

257. Augurium, &c. Augurium in this
 Place occurs in its proper Sense, which is an
 Omen or Prognostic taken from the Flight or
 Chirping of Birds. The Rutulians are right
 in explaining the Eagle to mean Æneas ; the
 Swan

and gives a Sign from high Heaven; than which none more effectually alarmed the Minds of the Italians, and misled them by its portentous Influence. For in the ruddy Sky the tawny Bird of Jove with winged Speed pursued a *Flock of Sea-fowl*, and a noisy Tribe of the feathered Kind; when suddenly stooping to the Waves, cruelly rapacious, he snatched up in his crooked Pounces a goodly Swan. The Italians roused their Attention: And all the Fowls with screaming Noise turn their Flight, amazing to see! and darken the Sky with their Wings, and forming a Cloud pursue their Foe through the Air; till by the Force of *their Attacks*, and the very Incumbrance of his *Burden* overpowered, the Bird gave way, and from his Talons drop'd his Prey into the River, and flew far out of Sight among the Clouds. Then indeed with Acclamations the Rutulians salute the Omen, and put their Troops in Array: And first Tolumnius the Augur, this, says he, this is what with ardent Prayers I often wished; I welcome the *Omen*, and own the *Interposition* of the Gods; myself, myself upon your Head, snatch up your Swords, O Rutulians, whom this injurious Foreigner *thus* like weak Fowls with War dismays, and by Violence plunders your Coasts. He shall betake himself to Flight, and far hence set sail into the Deep. Ye *all* with one Accord close your serried Squadrons, and from the Combat save your King, whom they would ravish from you.

He said, and rushing forth hurled a Dart full in the Face of the Enemy: The whizzing Shaft gave a Twang, and with unerring Aim cuts the Air. At once 'tis done, at once a loud Shout *arises*, and the whole Ranks are alarmed, and their Hearts inflamed with tumultuous Rage. The flying Javelin, as against it stood nine Brothers, most comely *Personages*, whom one faithful Consort of Tuscan Blood had bore to Arcadian Gilippus; one of these, a Youth distinguished by his Mien and shining Arms, just in the Middle, where the stitched Belt embraces the Waist, and the Buckle strains the

N O T E S.

Swan *Turnus*, and the little Birds themselves; but they are fatally mistaken in taking this Augury, which *Juturna* procured, to be sent from the Gods. This Interposition however of a superior Power was necessary to account for the sudden Change produced in the Minds of the *Rutulians*; If *Virgil* introduces his Di-

vinities, it is only when there is a *dignus vindice nodus*.

267. *Cornus*. i. e. The Shaft made of the Cornel-tree.

273. *Teritur quâ sutilis albo balteus*. Literally, Where the stitched Belt is worn by the Belly.

et fibula mordet juncturas laterum, extenditque eum subvâ arenâ. At fratres, phalanx animosa, accensaque luctu, pars stringunt gladios manibus, pars corripunt missile ferrum, cæcique ruunt: contra quos agmina Laurentum procurrant: hinc rursus densi Troes, Agyllinique, et Arcades pictis armis inundant. Sic unus amor habet omnes decernere ferro. Diripuerat aras; turbida tempestas telorum it toto caelo, ac ferreus imber ingruit: ferunt craterasque focosque. Latinus ipse fugit, referens pulsatos Divos, foedere infecto. Alii infrenant currus, aut subijciunt corpora saltu in equos, et adiunt strictis ensibus. Messapus, avidus confundere foedus, proterret Tyrrhenum Aulesten regem, gerentemque insigne regis adverso equo: ille recedens ruit, et miser involvitur aris oppositis à tergo in caput, inque humeros. At fervidus Messapus advolat hastâ, altiusque desuper equo graviter ferit eum orantem multa trabali telo, atque ita fatur: habet hoc vulnus, hæc melior victima est data magnis Divis. Itali concurrunt, spolianteque ejus calentia membra. Chorinæus sacerdos corripit ambustum torrem ab arâ, et, obvius Ebuso venienti ferentique plagam, occupat ejus os flammis. Ingens barba reluxit illi, ambustaque dedit nidorem. Ipse super secutus corripit cæsariem turbati hostis lævâ manu, nitensque genu impresso, applicat ipsum terræ; sic ferit latus rigido ense. Podalirius sequens, nudo ense, Alsum pastorem, ruentemque per tela primâ acie, superimminet ei: ille disjicit mediam frontem mentumque ejus adversi securi reductâ,

Balteus, et laterum juncturas fibula mordet, Egregium formâ juvenem et fulgentibus armis, 275 Transadigit costas, fulvâque effundit arenâ. At fratres, animosa phalanx, accensaque luctu, Pars gladios stringunt manibus, pars missile ferrum Corripunt, cæcique ruunt; quos agmina contra Procurrunt Laurentum: hinc densi rursus inundant Troes, Agyllinique, et pictis Arcades armis. 281 Sic omnes amor unus habet decernere ferro. Diripuerat aras; it toto turbida cælo Tempestas telorum, ac ferreus ingruit imber: Craterasque, focosque ferunt. Fugit ipse Latinus, Pulsatos referens infecto foedere Divos. 286 Infrenant alii currus, aut corpora saltu Subijciunt in equos, et strictis ensibus adsunt. Messapus regem, regisque insigne gerentem Tyrrhenum Aulesten, avidus confundere foedus, Adverso proterret equo: ruit ille recedens, 291 Et miser oppositis à tergo involvitur aris In caput, inque humeros. At fervidus advolat hastâ Messapus, teloque orantem multa trabali 294 Desuper altus equo graviter ferit, atque ita fatur: Hoc habet; hæc melior magnis data victima Divis. Concurrunt Itali, spolianteque calentia membra. Obvius ambustum torrem Chorinæus ab arâ Corripit, et venienti Ebuso, plagamque ferenti Occupat os flammis. Illi ingens barba reluxit, 300 Nidoremque ambusta dedit. Super ipse secutus Cæsariem lævâ turbati corripit hostis, Impressoque genu nitens, terræ applicat ipsum; Sic rigido latus ense ferit. Podalirius Alsum Pastorem, primâque acie per tela ruentem 305 Ense sequens nudo superimminet: ille securi Adversi frontem mediam mentumque reductâ Disjicit,

N O T E S.

287. Aut corpora saltu subijciunt in equos. Literally, Or with a Bound throw up their Bodies on their Steeds. Subjicio is used in the same sense by Livy, who says: *Desiluit pavidumque*

the Joints of the Sides, it pierces through the Ribs, and stretches on the yellow Sand. But the Brothers, a resolute Band, and stung with Grief, some draw their Swords, some snatch the missive Steel, and rush blindfold : Against whom the Troops of Laurentum spring forth : Then in close Array Trojans, and Tuscans, and Arcadians, with painted Arms, again deluge *the Plain*. One common Ardour so strong possesses all to decide the Strife by Dint of Sword. They rissed the very Altars ; a thick Tempest of Darts flies through all the Air, and an Iron Shower pours down amain : And the *sacred* Hearths and Goblets they overturn. Latinus himself, the League now broken, flies, bearing off his baffled *and insulted* Gods. Some rein their Chariots, or with a Bound vault on their Steeds, and with drawn Swords are ready *to fall on*. Messapus, eager to violate the Truce, gives a terrible Shock to the Tuscan Aulestes, a King, and bearing the Ensigns of a King, by jussling against him with his Horse : He retreating falls, and unhappily among the Altars planted behind him tumbles on his Head and Shoulders. But Messapus fierce flies up with his Lance, and with the beamy Weapon from on high, raising himself on his Steed, smites him with a grievous Blow, earnestly imploring *his Life*, and thus speaks : He has got it ; this to the great Gods a more grateful Offering we give. The Italians run up, and strip his Limbs *yet* warm. From the Altar Chorinæus snatches a burning Brand, and confronting Ebusus, as he is coming up, and aiming a Blow, prevents him, by dashing the Flames full in his Face. His bushy Beard blazed, and singed all over spread a Stench. The other, close pursuing the Blow, with his Left-hand grasps the Hair of his confounded Foe, and with exerted Force, pressing his Knee against him, nails him fast to the Ground ; in this Posture he plunges the cruel Ponyard into his Side. Next Podalirius with naked Sword pursuing the Shepherd Albus, as in the Front of Battle he rushes through *Showers* of Darts, presses close upon him : He (*Albus*) drawing back his Ax, cleaves asunder in the Middle the Forehead and Chin of his Opponent, and with
the

N O T E S.

que regem in equum subjecit. And *Virgil*, *Ecl.*
X. 74.

Quantum vere novo viridis se subjecit alnus.
296. *Melior.* Better, or more effectual to
atone the Gods, than those Victims that had

been offered for the Truce on the Altars where
he fell.

300. *Occupat os.* Strikes him in the Face
with a preventing Blow.

ei rigat arma cruore sparso latè. Dura quies, et ferreus somnus urget oculos olli; ejus lumina clauduntur in æternam noctem. At pius Æneas tendebat dextram manum inermem capite nudato, atque vocabat suos clamore. Ait, quò ruitis? quæve ista repens discordia surgit? O cohibete iras! jam fœdus est ietum, et omnes leges sunt compositæ: est mihi soli jus concurrere; finite me pugnare, atque auferte metus: ego faxo fœdera firma manu; hæc sacra jam debent Turnum mihi. Inter has voces, inter media talia verba, ecce stridens sagitta est allapsa alis viro Æneæ: est incertum, quâ manu sit pulsa, quo turbine sit adaesta, quis casusne, Deusne, attulerit tantam laudem Rutulis; insignis gloria facti est pressa, nec quisquam iactavit sese vulnere Æneæ. Ut Turnus vidit Ænean cedentem ex agmine, ducesque turbatos, fervidus ardet subitâ spe; simul poscit equos atque arma, superbusque emicat saltu in currum, et molitur habenas manibus. Volitans dat multa fortia corpora virum letho; volvit multos semineces, aut proterit agmina curru, aut ingerit hastas raptas fugientibus. Qualis cum sanguineus Mavors, concitus apud flumina gelidi Hebræi, increpat clypeo, atque movens bella immittit furcantes equos: illi volant aperto æquore ante Notos Zephyrumque ultima Thraca gemit pulsu equinorum pedum; circumque cum ora atræ Formidinis, Iræque, Insidiæque, comitatus Dei, aguntur. Talis Turnus, alacer inter media prælia, quatit equos fumantes sudore, miserabile visu,

Disjicit, et sparso latè rigat arma cruore.

Olli dura quies oculos, et ferreus urget Somnus; in æternam clauduntur lumina noctem.

At pius Æneas dextram tendebat inermem 311
Nudato capite, atque suos clamore vocabat.

Quò ruitis? quæve ista repens discordia surgit?

O cohibete iras! ietum jam fœdus, et omnes

Compositæ leges: mihi jus concurrere soli; 315

Me finite, atque auferte metus: ego fœdera faxo

Firma manu; Turnum jam debent hæc mihi sacra.

Has inter voces, media inter talia verba,

Ecce viro stridens alis allapsa sagitta est,

Incertum quâ pulsa manu, quo turbine adaesta, 320

Quis tantam Rutulis laudem, casusne, Deusne,

Attulerit: pressa est insignis gloria facti;

Nec sese Æneæ iactavit vulnere quisquam.

Turnus ut Ænean cedentem ex agmine vidit,

Turbatosque duces, subitâ spe fervidus ardet; 325

Poscit equos, atque arma simul; saltuque superbus

Emicat in currum, et manibus molitur habenas.

Multa virum volitans dat fortia corpora letho;

Semineces volvit multos, aut agmina curru

Proterit, aut raptas fugientibus ingerit hastas. 330

Qualis apud gelidi cum flumina concitus Hebræi

Sanguineos Mavors clypeo increpat, atque furentes

Bella movens immittit equos: illi æquore aperto

Ante Notos Zephyrumque volant: gemit ultima

pulsu

Thraca pedum; circumque atræ Formidinis ora,

Iræque, insidiæque, Dei comitatus, aguntur. 336

Talis equos alacer media inter prælia Turnus

Fumantes sudore quatit, miserabile cæsis

Hostibus

NOTES.

316. Ego fœdera faxo, &c. The Meaning is; This Hand of mine shall make good my Part of the Treaty; and as for Turnus, these sacred Rites give me Security for his performing his Part.

325. Subitâ spe fervidus ardet. The Ab-sence of Æneas raises Turnus' Courage; now he is once more victorious, as he had been before, when the Trojan Chief was in Etruria. This

the spattered Brains besmears his Arms all over. Cruel Slumbers and the Iron Sleep of Death press down his Eyes ; quenched are their Orbs in everlasting Night.

But the pious Æneas, with his Head uncovered, stretched forth his unarmed Hand *in sign of Truce*, and with loud Exclamation called to his Men : Whither rush you ? What sudden Discord is this arisen ? Oh restrain your Rage ! The League is now struck up, and all the Articles settled : I alone have Right to engage ; permit me, and banish your Fears : This Hand of mine shall make the League firm *and sure* ; those sacred Rites give me Security for Turnus. Amidst these Words, amidst such like Expostulations, lo a hissing Arrow with winged Speed alighted on the Heroe. By whose Hand shot, by whose whirling Force impelled ; who acquired such Glory to the Rutulians, whether a God or Chance, is uncertain : Smothered was the Fame of the illustrious Action ; nor did any vaunt himself in Æneas's Wound.

Soon as Turnus saw the Chief retreating from the Army, and the *Trojan* Leaders all in Disorder, with sudden Hope impetuous he burns ; his Steeds and Arms at once he calls, and proudly springs into the Chariot with a Bound, and with his *own* Hands guides the Reins. *Then, flying over the Field*, he gives to Death many gallant Heroes ; many half dead he rolls along, or with his Chariot tramples down their Troops, or plies their flying Backs with hasty Showers of Darts. As when upon the Banks of the cold Hebrus bloody Mars with fierce Commotion clashes on his Shield, and, kindling War, lets loose his furious Steeds : They over the open Plain outfly the Southwinds and Zephyr : Thrace to its utmost Bounds groans beneath the trampling of their Feet ; and the Features of grim Terror, Rage, and Stratagem, the Retinue of the God, stalk around. With like Fury Turnus through the midst of the embattelled Plain exulting drives his Steeds smoaking with Sweat, prancing over his piteously slaughtered Foes : Their rapid Hoofs scatter

NOTES.

This indirect Manner of praising his Heroe *Virgil* had learned from *Homer*, who makes Victory still lean to the Side of the *Trojans* during the Absence of *Achilles*, as here the Absence of *Æneas* makes the Scales turn in favour of the *Latins*.

330. *Raptas*, *Rucus's* Sense of this Pas-

sage is very absurd, *immittit ferientibus hastas abstractas iisdem* ; i. e. he took the Spears from the Flyers themselves, and flung at them as they were flying. *Raptas* signifies no more than snatched up, or flung precipitantly ; as *Æn.* VII. 520.

— *Raptis concurrunt undique telis.*

4 X

347. *Proles*

insultans cæsis hostibus :
 rapida ungula equorum
 spargit sanguineos rores,
 cruorque calcatur mixtâ
 arenâ. Jamque dedit
 Sthenelumque, Thamy-
 rimque, Pholumque neci,
 est congressus hunc, et
 hunc cominus ; illum
 Sthenelum eminus : am-
 bo Imbrasidas, Glaucum
 atque Ladem eminus, quos
 Imbrasilus ipse nutrierat
 Lyciâ, oneraveratque pa-
 ribus armis, vel conferre
 manum, vel prævertere
 ventos equo. Aliâ parte,
 Eumedes fertur in media
 prælia, Eumedes, proles
 antiqui Dolonis præclara
 bello, referens avum no-
 mine parentem animo ma-
 nibusque : qui parens
 quondam, ut speculator
 adiret castra Danaum, e-
 rat ausus poscere currus
 Achillis Pelidæ precium
 sibi : Tydides affecit il-
 lum alio precio pro talibus
 ausis : nec amplius aspi-
 rat equis Achillis. U-
 Turnus conspexit hunc pro-
 cul in aperto campo, ante
 secutus ipsum per longum
 inane levi jaculo, sistit
 bijuges equos, et desilit
 curru, atque supervenit
 ei semianimi lapsoque ; et
 collo impresso pede, ex-
 torquet mucronem dextræ,
 et rinxit eum fulgentem
 alto jugulo, atque insuper
 addit hæc : En, Troja-
 ne, jacens metire agros et
 Hesperiam, quam petisti
 bello : ferunt hæc præ-
 mia, qui sunt ausi ten-
 tare me ferro ; sic con-
 dunt moenia. Mittit hu-
 ic comitem Buten cuspide
 conjectâ ; mittit Chlorea-
 que, Sybarimque, Da-
 retaque, Therfilocumque, et
 Thymoeten lapsum cervice
 sternacis equi. Ac velut,
 cum spiritus Edori Boreæ

Hostibus insultans : spargit rapida ungula rores
 Sanguineos, mistâque cruor calcatur arenâ. 340
 Jamque neci Sthenelumque dedit Thamyrimque,
 Pholumque,

Hunc congressus et hunc ; illum eminus ; emi-
 nus ambo

Imbrasidas, Glaucum atque Ladem, quos Imbra-
 sus ipse

Nutrierat Lyciâ, paribusque oneraverat armis,
 Vel conferre manum, vel equo prævertere ventos.
 Parte aliâ media Eumedes in prælia fertur, 346
 Antiqui proles bello præclara Dolonis ;
 Nominem avum referens, animo manibusque pa-
 rentem :

Qui quondam, castra ut Danaum speculator adiret,
 Ausus Pelidæ precium sibi poscere currus : 350
 Illum Tydides alio pro talibus ausis
 Affecit precio : nec equis aspirat Achillis.

Hunc procul ut campo Turnus conspexit aperto,
 Ante levi jaculo longum per inane secutus,
 Sistit equos bijuges, et curru desilit, atque 355
 Semianimi lapsoque supervenit ; et, pede collo
 Impresso, dextræ mucronem extorquet, et alto
 Fulgentem tingit jugulo, atque hæc insuper addit :
 En agros, et, quam bello, Trojane, petisti,
 Hesperiam metire jacens : hæc præmia, qui me 360
 Ferro ausi tentare, ferunt ; sic moenia condunt.
 Huic comitem Asbuten conjectâ cuspide mittit ;
 Chloreaque, Sybarimque, Daretaque, Therfilo-
 cumque,

Et sternacis equi lapsum cervice Thymoeten.
 Ac velut Edoni Boreæ cum spiritus alto 365
 Insonat Ægæo, sequiturque ad litora fluctus,
 Quâ venti incubuere, fugam dant nubila coelo ;

Sic

in sonat alto Ægæo, sequiturque fluctus ad litora, quâ venti incubuere,
 nubila dant fugam coelo ;

N O T E S.

347. Proles bello præclara. This is to be understood ironically, as appears from what follows ; and particularly from the Character of Dolon in Homer, II. X. where he appears

scatter the dewy Drops of Blood, and Gore with mingled Sand is spurned up. And now to Death he gave Sthenelus, and Thamyris, and Pholus, the two last encountering Hand to Hand; the other at Distance: at Distance both the Sons of Imbrassus, Glaucus and Lades, whom in Lycia Imbrassus had bred, and furnished them with equal Skill in Arms, either to fight *on Foot* Hand to Hand, or on Horseback to outfly the Wind. In another Quarter Eumedes rushes into the midst of the Field, the warlike Son of ancient Dolon, representing his Grandfire in Name, in Soul and Action his Sire: Who once, *sent* as a Spy to visit the Grecian Camp, durst claim for his Reward the Chariot of Achilles. On him Tydides for so audacious an Attempt *quite* other Reward conferred: And *now* no more aspires he to the Steeds of Achilles. Him so soon as Turnus at Distance spied in the open Plain, having first sent after him a fleet Arrow through the extended Void, he stops his harnessed Steeds, down from the Chariot springs, and flies up to him expiring and prostrate; and, pressing his Foot on his Neck, wrests the Ponyard from his Hand, deep in his Throat plunged the shining *Blade*, and withal added these *insulting* Words: Lo, Trojan, stretched at your Length measure the Lands, and that Hesperia which by War you sought; these Rewards they reap who dare attack me with the Sword; thus they build their *promised* Walls. Then hurling his Lance he sends Butes to bear him Company, and Chloreas, and Sybaris, Dares, and Therfilochus, and Thymœtes, fallen from the Neck of his foundering Horse. And as when the Blast of Thracian Boreas roars on the Ægean Sea, and to the Shore pursues the Waves, wherever the Winds exert their incumbent Force the Clouds fly racking through the Air; just so before

N O T E S.

to have undertaken the Adventure here hinted not from true Courage, but mere Covetousness.

359. *En agros*, &c. After a Victory, the Conquerors divided among them the conquered Lands, and took the Dimensions of them, in order to distribute them equally among the

Troops. To this Custom *Turnus* in this bitter Sarcasm seems to be alluding.

365. *Edoni Boreæ*. Thracian Boreas, from the *Edoni*, a People in *Thrace*. Hence says *Horace*;

Non ego sanius bacchabor Edonis.

Carm. Lib. II. Ode 7.

4 X 2

370. *Adverso*

fic agmina cedunt Turno, quacunque secat viam, aciesque conversæ ruunt: impetus fert ipsum, et aura quatit cristam volantem adverso curru. Phegeus non tulit eum instantem, frementemque animis: objecit sese ad currum, et detorsit ora citatorum equorum spumantia frænis. Dum trahitur, pendetque jugis, lata lancea consequitur hunc resectum, infixaque rumpit bilicem lorica, et degustat summum corpus vulnerere. Tamen ille conversus ibat clypeo objecto in hostem, et petebat auxilium ducto mucrone; cum rota, et axis, concitus procursum, impulit eum præcipitem, effuditque solo: Turnusque secutus eum, inter imam galeam, et oras summi thoracis, abstulit ejus caput ense, reliquitque truncum arenâ. Atque dum Turnus victor dat ea funera campis, interea Mnestheus, et fidus Achates, Ascaniusque comes castris statuere Ænean cruentum castris, nitentem alternis gressibus longâ cuspide. Sævit, et luctatur eripere telum arundine infraetâ, poscitque viam auxilio, quæ est proxima; ut secent vulnus lato ense, rescindantque latebram teli penitus, remittantque sese in bella. Jamque Iapix, Iasides, dilectus Phæbo ante alios, aderat; cui quondam Apollo ipse, captus acri amore, lætus dabat suas artes, sua munera, augurium, citharamque, celeresque sagittas. Ille, ut proferret fata depositi parentis, usumque medendi, et inglorius agitare mutas artes, Æneas stabat, fremens acerba, nixus in ingentem hastam,

Sic Turno, quacunque viam secat, agmina cedunt, Conversæque ruunt acies: fert impetus ipsum, Et cristam adverso curru quatit aura volentem. 370 Non tulit instantem Phegeus animis frementem: Objecit sese ad currum, et spumantia frænis Ora citatorum dextrâ detorsit equorum. Dum trahitur, pendetque jugis, hunc lata resectum Lancea consequitur, rumpitque infixâ bilicem 375 Loricam, et summum degustat vulnere corpus. Ille tamen, clypeo objecto, conversus in hostem Ibat, et auxilium ducto mucrone petebat; Cum rota præcipitem, et procursum concitus axis Impulit, effuditque solo: Turnusque secutus, 380 Imam inter galeam, summi thoracis et oras, Abstulit ense caput, truncumque reliquit arena.

Atque ea dum campis victor dat funera Turnus, Interea Ænean Mnestheus, et fidus Achates, Ascaniusque comes castris statuere cruentum, 385 Alternos longâ nitentem cuspide gressus. Sævit, et infraetâ luctatur arundine telum Eripere, auxilioque viam, quæ proxima, poscit; Ense secant lato vulnus, telique latebram Rescindant penitus, seseque in bella remittant. 390 Jamque aderat Phæbo ante alios dilectus Iapix Iasides; acri quondam cui captus amore Ipse suas artes, sua munera lætus Apollo Augurium citharamque dabat, celeresque sagittas. Ille, ut depositi proferret fata parentis, 395 Scire potestates herbarum, usumque medendi Maluit, et mutas agitare inglorius artes. Stabat acerba fremens, ingentem nixus in hastam

Æneas,

NOTES.

370. *Adverso curru.* In his Chariot facing the Wind.

374. *Jugis.* Donatus explains it, *the Reins of the yoked Steeds.* Others take *jugis* to be for *jugo*.

374. *Resectum.* Not quite uncovered, as appears from what follows; but not defended or protected, to wit, by the Buckler, which is the proper Signification of the Word.

378. *Auxilium ducto mucrone petebat.* Mr. Dryden

before Turnus, wherever he cuts his Way, the Troops retire, and the routed Squadrons fly: His impetuous Ardour bears him on, and the Wind blowing right against his Chariot shakes his fluttering Crest. Him thus bearing all before him, and raging with boisterous Fury, Phegeus could not endure: He opposed himself to the Chariot, and with his Right-hand twisted about the Mouths of the rapt Steeds foaming with the Bit. *In this Struggle* while he is dragged along, and hangs upon the Pole, *Turnus's* broad Lance reaches him *where he was* undefended, and piercing bursts his double-tissued Coat of Mail, and with a *slight* Wound grazes the Surface of his Body. But he, with Shield opposed turning on the Foe, advanced, and from his unsheathed Ponyard sought Assistance; when the Wheel and Axle, accelerated in its Career, hurled him headlong, and stretched him out on the Ground: And Turnus following, with his Sword struck off his Head, between the lower Extremity of the Helmet, and the upper Border of the Corset, and left him on the Sand a *headless* Trunk.

Now while in the Field victorious Turnus makes such Havock, in the interim Mnestheus, and trusty Achates, and Ascanius accompanying, placed in the Camp Æneas bleeding *in his Wound*, and on a long Spear propping his alternate Steps. He storms, and having broke off the Shaft, struggles to wrench out the Dart, and demands the speediest Means; bids them make an Incision with the broad Sword, and quite lay open the Weapon's *deep* Recess, and send him back to the War. And now came to his Aid Iapyx, the Son of Iafius, by Phœbus above others beloved; to whom Apollo himself, captivated with violent Passion for him, heretofore had given *the Option* of his Arts, of his Gifts, his *Skill* in Augury, in the Lyre, and winged Shafts. He, to prolong his dying Father's Fate, chose to understand the Powers of Herbs, and Use of Medicine, and inglorious to practise those silent humble Arts. Raging violently *with Impatience* Æneas stood, leaning on his massy Spear, unmoved amidst

N O T E S.

Dryden and Ruæus take the Sense to be, that he drew his Sword, and called for Aid.

393. *Suas artes.* Apollo's Arts were, 1. Prophecy. 2. Music: Whence he is often pictured with a Lyre, and deemed the Patron-god of Poets. 3. Skill in Archery; which

is the Reason of giving him a Quiver. 4. Medicine.

397. *Mutas artes.* Arts more useful than showy; not like the other Arts of Apollo, such as Music and Divination, which are more ostentatious.

immobilis magno concursu
lacrymisque juvenum et
mœrentis Iuli. Ille se-
nior Iapis, succinctus ami-
ctû in Pæonium mo-
rem, nequicquam trepidat
multa medicâ manu, po-
tentibusque herbis Phœ-
bi; nequicquam sollicitat
spicula dextrâ, prensat-
que ferrum tenaci forcipe.
Nulla fortuna regit viam,
Apollo auctor subvenit nihil:
et sævus horror crebrescit magis ac
magis in campis, ma-
lumque est propius. Jam
vident cœlum stare pul-
vere: equites subeunt, et
densa spicula cadunt in
mediis castris: tristis cla-
mor bellantium juvenum,
et cadentum sub duro
Marte, it ad æthera.
Hic Venus genetrice, con-
cussa indigno dolore nati,
carpit Dictamnem ab
Cretæâ Idâ, caulcm pu-
beribus foliis, et coman-
tem purpureo flore: illa
gramina non sunt incog-
nita feris capris, cum
volucres sagittæ hæfere
tergo. Venus, circumda-
ta quoad faciem obscuro
nimbo, detulit hoc Di-
ctamnem; hoc illa insi-
cit fuscum amnem splen-
dentibus labris patinæ,
medicans occultè; spar-
gitque succos salubris am-
brosiæ, et odoriferam pa-
naceam. Longævus Ia-
pyx, ignorans, fovit vul-
nus eâ lymphâ subitoque
(quippe omnis dolor fugit
de corpore, et omnis san-
guis stetit imo vulnere;
jamque sagitta, secuta e-
jus manum, excidit, nul-
lo cogente, atque novæ vires redire in pristina officia:)
Vos citi properate arma viro: quid sta-
tis? Iapix conclamat, primusque accendit animos in hostes.
Addit, hæc non proveniunt humanis
opibus, non magistrâ arte,

Æneas, magno juvenum, et mœrentis Iuli
Concursu, lacrymis immobilis. Ille retorto 400
Pæonium in morem senior succinctus ami-
ctû, Multa manu medicâ, Phœbique potentibus herbis
Nequicquam trepidat; nequicquam spicula dextrâ
Sollicitat, prensatque tenaci forcipe ferrum.
Nulla viam fortuna regit; nihil auctor Apollo 405
Subvenit: et sævus campis magis ac magis horror
Crebrescit, propiusque malum est. Jam pulvere
cœlum

Stare vident: subeunt equites, et spicula castris
Densa cadunt mediis: it tristis ad æthera clamor
Bellantum juvenum, et duro sub Marte cadentum.

Hic Venus, indigno nati concussa dolore, 411
Dictamnem genetrice Cretæâ carpit ab Idâ,
Puberibus caulem foliis, et flore comantem
Purpureo: non illa feris incognita capris
Gramina, cum tergo volucres hæfere sagittæ. 415
Hoc Venus, obscuro faciem circumdata nimbo,
Detulit; hoc fuscum labris splendentibus amnem
Insiccit, occultè medicans; spargitque salubres
Ambrosiæ succos, et odoriferam panaceam.
Fovit eâ vulnus lymphâ longævus Iapix 420
Ignorans, subitoque (omnis de corpore fugit
Quippe dolor, omnis stetit imo vulnere sanguis:
Jamque secuta manum, nullo cogente, sagitta
Excidit, atque novæ redire in pristina vires:)
Arma citi properate viro: quid statis? Iapix 425
Conclamat, primusque animos accendit in hostes.
Non hæc humanis opibus, non arte magistrâ

Prove-

NOTES.

401. Pæonium in morem. After the Man-
ner of Pæon, the Physician of the Gods, here
put for any Physician.

403. Trepidat multa. i. e. Trepidus tentat
multa.

407. Pulvere cœlum stare vident. They

see the Air or Sky stand thick or overspread
with Dust. Stet has the same Sense in Horæ
as *vides ut alta stet nive*, &c.

412. Dictamnem. The Herb Dittany,
which is said to grow only in Crete; whence
it has its Name from *Dictæ*, a Mountain in
that

amidst the vast Confluence, and by the Tears of the Youths, and grieving Iulus. The skilful Sage in his Robe doubled back, succinctly girt after the Physician's Mode, with anxious Trepidation makes many Efforts in vain with his healing Hand, and the potent Herbs of Phœbus; in vain with his Right-hand tugs the Dart, and with tenacious Pincers gripes the Steel. No Success attends the Means; his Patron God Apollo lends no Aid: And now the fierce Terror of the Field spreads more and more, and the Mischief is nearer. Now they see the Air stand thick with Dust; Turnus's Cavalry advance *even to their Trenches*, and thick Showers of Darts fall in the midst of the Camp: To Heaven ascends the dismal Shouts of Youths, *some fighting*, and *some falling* under the cruel Stroke of Mars.

Here the Parent-goddess Venus, deeply affected with the undeserved Suffering of her Son, from Cretan Ida crops a Stalk of Dittany with downy Leaves, and diffusely spread with Purple Flowers: To the wild Goats those Herbs are not unknown, *for from them they seek Relief* when in their Backs the winged Shafts have stuck. This Venus, her Face muffled in a black Cloud, conveyed; with this she tinctured of a blackish Hue the Water in the shining Vase, *whereinto the Simples of Iapis were infused*, secretly preparing the Medicine; and injects the Juices of healing Ambrosia, and fragrant Panacea. With this Liquor aged Iapis, not knowing *its communicated Virtue*, fomented the Wound, and suddenly (for in a Trice all the Pain fled from his Body, all the Blood in the deep Wound was stanch'd: And now the Arrow following the Hand, without any Compulsion drop'd out, and to his pristine State his Vigour returned anew) quick fly for the Heroe's Arms; why do you stand? Iapis cries aloud, and first kindles their Courage against the Foe. Not from human Aid, nor *any masterly Art of Man*, proceeds this

Cure,

N O T E S.

that Island. Its Leaves are overspread with a soft Down; hence Virgil gives them the Epithet *puberi*. The Blossoms are not single, but grow on almost every Leaf; whence it is said to be *flore comans*.

419. *Ambrosiæ succos, et odoriferam panaceam*. Ambrosia is what Homer makes the Meat of the Gods; the Word signifies *Immortality*. Panacea is a salutary Herb, whereof

Pliny reckons three Kinds, Lib. XXV. Cap. 4. According to the Etymology of the Name, it ought to be a Remedy for all Diseases.

421. *Subitoque*, &c. In order to make Sense of the *quippe*, *subitoque* must be joined with *arma citi*, &c. and what intervenes included in a Parenthesis, as in Stephen's Edition.

neque mea dextera servat
te, Ænea; major Deus
agit hæc, atque remittit
te ad majora opera. Ille
Æneas, avidus pugnae,
incluserat furas auro hinc
atque hinc, oditque mo-
ras, coruscatque hastam.
Postquam clypeus est ba-
bilis lateri, loricaque ter-
go, complectitur Ascani-
um armis fufis circum c-
um, delibansque summa
oscula per galeam, fatur
hæc: puer, discite virtutem,
verumque laborem ex
me, discite fortunam ex a-
liis. Nunc mea dextera
dabit te defensum bello,
et ducet te inter magna
præmia. Tu facito, ut
sis memor meæ virtutis,
mox cum matura ætas a-
dolescat; et, et pater
Æneas, et avunculus He-
ctor excitet te repetentem
exempla tuorum animo.
Ubi dedit hæc dicta, in-
gens extulit sese portis,
quatiens immane telum
manu: simul Anteuf-
que Mnestheufque ruunt
denso agmine; omni-
que turba fuit castris re-
lictis. Tum campus mis-
cet auro pulvere, tel-
lasque excita pulsu pedum
tremunt. Turnus vidit eos
venientes ex adverso ag-
gere, Ausonii videre eos;
gelidusque tremor cucurrit
per ima ossa. Juturna
prima audiit ante omnes
Latinos, agnovitque so-
num, et tremefacta refu-
git. Ille Æneas volat,
rapitque secum atrum ag-
men apertis campo. Qua-
lis ubi nimbus, fidere ab-
rupto, it per medium ma-
re ad terras; heu! cor-
da, præscia longè, bor-
rescunt miseris agricolis:
ille nimbus dabit ruinas

arboribus, stragemque satis, et ruet omnia latè: venti antevolant, feruntque sonitum ad litora:
Talis Rhœteius ductor agit agmen in adversos hostes: densi quisque agglomerant se cuneis coactis.

N O T E S.

430. *Suras incluserat auro hinc atque hinc.*
Literally, He had incased his Legs on this Side
and that Side in Gold,

433. *Fufis circum complectitur armis.* Li-
terally, He embraces him with Arms spread a-
bout him.

440. *Avunc-*

Proveniunt, neque te, Ænea, mea dextera servat;
Major agit Deus, atque opera ad majora remittit.
Ille avidus pugnae, furas incluserat auro 430
Hinc atque hinc, oditque moras, hastamque co-
ruscant.

Postquam habilis lateri clypeus, loricaque tergo est;
Ascanium fufis circum complectitur armis,
Summaque per galeam delibans oscula fatur:
Disce, puer, virtutem ex me verumque laborem, 435
Fortunam ex aliis. Nunc te mea dextera bello
Defensum dabit, et magna inter præmia ducet.
Tu facito, mox cum matura adoleverit ætas,
Sis memor; et te, animo repetentem exempla
tuorum,

Et pater Æneas, et avunculus excitet Hector. 440
Hæc ubi dicta dedit, portis sese extulit ingens,
Telum immane manu quatiens: simul agmine
denso

Anteufque Mnestheufque ruunt; omnisque relictis
Turba fluit castris. Tum cæco pulvere campus
Miscetur, pulsuque pedum tremit excita tellus. 445
Vidit ab adverso venientes aggere Turnus,
Videre Ausonii; gelidusque per ima cucurrit
Ossa tremor. Prima ante omnes Juturna Latinos
Audiit, agnovitque sonum, et tremefacta refugit.
Ipsa volat, campoque atrum rapit agmen apertis.
Qualis ubi ad terras, abrupto sidere, nimbus 451
It mare per medium: miseris, heu, præscia longè
Horrescunt corda agricolis; dabit ille ruinas
Arboribus, stragemque fatis, ruet omnia latè:
Antevolant, sonitumque ferunt ad litora venti: 455
Talis in adversos ductor Rhœteius hostes
Agmen agit: densi cuneis se quisque coactis

Agglo-

Cure, nor, Æneas, is it my Right-hand that saves thee; a God more powerful is the Agent, and releases thee for Enterprizes of greater Moment. He, panting for the Combat, had incased his Legs in Gold, is impatient of Delay, and brandishes his Lance. After his Shield is fitted to his Side, and the Corset to his Back, within his armed Folds he embraces Ascanius, and through his Helmet gently touching his Lips, *thus* addresses him: From me, my Son, learn Valour and true Hardiness, thy Fortune *take* from others. Now shall my Hand by War set thee in Safety *from thy Foes*, and lead thee into the glorious Fruits of Victory. Be sure you this remember, when ere long your Age shall be grown up to Maturity; and calling oft to Mind the Examples of your Ancestors, let your Father Æneas, and Uncle Hector, incite you *still to Virtue*.

Soon as he uttered these Words, from the Gates he issued forth majestic, in his Hand brandishing a ponderous Javelin: At the same time in a thick Body rush forth Anteus and Mnestheus, and the whole Troops from the abandoned Camp pour along. Then with mingled *Clouds of blinding Dust* the Plain is overspread, and the Earth shaken with the trampling of their Feet trembles. Them marching Turnus saw from an opposite Hill; the Ausonians saw, and cold *tremulous Fear* ran *thrilling* through their inmost Bones. Before all the Latins Juturna first heard, and recognized the Sound, and in deep Consternation fled. The Heroe (Æneas) speeds his Way, and along the open Plain drives on his dusty Squadron. As when under some furious Constellation a stormy Cloud moves athwart the Mid-ocean towards the Land; ah! how the Hearts of the desponding Swains from far presaging *the Disaster* shudder! *well knowing* it will bring Ruin on the Trees, and Desolation on the Fields of Corn, and lay all waste around. The Winds before it fly, and waft hoarse Murmurs to the Shore. With such Fury the Trojan Chief leads on his Squadron against the adverse Foes: In thick Array they croud upon each other, closing their ferried Files.

Thymbræus

N O T E S.

440. *Avunculus Hector*. Hector was Ascanius's Uncle, his Mother, *Creüsa*, being Priam's Daughter, and Hector's Sister.

451. *Abrupto fidere*. We may either take *fidere* here metaphorically for a Storm, which was thought to be the Effect of some furious Constellation, and then *abrupto fidere* will be the same as *abrupta tempestate*, or *abruptis pro-*

cellis in the third Georgic, *bursting Storms*; or if *fidere* be taken in its proper Sense, *abrupto* must mean *setting*, the Constellations being reckoned more particularly furious towards their setting.

451. *Nimbus*. As has been observed before, signifies a Cloud fraught with Thunder and Storm.

*Thymbræus ferit gravem
Osirim clypeo, Minestheus
obtruncat Archetium, A-
chates obtruncat Epulo-
nem, Gyasque obtruncat
Ufentem. Tolumnius ipse
augur cadit, qui primus
torserat telum in adversos
hostes. Clamor tollitur in
cælum; Rutulique versi
vicissim dant pulverulen-
ta terga fugâ per agros.
Æneas ipse neque digna-
tur sternere aversos mor-
ti; nec insequitur æquo
pede congressos, nec fe-
rentes tela: vestigat Tur-
num solum, lustrans in
densâ caligine, poscit e-
um solum in certamina.
Virago Juturna, concus-
sa quoad mortem nec me-
tu, excutit Metiscum au-
rigam Turni inter molli-
lora, et relinquit eum
lappum longè à temone.
Ipsa subit in ejus locum,
fœditque undantes habe-
nas manibus, gerens cun-
cta, vocemque, et cor-
pus, et arma Metisci.
Velut cum nigra hirundo
pervolat magnas aëdes di-
vitis domini, et lustrat
alta atria pennis, legens
parva pabula, cœcæque
loquacibus nidis; et sonat
nunc vacuis porticibus,
nunc circum humida stagna:
Juturna, similis hu-
ic avi, fertur equis per
medios hostes, volansque
obit omnia rapido curru:
jamque hic, jamque hic,
ostendit germanum Tur-
num ovantem; nec pa-
titur eum conferre ma-
num: volat avia longè.
Haud minus Æneas, ob-
vius, legit virtos orbes,
vestigatque virum, et vo-
cat eum magna voce per
fugam alipedum equorum;*

Agglomerant. Ferit ense gravem Thymbræus
Osirim:
Archetium Minestheus, Epulonem obtruncat A-
chates,

Ufentemque Gyas. Cadit ipse Tolumnius augur,
Primus in adversos telum qui torserat hostes. 461
Tollitur in cælum clamor: versique vicissim
Pulverulenta fuga Rutuli dant terga per agros.
Ipse neque aversos dignatur sternere morti;
Nec pede congressos æquo, nec tela ferentes 465
Insequitur: solum densâ in caligine Turnum
Vestigat lustrans, solum in certamina poscit.

Hoc concussa metu mentem Juturna virago
Aurigam Turni media inter lora Metiscum
Excutit, et longè lappum temone relinquit. 470
Ipsa subit, manibusque undantes fœdit habenas,
Cuncta gerens, vocemque, et corpus, et arma
Metisci.

Nigra velut magnas domini cum divitis aëdes
Pervolat, et pennis alta atria lustrat hirundo,
Pabula parva legens, nidisque loquacibus escas; 475
Et nunc porticibus vacuis, nunc humida circum
Stagna sonat: similis medios Juturna per hostes
Fertur equis, rapidoque volans obit omnia curru:
Jamque hic germanum, jamque hic ostendit
ovantem;

Nec conferre manum patitur: volat avia longè. 480

Haud minus Æneas tortos legit obvius orbes,
Vestigatque virum, et disjecta per agmina magnâ
Voce vocat. Quoties oculos conjecit in hostem,
Alipedumque fugam cursu tentavit equorum;

Aversos

disjecta agmina. Quoties conjecit oculos in hostem, cursuque tentavit

NOTES.

464. *Aversos.* Thus *Picrius* amends the Text according to the *Roman Manuscript*, and it appears to be the genuine Reading; for the Poet is here telling us that *Æneas* disdained to fight with any of the *Rutulian Army* but *Turnus* alone. This he does by a Circumlocution,

dividing the *Rutulian Army* into three Denominations. 1. The *aversos*, or those who were upon the Flight. 2. The *congressos æquo pede*, or those who were ready to engage in close Fight. And lastly, The *tela ferentes*, or those who fought with missive Weapons.

473. *Nigra*

Thymbræus with the Sword smites to the Ground the stern Osiris, Mnestheus knocks down Archetius, Achates Epulo, and Gyes Ufens. The Augur's self Tolumnius falls, who first had hurled his Lance against the adverse Foes. To Heaven a Shout of Joy on the Trojans Side is raised; and now the Rutulians routed in their Turn shew their Backs involved in Dust all over the Field. Æneas himself deigns neither to put the Fugitives to Death; nor those pursues who engage in close Fight, or who at Distance throw the Javelin: Turnus alone, with accurate Survey, he searches out amidst the thick Clouds of Dust, him alone he demands to the Combat.

With Dread of this the warlike Maid Juturna struck to the Heart, overthrows Metiscus, Turnus's Charioteer, between the Harness, and leaves him far behind fallen from the Beam. Herself succeeds, and with her Hands guides the waving Reins, assuming all, both the Voice, and Person, and Arms of Metiscus. As when throughout the spacious Mansions of some wealthy Lord the sable Swallow flutters, and on the Wing traverses the lofty Courts, picking up her scanty Fare, and Food for her loquacious Young; and now in the empty Cloisters, now about the liquid Pools chatters: In like Manner through the midst of the Foes Juturna rides, and, flying in her rapid Chariot, circuits all the Plain: And now here now there exhibits her Brother in Triumph; nor suffers him to engage in single Combat: But far from Æneas devious flies.

But Æneas with no less Eagerness unravels mazy Orbs to intercept him, traces out the Warrior, and with loud Voice calls after him through the broken dissipated Troops. As oft as he cast his Eyes on the Foe, and by his Agility attempted the winged Courser's

N O T E S.

473. *Nigra*. This Epithet, Scaliger observes, is added to distinguish this Kind of Swallow from those which haunt the Banks of Rivers, and are of a sandy Colour. For the same Reason Petronius calls it *Urbana Progne*, because it loves to frequent Towers and such stately Buildings as are in Cities.

481. *Legit tortos orbes*, &c. Is, traces out the mazy Orbs and Windings of Turnus; and the Meaning of *obvius* seems to be either in order to overtake him, or rather wheeling the contrary Way, so as to intercept him. That this

last is the Sense, appears from Verse 483, *quoties oculos*, &c. i. e. Still as Æneas came up, facing the Chariot, Juturna turned it about, and wheeled back.

486. *Heu, quid agat?* This Dr. Trapp explains of Juturna; but besides that the whole Passage would lead one naturally to understand it of Æneas, since it is he who is disappointed and crossed in his Design; the *huic* in Verse 488, which can mean no other than Æneas, evidently shews that he must be the Person spoke of immediately before.

toties Futurna retorſit a-
verſos curruſ. Heu, quid
agat? nequicquam flu-
ctuat vario æſtu: diver-
ſæque curæ vocant ani-
mum in contraria. Meſ-
ſapus, uti forte levis cur-
ſu gerebat lævâ manu
duo lenta haſtilia præfixa
ferro, contorquens unum
horum certo icſtu, dirigit
illud huic Æneæ. Æ-
neas ſubſtitit, et collegit
ſe in arma, ſubſidens po-
plitæ: tamen baſta incita
tulit ſummum apicem, ex-
cuſſitque ſummas criſtas
vertice. Tum verò iræ
aſſurgunt, ſubæctusque in-
ſidiis, ubi ſenſit equos ra-
pi diverſos, curruſque
referri, multa teſtatur Jo-
vem, et aras læſi fœde-
ris. Jam tandem inva-
dit eos medios, et terribi-
lis ſecundo Marte, ſuſci-
tat ſævam cædem nullo
diſcrimine, effunditque om-
nes habenas irarum. Nunc
quis Deus, quis expedit
mihi carmine tot acerba,
diverſas cædes, obitum-
que ducum, quos nunc
Turnus, nuncque Troiûs
heros invicem agit toto æ-
quore? Jupiter, placuit
ne tibi, gentes, futuras
in æternâ pace, concur-
rere tanto motu? Æneas,
haud moratus multa, ex-
cipit Rutulum Sucronem
in latus (ea pugna prima
ſtatuit loco Teucros ruen-
tes) et, quâ fata erant
celerrima, adigit crudum
enſem trans coſtas et cra-
tes pectoris. Turnus, pe-
des congreſſus Amycum de-
jectum equo, fratremque
Diorem, ferit hunc concu-
rentem longâ cuſpide, ferit
hunc mucrone; ſuſpendit-
que abſciſſa capita duorum curru, et portat ea rorantia ſanguine. Ille Æneas mittit Talon Tana-
inque neci, fortemque Cethegum,

Averſos toties curruſ Juturna retorſit. 485
Heu, quid agat? vario nequicquam fluctuat æſtu:
Diverſæque vocant animum in contraria curæ.
Huic Meſſapus, uti lævâ duo forte gerebat
Lenta levis curſu præfixa haſtilia ferro,
Horum unum certo contorquens dirigit icſtu. 490
Subſtitit Æneas, et ſe collegit in arma,
Poplite ſubſidens: apicem tamen incita ſummum
Haſta tulit, ſummasque excuſſit vertice criſtas.
Tum verò aſſurgunt iræ, inſidiisque ſubæctus,
Diverſos ubi ſenſit equos, curruſque referri, 495
Multa Jovem, et læſi teſtatur fœderis aras.
Jam tandem invadit medios; et Marte ſecundo
Terribilis, ſævam nullo diſcrimine cædem
Suſcitât, irarumque omnes effundit habenas.

Quis mihi nunc tot acerba Deus, quis carmine
cædes 500

Diverſas, obitumque ducum, quos æquore toto
Inque vicem nunc Turnus agit, nunc Troiûs
heros,

Expedit? tanton' placuit concurrere motu,
Jupiter, æternâ gentes in pace futuras?
Æneas Rutulum Sucronem (ea prima ruentes 505
Pugna loco ſtatuit Teucros) haud multa moratus,
Excipit in latus, et, quâ fata celerrima, crudum
Transadigit coſtas et crates pectoris enſem.

Turnus equo dejectum Amycum, fratremque
Diorem 509

Congreſſus pedes, hunc, venientem cuſpide longâ,
Hunc mucrone ferit; curruque abſciſſa duorum
Suspendit capita, et rorantia ſanguine portat.

Ille Talon, Tanaimque neci, fortemque Cethegum,
Tres

491. Et ſe collegit in arma. Literally,
and collected or contracted himſelf into his Arms.
The Senſe is the ſame with that of Statius,
2. Theb. In clypeum turbatus colligit artus.
Tho' the Word arma is here mentioned in

general, yet it muſt be reſtricted to the Shield,
as appears both from this Paſſage in Statius,
and from other Places in Virgil, where the
Word arma is the ſame Way uſed.

496. Teſtatur. This is the Reading in al-
moſt

NOTES.

fer's Speed ; so oft Juturna wheeled about the Chariot, turning it from him. Alas, what can he do ? In vain he fluctuates with a Tide of various *Passions*, and Diversity of Cares urge his Mind on opposite Schemes. At him Messapus, as in his swift Career he chanced in the Left-hand to wield two Javelins pointed with Steel, levels one of them, hurling it with a well-aimed Wound. Æneas stop'd short, and shrunk himself up behind his Shield, stooping on his Knee : Yet the impetuous Dart bore away the tufted Top of the Helmet, and from his Head struck off the towering Crest. Then indeed his Rage swells high, and by the fraudulent Arts of his *Foe* forced to *Extremity*, when he perceived the Steeds and Chariot were driven back in a different Career, he makes large Protections to Jove and the Altars of the broken League. At length he rushes into the midst of the *Lines*, and, under the auspicious Influence of Mars, arrayed in Terrors, ushers in a hideous undistinguished Slaughter, and gives loose Reins to all his Fury.

What God in Song can now to me unfold so many disastrous Scenes, who the various-Havock and Deaths of the Chiefs, whom by Turns now Turnus, now the Trojan Heroe chases over all the Plain ? Was it thy Pleasure, great Jove, that Nations which were *one Day* to be joined in everlasting Peace, should with such *fierce* Commotion engage ? Æneas, not losing Time, full in the Side smote Sucro the Rutulian (this Combat first checked the Trojans in their Career) and, where *lies the Way* to speediest Death, through the Ribs and wattled Fences of his Breast drives home the cruel Blade. Turnus on Foot encountering Amycus from his Horse overthrown, and his Brother Dioreas, the one with his long Spear, as he comes up, the other with his Sword he smites ; and having cut off the Heads of both, suspends them on his Chariot, and bears them along bedewed with Blood. The other *Heroe* dispatches Talos, Tanais, and stout Cethegus, *all* three at one Assault, and de-
jected

N O T E S.

most all the ancient Manuscripts, and it seems preferable to *testatus*, which makes the Sentence run out to too great a Length.

505. *Ea prima ruentes pugna loco statuit Teucros.* i. e. This Opposition from so brave a Man as Sucro checked the Trojans who were before rushing on the Foe without Controul : Or,

according to others, This Assault of Æneas on Sucro first made the flying Trojans rally and stand their Ground.

508. *Grates pectoris.* The Ribs, so called, because they extend across the Breast in form of Hurdles,

tres uno congressu, et mæstum Onyten; Echionium nomen, genusque matris Peridiæ. Hic Turnus interfecit fratres missos à Lyciâ et agris Apollinis, et Menæten Arcada; juvenem nequicquam exosum bella; cui fuerat ars, pauperque domus circum flumina Lernæ; nec limina potentum erant nota ei; paterque serebat conductâ tellure. Ac velut ignes immixti è diversis partibus in arentem silvam, et virgulta è lauro sonantia; aut ubi spumosi amnes, fluentes rapido cursu de altis montibus, dant sonitum, et currunt in æquora; quisque amnis populatus suum iter: non segnibus ambo duces, Æneas, Turnusque ruunt per prælia: nunc, nunc ira fluctuat intus: pectora nescia vinci rumpuntur: nunc itur totis viribus in vulnera. Hic Æneas, scopulo atque turbine ingentis saxi, excutit præcipientem, effunditque solo Murranum, sonantem atavos et antiqua nomina avorum, omneque genus æstum per Latinos reges, rotæ provolvère hunc subter lora et juga: super ungula equorum, nec memorum domini, incita proculcat eum crebro pulsu. Ille Turnus occurrit Illo ruenti, frementique immane animis, torquetque telum ad aurata tempora: hasta stetit olli in cerebro fixo per galeam. Nec tua dextera eripuit te Turno, ô Creteu, fortissime Graiûm: nec sui Dî texere Cupencum, Ænea veniente. Dedit pectora obvia ferro, nec mora æris clypei profuit æris. Laurentis campi viderunt te quoque, Æole, oppetere mortem, et consternere terram laudè tergo. Occidis, quem Argivæ phalanges non potuere sternere,

Tres uno congressu, et mæstum mittit Onyten;
Nomen Echionium, matrisque genus Peridiæ. 515
Hic fratres Lyciâ missos et Apollinis agris,
Et juvenem exosum nequicquam bella Menæten
Arcada; piscosæ cui circum flumina Lernæ
Ars fuerat, pauperque domus; nec nota potentum
Limina: conductâque pater tellure serebat. 520
Ac velut immixti diversis partibus ignes
Arentem in silvam, et virgulta sonantia lauro;
Aut ubi decursu rapido de montibus altis
Dant sonitum spumosi amnes, et in æquora currunt;
Quisque suum populatus iter: non segnibus ambo 525
Æneas Turnusque ruunt per prælia: nunc, nunc
Fluctuat ira intus: rumpuntur nescia vinci
Pectora: nunc totis in vulnera viribus itur.
Murranum hic, atavos et avorum antiqua sonantem
Nomina, per regesque æstum genus omne Latinos,
Præcipientem scopulo, atque ingentis turbine saxi 531
Excutit, effunditque solo. Hunc lora et juga subter
Provolvère rotæ, crebro super ungula pulsu
Incita nec domini memorum proculcat equorum.
Ille ruenti Illo, animisque immane frementi 535
Occurrit, telumque aurata ad tempora torquet:
Olli per galeam fixo stetit hasta cerebro.
Dextera nec tua te, Graiûm fortissime Creteu,
Eripuit Turno: nec Dî texere Cupencum,
Æneâ veniente, sui. Dedit obvia ferro 540
Pectora: nec misero clypei mora profuit æris.
Te quoque Laurentes viderunt, Æole, campi
Oppetere, et laudè terram consternere tergo.
Occidis, Argivæ quem non potuere phalanges
Sternere,

Ille Turnus occurrit Illo ruenti, frementique immane animis, torquetque telum ad aurata tempora: hasta stetit olli in cerebro fixo per galeam. Nec tua dextera eripuit te Turno, ô Creteu, fortissime Graiûm: nec sui Dî texere Cupencum, Ænea veniente. Dedit pectora obvia ferro, nec mora æris clypei profuit æris. Laurentis campi viderunt te quoque, Æole, oppetere mortem, et consternere terram laudè tergo. Occidis, quem Argivæ phalanges non potuere sternere,

NOTES.

515. Nomen Echionium. i. e. *Whose Name spoke him an Echionian or Theban, one of the Descendants of Echion the Theban, who accompanied Cadmus at the building of Thebes in Beotia.*

519. Nec nota potentum limina. This *Ursinus* asserts to be the Reading of a most ancient Manuscript, *Liber Colotianus vetustissimus*, and makes no doubt of its being the true Reading,

jected Onytes, of Theban Extraction, the Son of Peridia. Turnus again overthrows the Brothers sent from Lycia and Apollo's Lands, and Menœtes, an Arcadian Youth, in vain to Warsaverse; whose Art and poor Abode had been about the Streams of fishy Lerna; a Stranger to the Levees of the Great, and in farmed Land his Father sowed. And as two Fires let loose from different Quarters upon a withered Copsè, and crackling Laurel Groves; or when with impetuous Downfal from the steep Mountains two foamy Rivers roar along, and roll to the Sea, each laying his Passage waste; with no less Impetuosity Æneas and Turnus both rush through the embattell'd Plain: Now, now their Rage boils up within: Their invincible Breasts are ready to burst with Fury: Now with full Career they drive into the midst of Wounds and Slaughter. The one (*Æneas*) with a Rock and the whirling Force of a huge Stone overthrows headlong, and at his Length stretches on the Ground Murranus, vaunting loud his Ancestry and the ancient Names of his Forefathers, and his whole Line through the Latin Kings derived; him beneath the Harness and Yoke the Wheels tumbled along, and with Rap on Rap the rapid Hoofs of his Steeds, now regardless of their Master, trample upon him. The other (*Turnus*) encounters Hyllus rushing on, and storming hideous with Ire, and against his gilded Temples hurls a Javelin: Through his Helmet transfixing his Brain the Spear stood quivering. Nor thee thy Right-hand, O Creteus, bravest of Greeks, could save from Turnus: Nor did his own Gods protect Cupentus from the Assault of Æneas. His Sword found easy Access to his Heart: Nor ought the Resistance of the brazen Shield availed its hapless Owner. Laurentum's Fields, O Æolus, saw thee too fall, and stretched on thy Back cover the Earth full wide. Here thou, whom neither the Grecian Squadrons over-

N O T E S.

Reading, agreeable to that in *Horace*, *Epod.* II. 7, 8.

*Forunqve vitat, et superba civium
Potentiorum limina.*

Besides it is not very easy to make Sense of *munera*, which is the common Reading.

527. *Rumpuntur nescia vinci pectora.* i. e. They pant and heave as if they would burst their Sides. Others explain it in Mr. Dryden's Sense: And Hearts are pierced, unknowing how to yield.

536. *Aurata tempora.* i. e. His Temples decked with the gilded Helmet.

541. *Æris.* This Reading *Pierius* found in all the Copies he examined, instead of *ærei* in the common Editions.

543. *Oppetere.* Is *quasi ore petere terram*; so that this Word properly signifies to die like a Heroe in the Field of Battle. As we say in English, to bite the Ground.

546. *Mortis*

nec Achilles everfor reg-
norum Priami. Hic e-
rant ubi metæ mortis: e-
rat alta domus sub Idæ,
alta domus Lyrneffi, se-
pulcrum in Laurente solo.
Adæ totæ acies sunt con-
versæ, omnesque Latini,
et omnes Dardanidæ:
Mnestheus, acerque Se-
restus, et Messapus, do-
mitor equum, et fortis A-
sylvas, phalanxque Tusco-
rum, alæque Evandri
Arcades, viri, quisque
pro se, nituntur summâ
vi opum. Nec est mora,
nec requies; tendunt va-
sto certamine. Hic pul-
cherrima genetrix Venus
misit mentem Æneæ, ut
iret ad muros, adverteret
que agmen urbi ocus, et
turbaret Latinos subitâ
clade. Ille Æneas, ut
circumtulit acies oculorum
huc atque huc, vestigans
Turnum per diversa ag-
mina, aspicit urbem in-
munem tanti belli, atque
quictam impune. Con-
tinuè imago majoris pug-
næ accendit eum. Vocat
Mnesthea, Sergestumque
fortemque Sereftum ducto-
res, capitque tumulum;
quod cætera legio Teucrum
concurrit, nec densi de-
ponunt scuta aut spicu-
la. Ipse stans medius sa-
tur à cælo aggere: ne e-
sto qua mora meis dictis:
Jupiter stat hâc parte
pro nobis: neu quis ito
segnior mihi ob subitum
inceptum. Hodie eruam
urbem, causam belli, reg-
na ipsa Latini, ni hostes
victi fatentur accipere
frænum, et parere, et po-
nam ejus culmina fu-
mantia æqua solo. Sci-
licet expectem dum libeat

Turno pati nostra prælia, victusque rursus velit concurrere? ô cives, hoc est caput, hæc summa
nefandi belli. Ferte faces propere, reposciteque sædus flammis. Dixerat: atque animis pariter
certantibus omnes dant cuneum, ferunturque ad muros densâ mole.

N O T E S.

546. *Mortis metæ.* In Imitation of Ho-
mer, who says, *τελος θανάτου*, i. e. *Death*,
which is the Goal or Boundary of human Life.

558. *Acies.* Some take this to mean the

Sternere, nec Priami regnorum everfor Achilles. 545
Hic tibi mortis erant metæ: domus alta sub Idæ,
Lyrneffi domus alta, solo Laurente sepulcrum.
Totæ adæ conversæ acies, omnesque Latini,
Omnes Dardanidæ: Mnestheus, acerque Sereftus,
Et Messapus equum domitor, et fortis Asylvas, 550
Tuscorumque phalanx, Evandrique Arcadis alæ,
Pro se quisque viri, summâ nituntur opum vi.
Nec mora, nec requies; vasto certamine tendunt.

Hic mentem Æneæ genetrix pulcherrima misit,
Iret ut ad muros, urbi que adverteret agmen 555
Ocius, et subitâ turbaret clade Latinos.
Ille, ut vestigans diversa per agmina Turnum
Huc atque huc acies circumtulit, aspicit urbem
Immunem tanti belli, atque impune quietam.
Continuè pugnæ accendit majoris imago:
Mnesthea, Sergestumque vocat, fortemque Se-
restum,

Ductores, tumulumque capit; quod cætera Teucrum
Concurrit legio; nec scuta, aut spicula densi
Deponunt. Cælo medius stans aggere satur: 564
Ne qua meis esto dictis mora: Jupiter hâc stat:
Neu quis ob inceptum subitum mihi segnior ito.
Urbem hodie, causam belli, regna ipsa Latini,
Ni frænum accipere, et victi parere fatentur,
Eruam, et æqua solo fumantia culmina ponam.
Scilicet expectem, libeat dum prælia Turno 570
Nostra pati, rursusque velit concurrere victus?
Hoc caput, ô cives, hæc belli summa nefandi.
Ferte faces propere, sædusque reposcite flammis.
Dixerat: atque animis pariter certantibus omnes
Dant cuneum; densâque ad muros mole feruntur.

Scalæ

various Parts of his Army; but Servius more
naturally understands by it *acies oculorum*, his
Eye-sight,

563. *Nec*

overthrow, nor Achilles, the Destroyer of Priam's Empire, meetest thy Doom. Here were the Boundaries of thy Life: Under Mount Ida thy stately Palace, in Lyrnessus thy stately Palace stood, *all these you now resign for* a Grave in Laurentine Ground. Thus now both Hosts are *on each other* turned, both Latins and Trojans all: Mnestheus, and stern Sereestus, and Messapus, Horseman renowned, and gallant Asylas, the Tuscan Phalanx, and Arcadian Evander's Horse, the Warriors each to his Power their utmost Efforts exert. No Stop, no Stay; with vast Emulation they strain their utmost.

Here his lovely Parent, *Venus*, inspired Æneas with the Resolution to march to the Walls, and forthwith advance his Army against the City, and with an unexpected Blow confound the Latins. While through the various Ranks in quest of Turnus he rolled his Eyes hither and thither around, he sees the City exempt from the disastrous War, and in Safety undisturbed. Instant the Image of a more decisive Battle inflames *his Soul*: He calls the Chiefs, Mnestheus, Sergestus, and brave Sereestus, takes a rising Ground, whither the rest of the Trojan Army assemble in thick Array, nor lay their Targets nor their Darts aside. He in the Centre, posted on the high Eminence, *thus* bespeaks them: No Obstruction be given to my Proposal: *For Jove himself* stands by us, *and he directs our Counsels*: Nor, because the Design is sudden, let me find any the more backward *in its Execution*. The City, the Cause of the War, and the Empire itself of Latinus, unless they consent to receive *our Yoke*, and vanquished to submit, this Day will I overturn, and lay their smoking Towers level with the Ground. Am I forsooth to wait till Turnus deign to accept our offered Challenge, and *so often* beat he again disposed to take the Field? *No, no*, my Fellow Citizens, *on this City let us turn our Arms*, this is the Source, this the great Hinge of the execrable War. Quick fetch *flaming Brands*, and with Fire and Sword re-assert the *violated League*. He said: And all at once with emulous Ardour form the wedged Battallion, and to the Walls in a condensed Body move.

N O T E S.

563. *Nec scuta—deponunt*. According to the Custom of the Roman Soldiers, who were wont to be drawn up in Arms before their General when he harangued them.

575. *Dant cuneum*. They form themselves

into the military Wedge, which draws to a Point in the Front, and still widens and dilates itself more and more towards the Rear. See *Lippius de militia*, Lib. IV. 7.

Improvisæ scalæ, subitusque ignis apparuit. Alii discurrunt ad portas, trucidantque primos: alii torquent ferrum, et obumbrant æthera telis. Æneas ipse, inter primos, tendit dextram sub mœnia, incusatque Latinum magnâ voce: testaturque Deos, se cogi iterum ad prælia; Italos jam bis esse hostes; hæc altera fœdera rumpi. Discordia exoritur inter trepidos cives: alii jubent referre urbem, et pandere portas Dardanidis, trahuntque regem ipsum in mœnia. Alii ferunt arma, et pergunt defendere muros. Ut cum pastor vestigavit apes inclusas in latebroso pumice, implevitque amaro fumo; illæ, intus, trepidæ rerum, discurrunt per cerea castra, acuntque iras magnis stridoribus. Ater odor volvitur testis: tum saxa intus sonant cæco murmure: fumus it ad vacuas aures. Hæc fortuna etiam accidit fessis Latinis, quæ funditus concussit totam urbem luctu. Ut Regina prospicit hostem venientem testis, muros incesse, ignes volare ad testis; Rutulas acies comparere nusquam contra, nulla agmina Turni; infelix credit juvenem Turnum extinctum in certamine pugnae, et turbata quoad mentem subito dolore, clamat se esse causam, criminis, caputque malorum: demensque effata multa per mœstum furor, discindit purpureos amictus manu moritura, et necit nodum informis lethi ab altâ trabe. Quam cladem postquam miseræ Latinæ accepere, filia Lavinia prima est laniata quoad flavos crines

Scalæ improviso, subitusque apparuit ignis. 576
Discurrunt alii ad portas, primosque trucidant:
Ferrum alii torquent, et obumbrant æthera telis.
Ipse inter primos dextram sub mœnia tendit
Æneas, magnâque incusat voce Latinum; 580
Testaturque Deos, iterum se ad prælia cogi;
Bis jam Italos hostes; hæc altera fœdera rumpi.
Exoritur trepidos inter discordia cives:
Urbem alii referre jubent, et pandere portas
Dardanidis, ipsumque trahunt in mœnia Regem.
Arma ferunt alii, et pergunt defendere muros. 586
Inclusas ut cum latebroso in pumice pastor
Vestigavit apes, fumoque implevit amaro;
Illæ intus trepidæ rerum per cerea castra
Discurrunt: magnisque acunt stridoribus iras. 590
Volvitur ater odor testis: tum murmure cæco
Intus saxa sonant: vacuas it fumus ad auras.

Accidit hæc fessis etiam fortuna Latinis,
Quæ totam luctu concussit funditus urbem.
Regina ut testis venientem prospicit hostem, 595
Incesse muros, ignes ad testis volare;
Nusquam acies contra Rutulas, nulla agmina Turni;
Infelix pugnae juvenem in certamine credit
Extinctum, et, subito mentem turbata dolore,
Se causam clamat, crimenque, caputque malorum:
Multaque per mœstum demens effata furorem,
Purpureos moritura manu discindit amictus;
Et nodum informis lethi trabe necit ab altâ.
Quam cladem miseræ postquam accepere Latinæ,
Filia prima manu flavos Lavinia crines, 605
Et

N O T E S.

582. *Alterâ fœdera.* The first was when Latinus had solemnly promised to Ilioneus to take Æneas for his Ally and Son-in-law, Æn. VII. 259. The second that which ratified the single Combat between Æneas and Turnus, Verse 195.

592. *Vacuas.* The Air or airy Regions are called *vacuæ*; because it appears to the Eye quite void of Matter.

601. *Mœstum per furorem.* Literally, in her mournful Fury.

603. *Nodum necit.* This kind of Death was

move. On a sudden the scaling Ladders, and unexpected Flames appear. Some fly to the Gates, and butcher the first *they meet*: Others hurl the *missive* Steel, and darken the Sky with *Showers of Darts*. Æneas himself among the foremost beneath the Walls extends his Hand, and with loud Voice accuses King Latinus; the Gods he calls to witness, that he is a second time compelled to the Fight; that the Latins are now twice *become* his Foes, and this the second League they broke. Among the trembling Citizens Diffension arises: Some press to dismantle the Town, and expand the Gates to the Trojans, and drag the King himself to the Ramparts. Others take up Arms, and march on to defend the Walls. As when a Shepherd hath traced out a *Swarm of Bees* inclosed in *some* harbouring Cleft, and filled *their Cells* with bitter *suffocating* Smoke; they within alarmed for their *little State* in Trepidation run hither and thither through the waxen Camp, and with loud Buzzings whet their Rage. Through their Cells the black baneful Stench is rolled: Then with faint Murmur the Caverns within resound: *While* to the empty Regions of Air the Smoke ascends.

This *new* Disaster too beset the distressed Latins, which with *overwhelming* Woe shook the whole City to the Foundation. The Queen, soon as she saw the Enemy advancing to the Town, the Walls assaulted, the Flames flying up to the Roofs; no where the Rutulian Bands, no Troops of Turnus *to be seen*; had the Misfortune to believe the Youth slain in the Heat of Battle, and with sudden Grief distracted, cries that she had been the Cause, the criminal Author, and Source of *all their* Woes; and frantic in her raving Anguish pouring forth many *wild* Exclamations, with her *own* Hands in Despair asunder tears her purple Robes, and from a lofty Beam ties the *fatal* Nooze of her unseemly Death. Which Disaster, soon as it reached the unhappy Latin Dames, first her Daughter Lavinia, tearing her golden Tresses and rosy Cheeks with her Hands,

N O T E S.

was not uncommon in old Times even among Persons of the first Rank. Thus *Phædra* in *Euripides*, *Jocasta* in *Sophocles*, and the Wife of *Mitridates* in *Plutarch*, made away with themselves.

605. *Flavos—crines*. Servius chooses to

read *floros* or *stereos*, in Imitation of *Ennius*. But as there is no Authority to support this Reading, there is no Manner of Necessity for such an Alteration; yellow or golden Hair was the Colour most admired and celebrated in ancient Times, *Æn.* IV. 559.

et roseas genas : tum cætera turba furit circum. Ædes resonant latè plangoribus. Hinc infelix fama vulgatur per totam urbem. Demittunt mentes. Latinus it scissâ veste, attonitus satis conjugis, ruinâque urbis, turpans canitiem perfusam immundo pulvere : incusatque se per multa verba, qui non acceperit Dardanium Ænean ante, asceveritque eum generum ultro. Interea bellator Turnus sequitur paucos palantes in extremo æquore, jam segnior ; atque jam minus atque minus lætus successu equorum. Aura attulit illi hunc clamorem commixtum cæcis terroribus ; sonisque confusæ urbis, et illætabile murmur impulit arrectas aures. Hei mihi ! quid, mœnia turbantur tanto luctu ? Sic ait, amensque subsistit habenis adductis. Atque soror, ut conversa in faciem Metisci aurigæ, regebat currumque et equos et lora, occurrit huic talibus dictis : Turne, sequamur Trojugenas hâc parte, quâ victoria prima pandit viam ; sunt alii, qui possunt defendere tecta manu : Æneas ingruit Italis, et miscet prælia. Et nos mittamus sæva funera Teucris manu : recedes nec inferior numero, nec honore pugna. Turnus respondit ad hæc : O soror, et dudum agnovi, cum prima turbasti fœdera per artem, dedisti te in hæc bella : et nunc Dea nequicquam fallis me. Sed quis voluit te demissam Olympo ferre tantos labores ? an ut videres crudele lethum miseri fratris ?

Et roseas laniata genas : tum cætera circum Turba furit. Resonant latè plangoribus ædes. Hinc totam infelix vulgatur fama per urbem. Demittunt mentes. It scissâ veste Latinus, Conjugis attonitus fatis, urbisque ruinâ, 610 Canitiem immundo perfusam pulvere turpans : Multaque se incusat, qui non acceperit ante Dardanium Ænean, generumque asceverit ultro.

Interea extremo bellator in æquore Turnus Palantes sequitur paucos, jam segnior ; atque 615 Jam minus atque minus successu lætus equorum. Attulit hunc illi cæcis terroribus aura Commixtum clamorem, arrectasque impulit aures Confusæ sonus urbis, et illætabile murmur. Hei mihi ! quid tanto turbantur mœnia luctu ? 620 Quisve ruit tantus diversâ clamor ab urbe ? Sic ait, adductisque amens subsistit habenis. Atque huic, in faciem Soror ut conversa Metisci Aurigæ, currumque et equos et lora regebat, Talibus occurrit dictis : Hac, Turne, sequamur 625 Trojugenas, quâ prima viam victoria pandit ; Sunt alii, qui tecta manu defendere possunt : Ingruit Æneas Italis, et prælia miscet : Et nos sæva manu mittamus funera Teucris : Nec numero inferior, pugnae nec honore recedes. Turnus ad hæc : 631 O soror, et dudum agnovi, cum prima per artem Fœdera turbasti, teque hæc in bella dedisti : Et nunc nequicquam fallis Dea. Sed quis Olympo Demissam tantos voluit te ferre labores ? 635 An fratris miseri lethum ut crudele videres ?

Nam

Æneas

NOTES.

616. Jam minus, &c. Servius, and, I think, all the Interpreters after him, take the Meaning to be, that Turnus was now less pleased with his Steeds, because they were

quite breathless and fatigued. But how poor a Sense is this ! It seems much more natural to understand it of his being less and less pleased with the cheap Victory he gained, now that

Æneas

Hands, then all the rest run madding about. With Shrieks the Palace far and wide resounds. Hence the doleful News is blazed thro' all the Town. Their Souls despond. Latinus, thunderstruck with the *woful* Destiny of his Queen, and the Ruin of his City, goes about tearing his Robe, deforming his hoary Locks, sprinkled o'er with sordid Ashes; and much himself accuses, for not having before received the Trojan *Prince* Æneas, and cordially admitted him his Son-in-law.

Mean while the Warrior Turnus in the Extremity of the Field pursues a few straggling *Troops*, now more languid, and less and less elated with the *cheap* Victory of his Horse. The Wind wafted to him this *distant* Outcry mingled with unseen Terrors, the Din and unjoyous Murmurs of the distracted City struck his listening Ears. Ah me! why with such *Shrieks* of Woe are our Walls disturbed? What alarming Shouts burst from the various Quarters of the Town? He said, and pulling in the Reins stands *listening* in Amazement lost. When his Sister, now that she was transformed into the Figure of the Charioteer Metiscus, and guided the Chariot, the the Horses and the Reins, in these Words replies: This Way, Turnus, let us pursue the Sons of Troy, where our first Conquest opens the Way. Others there are who by their Prowess can defend the Walls: Æneas assails the Latins, and *with them* joins Battle. Let us too, by exerting our Activity, dispense Deaths to the Trojans without Pity: Nor shall you quit the Field inferior to him in the Number of the slain, nor in the Honour of the Fight. To this Turnus: O Sister, *think not to impose on me*; I knew you long ago, when first by Artifice you broke the Truce, and engaged yourself in these Wars: And now, *tho'* a Goddess, in vain you wear Disguise. But *say* what God commissioned you to quit the Skies in order to sustain such Toils? *Are you come* to be Witness of your unhappy

N O T E S.

Æneas was retired, and only a few straggling Troops left in the Field. This agrees with the Expressions *paucos palantes, successu equorum*; the last particularly intimates, that the Victory he gained was now so cheap, that he had only to drive the Foes before his Chariot without meeting with any Resistance,

617. *Cæcis terroribus.* i. e. *Terrors whose Cause was unknown.* For *cæcus* signifies both what cannot see, and what cannot be seen or known.

630. *Numero.* i. e. *Numero occisorum,* according to *Servius*, and all the Interpreters.

nam quid ago? aut quæ fortuna jam spondet salutem mihi? Ipse vidi Murranum, quo non alter superat carior mihi, vocantem me voce, ingentem, atque victum ingenti vulnere, oppetere mortem ante meos oculos. Infelix Ufens occidit, ne aspiceret nostrum dedecus: Teucris potiuntur ejus corpore et armis. Perpetiarne domos excindi? id unum defuit miseris rebus; nec refellam dicta Drancis dextrâ? dabo terga? et hæc terra videbit Turnum fugientem? estne usque adeo miserum mori? O vos Manes este boni mihi, quoniam voluntas Superis est averſa mihi. Descendam ad vos sancta anima, atque inscia istius culpæ, haud unquam indignus magnorum avorum. Vix erat fatus ea; ecce Sages, vetulus spumante equo, volat per medios hostes, saucius quoad adversa ora sagittâ, ruitque implorans Turnum nomine: Turne, suprema salus est in te; miserere tuorum. Æneas fulminat armis; minaturque se dejecturum summas arces Italûm, daturumque eas excidio: jamque faces volant ad tecta. Latini referunt ora in te; referunt oculos in te: rex Latinus ipse misit, quos vocet generos, aut ad quæ fœdera flectat sese. Præterea regina ipsa, fidissima tui, occidit suâ dextrâ, exterritaque fugit lucem. Messapus et acer Atinas soli sustentant aciem pro portis. Denſæ phalanges stant utrimque circum bos, ferreaque seges borret stri-

Nam quid ago? aut quæ jam spondet fortuna salutem?

Vidi oculos ante ipse meos me voce vocantem Murranum, quo non superat mihi carior alter, Oppetere ingentem, atque ingenti vulnere victum. Occidit infelix, ne nostrum dedecus Ufens

Aspiceret: Teucris potiuntur corpore, et armis.

Excindine domos (id rebus defuit unum)

Perpetiar? dextrâ nec Drancis dicta refellam?

Terga dabo? et Turnum fugientem hæc terra videbit?

Usque adeone mori miserum est? vos ô mihi

Manes

Este boni; quoniam Superis averſa voluntas.

Sancta ad vos anima, atque istius inscia culpæ,

Descendam, magnorum haud unquam indignus avorum.

Vix ea fatus erat; medios volat ecce per hostes

Vectus equo spumante Sages, adversa sagittâ

Saucius ora, ruitque implorans nomine Turnum:

Turne, in te suprema salus; miserere tuorum.

Fulminat Æneas armis; summasque minatur

Dejecturum arces Italûm, excidioque daturum:

Jamque faces ad tecta volant. In te ora Latini,

In te oculos referunt: misſat rex ipse Latinus,

Quos generos vocet, aut quæ sese ad fœdera flectat.

Præterea Regina, tui fidissima, dextrâ

Occidit ipsa suâ, lucemque exterrita fugit.

Soli pro portis Messapus et acer Atinas

Sustentant aciem. Circum hos utrinque phalanges

Stant denſæ, stricſisque seges mucronibus horret

Ferrea: tu currum deserto in gramine versas.

Obstupuit variâ confusus imagine rerum

Turnus, et obtutu tacito stetit. Æstuat ingens

Imo

Turnus, confusus variâ imagine rerum, obstupuit, et stetit tacito obtutu. Ingens pudor æstuat

NOTES.

638. Murranum. One of the Italian Princes slain by Æneas, Verse 529.

648. Istius culpæ. i. e. Of flying or deserting my Citizens in their Distress.

657. Misſat.

happy Brother's cruel Death? For what can I do? Or what Success now can Fortune promise, *now that I have lost the dearest of my Friends?* Myself before my Eyes saw Murranus, than whom there survives not one to me more dear, *I saw him* fall as he called on me with his *expiring* Breath, mighty *the Man*, and with a mighty Wound subdued. Ill-fated Ufens fell, that he might not be Spectator of my Digrace: The Trojans are in Possession of his Corpses and Arms. Shall I suffer our City to be razed, the only Thing that was wanting to *complete* our Distress? Nor by *this* Right-hand refute the Calumnies of Drances? Shall I turn my Back? And shall this Earth see Turnus fly? Is it then so grievous an Ill to die? Oh infernal Powers befriend me, since the Powers above prove so unkind. To you I shall descend a spotless Soul, and from that Imputation clear, at no time degenerate from my great Ancestors.

Scarce had he said, *when* lo Sages, rapt by his foaming Steed, flies through the midst of the Foes, wounded with an Arrow athwart the Face, and imploring Turnus by Name he rushes forward: Turnus, on thee our last Relief *depends*; have pity on thy own. Æneas thunders in Arms, and threatens to overthrow the stately Towers of Latium, and raze them to the Ground: And now to our Roofs the Firebrands fly. On thee their Eyes, on thee their whole Regard the Latins turn: King Latinus himself demurs, whom to call his Son-in-law, or to which Alliance to incline. Besides the Queen, most faithful to your Interest, is fallen by her own Hand, and, abandoned to Despair, is fled from Life. Before the Gates Messapus and brave Atinas alone sustain the Fight. Around those on either Side the Battalions stand in thick Array, and an Iron Crop of naked Swords shoots a horrid Glare: Yet *during these public Alarms* you are wheeling your Chariot along the desert Field.

Confounded with the various Image of Distress Turnus was stunned, and in silent gazing stood. Deep in his Breast boils overwhelming

N O T E S.

657. *Mustat*. This Word strongly marks the Perplexity of *Latinus's* Mind. On the one Hand he was inclined to match his Daughter to *Æneas*, and fulfil his Engagements. On the other Hand he was over-awed by *Turnus*, and durst not openly declare his Sentiments,

but faintly hinted them, like one who mutters what he is afraid to speak out.

666. *Æstuat ingens*. This same Tumult of mingled Passions is applied to *Mozentius* in the same Words, *Æn. X. 870*.

in imo corde, insaniaque misto luctu, et amor agitata furis, et conscia virtus. Ut primum umbræ sunt discussæ, et lux est reddita menti, turbidus torfit ardentis orbes oculorum ad mœnia, æque rotis respexit ad magnam urbem. Autem ecce vortex è flammis, volutus inter tabulata, undabat ad cœlum, tenebatque turrim, quam turrim ipse eduxerat compactis trabibus, subdideratque rotas, instraveratque altos pontes. Soror, jam jam facta superant; absiste morari me: sequamur quod Deus, et quod dura fortuna vocat. Consilium stat conferre manum Æneæ; stat pati quicquid acerbi est in morte: nec, germana, videbis me indecorem amplius. Oro, sine me furere hunc furorem ante mortem. Dixit, et dedit saltum ocium è curru arvis; ruitque per hostes, per tela, deseritque mœstam sororem, ac rumpit media agmina rapido cursu. Ac veluti cum saxum ruit præceps de vertice montis, avulsu vento, seu turbidus imber proluit, aut vetustas sublapsa solvit illud annis; improbus mons fertur in abruptum locum magno actu, exsultatque solo, involvens silvas, armenta, virosque secum: sic Turnus ruit per disiecta agmina ad muros urbis, ubi plurima terra madet sanguine fuso, auræque strident hastilibus: significatque manu, et simul incipit magno ore: Rutuli jam parcite, et vos, Latini, inhibete tela: quæcunque est fortuna hujus pugnæ, est mea: est verius me unum luere sædus pro vobis, et decernere ferro. Omnes medii discessere, dedereque spatium.

Imo in corde pudor, mistoque insania luctu,
Et furis agitata amor, et conscia virtus.
Ut primum discussæ umbræ, et lux reddita menti
est,
Ardentis oculorum orbes ad mœnia torfit 670
Turbidus, æque rotis magnam respexit ad urbem.
Ecce autem flammis inter tabulata volutus
Ad cœlum undabat vortex, turrimque tenebat,
Turrim compactis trabibus quam eduxerat ipse,
Subdideratque rotas, pontesque instraverat altos.
Jam jam Fata, Soror, superant; absiste morari: 676
Quò Deus, et quò dura vocat Fortuna, sequamur.
Stat conferre manum Æneæ; stat, quicquid
acerbi est,

Morte pati: nec me indecorem, Germana, videbis
Amplius. Hunc, oro, sine me furere ante furorem.

Dixit, et è curru saltum dedit ocium arvis; 681
Perque hostes, per tela ruit, mœstamque sororem
Deserit, ac rapido cursu media agmina rumpit.
Ac veluti montis saxum de vertice præceps
Cum ruit avulsum vento, seu turbidus imber 685
Proluit, aut annis solvit sublapsa vetustas;
Fertur in abruptum magno mons improbus actu,
Exsultatque solo, silvas, armenta, virosque
Involvens secum: disiecta per agmina Turnus
Sic urbis ruit ad muros, ubi plurima fuso 690
Sanguine terra madet, stridentque hastilibus auræ:
Significatque manu, et magno simul incipit ore:
Parcite jam, Rutuli, et vos tela inhibete, Latini:
Quæcunque est Fortuna, mea est: me verius unum
Pro vobis sædus luere, et decernere ferro. 695
Discessere omnes medii, spatiumque dedere.

At

672. *Ecce autem flammis inter tabulata.* Almost all the Fortifications and Walls of ancient Cities were built of Timber.

680. *Furere furorem.* This is a Greek Idiom, well enough known to those who have any Acquaintance with that Language. Some however

NOTES.

whelming Shame, and frantic Rage with intermingled Grief, and Love racked with furious Despair, and conscious Worth. Soon as the Clouds were dispelled, and Light to his Mind restored, towards the Walls he rolled his flaming Eye-balls in Turbulence of Soul, and from his Car surveyed the spacious City. When lo, among the Planks a whirling Torrent of Flames in rolling Waves ascended to Heaven, and had seized the Tower, the Tower which himself of jointed Beams had reared, and underneath it Wheels applied, and with stately Bridges overlaid. Sister, *he cries*, now now Destiny prevails; forbear to stop me: Let us follow where the God *within me*, and rigid Fortune calls. I am resolved to enter the Lists with Æneas: Whatever Bitterness is in Death, I am resolved to bear it: Nor, Sister, shall you see me longer in Disgrace. Permit me first, I pray, to give this Fury vent.

He said, and instant from his Chariot sprung with a Bound upon the Plain; through Foes, through Darts he rushes, and leaves his mourning Sister, and with rapid Speed bursts through the middle Ranks. And as when a Rock tumbles precipitantly down from a Mountain's Top, torn by the Winds, whether furious Rains have washed it *by Degrees* away, or undermining Time by Length of Years hath loosened; down the Precipice abrupt the pertinacious *Fragment of the Mountain* with vast Impulse is hurried, and bounds over the Ground, sweeping away with it Woods, and Flocks, and Men: Just so through the broken Troops Turnus rushes to the Walls of the City, where to a vast Extent the Earth is drenched in effused Blood, and the Air hisses with Javelins: With his Hand he makes a Sign, and at the same time thus with loud Voice begins: Now Rutulians forbear, and ye Latins withhold your Darts: Whatever Fortune of the War remains, is mine: 'Tis more equitable that I alone atone the *violated* League in your Stead, and by the Sword decide the Strife. *At this* the whole Troops retired from between them, and made Room *for the Combat*.

But

N O T E S.

however construe the Words as they stand; *Sine me furere ante furorem*; i. e. *Suffer me to indulge Fury before that which will be my last*. But this appears forced.

687. *Improbis*, i. e. *Quod instat etiam*

prohibenti, as *Isidorus*; that rushes on with uncontrollable Force.

694. *Verius*. Here has the Signification of *æquus*, as *Livy* uses *verum* for *æquum*, Lib. XXXII. 33. *Sociorum audiri postulatæ verum esse*. 701. *Atros*

*At pater Æneas, nomine
Turni audito, et deserit
muros, et deserit summas
arces, præcipitatque om-
nes moras; rumpit omnia
opera; exultat lætitiâ,
intonatque horrendum ar-
mit. Tantis quantus est
Athos, aut quantus est E-
ryx, aut quantus est pater
Apenninus ipse cum fremit
coruscis ilicibus, gaudet-
que attollens senivali ver-
tice ad auras. Jam verò
et Rutuli certatim, et
Troes, et omnes Itali con-
vertere oculos, quique te-
nebant alta moenia, qui-
que pulsabant imos muros
ariete: deposuerunt ar-
ma humeris. Latinus ip-
se stupet, ingentes viros,
genitos diversis partibus
orbis, coisse inter se et
cernere ferro. Atque illi,
ut campi patuerunt vacuo
æquore, hastis coniectis
eminus rapido procursu,
invadunt Martem clypeis
atque sonoro ære. Tellus
dat gemitum: tum conge-
minant crebros ictus ensi-
bus. Fors et virtus mis-
centur in unum. Ac ve-
lut in ingenti Silâ, sum-
move Taburno, cum duo
tauri incurrunt frontibus
conversis in inimica præ-
lia, pavidi magistri ces-
sere; omne pecus stat mu-
tum metu, juventæque
mussant, quis imperitet
pecori, quem tota armen-
ta sequantur: illi miscens
vulnera inter se multâ vi,
obnixique insigunt cor-
nua, et lavant colla ar-
mosque largo sanguine:
omne nemus remugit ge-
mitu: haud aliter Tros
Æneas et Daunius heros
concurrunt clypeis: ingens
fragor complet æthera.
Jupiter ipse sustinet duas
lucēs æquato examine,
et imponit diversa fata duorum;*

At pater Æneas, audito nomine Turni,
Deserit et muros, et summas deserit arces,
Præcipitatque moras omnes: opera omnia rumpit;
Lætitiâ exultans, horrendumque intonat armis.
Quantus Athos, aut quantus Eryx, aut ipse co-
ruscis 701
Cum fremit ilicibus quantus, gaudetque nivali
Vertice se attollens pater Apenninus ad auras.
Jam verò et Rutulicertatim, et Troes, et omnes
Convertere oculos Itali; quique alta tenebant 705
Moenia, quique imos pulsabant ariete muros:
Armaque deposuere humeris. Stupet ipse Latinus,
Ingentes genitos diversis partibus orbis
Inter se coisse viros, et cernere ferro.
Atque illi, ut vacuo patuerunt æquore campi, 710
Procurfu rapido coniectis eminus hastis,
Invadunt Martem clypeis atque ære sonoro.
Dat gemitum tellus: tum crebros ensibus ictus
Congeminant. Fors et virtus miscentur in unum.
Ac velut ingenti Silâ summove Taburno, 715
Cum duo conversis inimica in proelia tauri
Frontibus incurrunt; pavidi cessere magistri;
Stat pecus omne metu mutum, mussantque ju-
vençæ,
Quis pecori imperitet, quem tota armenta se-
quantur:
Illi inter sese multâ vi vulnera miscent, 720
Cornuaque obnixi insigunt, et sanguine largo
Colla armosque lavant: gemitu nemus omne re-
mugit:
Haud aliter Tros Æneas et Daunius heros
Concurrunt clypeis: ingens fragor æthera complet.
Jupiter ipse duas æquato examine lances 725
Sustinet, et fata imponit diversa duorum;
Quem

NOTES.

701. *Athos.* A Mountain of Macedonia, is a Mountain in Sicily, its modern Name now called *Monte Santo*, from the great Num- *Monte di Trapani.*
ber of Monasteries there erected, *Eryx* again 703. *Pater Apenninus,* Mount *Apennine*

But Prince Æneas, having heard Turnus's Name, forsakes the Walls, and forsakes the lofty Towers, and flings away all Delays: All his *begun* Enterprizes he breaks off; exulting with Joy, and thunders dreadful in Arms. So grand *and majestic* as Athos, grand as Eryx, or grand as the Parent-mountain Apenninus self, when with his waving Oaks he roars, and glories in his snowy Top, exalting himself to the Skies. And now both Rutulians, and Trojans, and the Italians, all eagerly turned their Eyes; both those who on high guarded the Battlements, and those who with the Ram battered the Walls below: Their Arms they laid down from their Shoulders. Latinus himself with Amazement views the mighty Heroes born in distant Quarters of the Globe encountering each other, and decide *their Quarrel* with the Sword. They, soon as the Lists in the spacious Plain were cleared, having with rapid Onset flung their Javelins from far, rush on the Combat with Shields and *Arms of* Brass resounding. Earth gives a Groan: Then Stroke on Stroke they redouble. Chance and Courage are blended together. And as in Sila's spacious Grove, or lofty Mount Taburnus, when two Bulls with butting Fronts rush on the hostile Combat, the Shepherds in Consternation are fled; the whole Drove stands dumb with Fear, the Heifers faintly low, dubious which shall rule the Herd, whom the whole Drove are to obey: They with prodigious Force deal promiscuous Wounds to each other, and struggling keen infix their Horns, and with Profusion of Blood lave their Necks and Shoulders: The whole Grove with their Groans rebellows: Just so *impetuous* the Trojan Prince Æneas and Daunian Heroe with Shields against each other tilting run: *Their Arms* loud clashing fill the Skies. Great Jove *on high* sustains two equally poised Scales, and puts into them the different Fates of both; *to shew* whom

N O T E S.

is called *Pater*, either as being the Parent of so many noble Woods and Rivers; or by way of Dignity, as being the greatest and most venerable Mountain in *Italy*.

708. *Genitos*, &c. 'Tis natural enough for old Men to take notice of such minute Circumstances.

715. *Silâ—Taburno*. Sila, a vast Forest, or a Tract of Hills clothed with Wood, that

form a Part of the *Apennine* Mountains in *Calabria*, which retains its ancient Name. *Taburnus* again is a Mountain on the Confines of *Campania*, that blocks up the famous Straits of *Caudium*: on the North.

725. *Æquato examine*, i. e. *Equally poised*, *examen* being the Tongue or Needle of the Balance, which being exactly in *Equilibrio*, shews the Scales to be equal.

quem labor damnet votis,
et quo pondere lethum ver-
gat. Hic Turnus emi-
cat, et toto corpore con-
furgit in ensē sublatum
aliē, putans tutum im-
pune, et ferit Æneam.
Troes exclamant, Latini-
que trepidi, aciesque am-
borum arrecta. At per-
fidus ensis frangitur, de-
scritque cum ardentem
in medio ictu; ni fu-
ga subeat subsidio. Fu-
git ocior Euro, ut aspexit
capulum ignotum, dex-
tramque inermem. Est sa-
ma, eum, cum conscen-
debat equos junctos in pri-
ma praelia, patrio muc-
rone relicto, dum trepi-
dat, præcipitem rapuisse
ferrum aurigæ Metisci:
idque sufficit diu, dum
Teuceri dabant palantia
terga: postquam est ven-
tum ad Vulcania arma
Dei, mortalis mucro dis-
siluit ictu, ceu fuit
glacies: fragmina res-
plendent fulvâ arenâ.
Ergo Turnus, amens, pe-
zit diversa æquora fugâ,
et implicat incertos orbes
nunc huc, inde huc. E-
nim Teuceri incluserunt eum
undique densâ coronâ; at-
que hinc vasta palus, hinc
ardua mœnia cingunt eu-
m. Nec minus Æneas
insequitur, quanquam ge-
nua tardata sagittâ, in-
terdum impediunt eum,
recusantque cursum, fer-
vidusque urget pede pedem
trepidî Turni. Velut si
quando canis venator, na-
ctus cervum, inclusum in
flumine, aut septum for-
midine puniceæ pennæ, instat ei cursu et latratibus: autem ille, territus insidiis et altâ ripâ, fugit
et refugit per mille vias: at vividus Umber canis hians hæret illi, jam jamque tenet eum, simili-
sque tenenti,

Quem damnet labor, et quo vergat pondere lethum.
Emicat hic, impune putans, et corpore toto
Altè sublatum confurgit Turnus in ensē;
Et ferit. Exclamant Troes, trepidique Latini, 730
Arrectæque a noborum acies. At perfidus ensis
Frangitur, in medioque ardentem deserit ictu;
Ni fuga subsidio subeat. Fugit ocior Euro,
Ut capulum ignotum, dextramque aspexit in-
ermem.

Fama est, præcipitem, cum prima in prælia junctos
Conscendebat equos, patrio mucrone relicto, 736
Dum trepidat, ferrum aurigæ rapuisse Metisci:
Idque diu, dum terga dabant palantia Teuceri,
Sufficit: postquam arma Dei ad Vulcania ven-
tum est,

Mortalis mucro, glacies ceu futilis, ictu 740
Disiluit: fulvâ resplendent fragmina arenâ.
Ergo amens diversa fugâ petit æquora Turnus;
Et nunc huc, inde huc incertos implicat orbes.
Undique enim densâ Teuceri incluserunt coronâ;
Atque hinc vasta palus, hinc ardua mœnia cingunt.
Nec minus Æneas, quanquam tardata sagittâ 746
Interdum genua impediunt, cursumque recusant.
Insequitur, trepidique pedem pede fervidus urget.
Inclusum veluti si quando in flumine nactus
Cervum, aut puniceæ septum formidine pennæ,
Venator cursu canis et latratibus instat: 751
Ille autem insidiis, et ripâ territus altâ,
Mille fugit refugitque vias: at vividus Umber
Hæret hians, jam jamque tenet, similisque tenenti

Increpuit

canis hians hæret illi, jam jamque tenet eum, simili-
sque tenenti,

NOTES.

727. *Quem damnet labor.* Damnet here I take in Servius's Sense, *quem felix labor damnet votis*, as in Ecl. V. 80. *Damnabis tu quoque votis*; i. e. You too shall crown our Prayers with Success, and so oblige us to the Performance of our Vows. Others however take both Parts of the Sentence to refer to one and

the same Person thus: *Whom the Combat de-votes to Ruin, &c.* This Circumstance is imitated from Il. XXII. 209. where *Jupiter* in like Manner weighs the Fates of *Hector* and *Achilles*. And *Milton* has improved upon both in his *Paradise Lost*, B. IV. towards the End; where, in order to put an end to the Strife between

whom the toilsom Combat destines to Victory, and in which Scale Death sinks down. Here Turnus, presuming he might with Safety, springs forth, and on his Tiptoes rises with *the Force of* his whole Body to his uplifted Sword, and discharges a Blow. The Trojans and trembling Latins shriek aloud, and both Armies are fixed in Suspense. But the treacherous Sword breaks short, and in the Middle of the Stroke leaves the inflamed Chief *at the Mercy of his Foe*, unless Flight succeeds to his Relief. Swifter than the Eastwind he flies, soon as he saw the Hilt of *an unknown Sword*, and his Right-hand disarmed. 'Tis said, that in his headlong Haste, when he mounted his yoked Steeds for the first Onset, while he is in Hurry and Trepidation, he snatched the Sword of his Charioteer Metiscus, leaving his Father's *heavenly tempered Steel* behind: And long that served his Purpose, while the Trojans offered to *him* their flying Backs: But when it came to Vulcan's Arms divine, the mortal Blade, like brittle Ice, in Shivers flew with the Stroke: Along the yellow Sand its Splinters shine. Therefore Turnus nonplussed, by Flight traverses the several Quarters of the Field, and now hither then thither wheels in uncertain Mazes. For on every Hand the Trojans in close circling Bands inclosed him; and on this Side a vast Morass, on that steep Mountains environ him. Nor less *eagerly* Æneas, tho' by the *wounding* Shaft disabled his *weak* Knees sometimes check and oppose his Speed, pursues, and fervent presses close upon the Heels of his trembling Foe. As a Hound what time he has found a Stag inclosed by a River, or hedged around by the Terror of the crimson Plumes, pursues him with Speed and full Cry: While he, scared by the Toils and steep Bank, backward and forward flies a thousand Ways: But the stanch Umbrian dogs him close with open Mouth, is just in act to gripe *his Prey*; and as if now he griped him, chides with *sounding* Jaws, and with *delusive*

N O T E S.

tween *Gabriel* and *Satan*, he makes the Almighty hang out his Scales, wherein the Event of the future Fight is weighed; and *Satan* no sooner looks up, and sees his Scale mounted aloft, than he betakes himself to Flight.

727. *Quo pondere.* Here signifies *in which Scale*, as *Cicero* says; *Ego hoc meīs ponderibus examinabo.*

734. *Capulum ignotum.* This is explained by the following Lines.

743. *Implicat orbes. As Æn. V. Alter-nosque orbibus orbes impediunt.*

749. *Si quando in flumine.* The Roman Manuscript and some others leave out the *in*.

750. *Formidine.* As *Dr. Trapp* observes, was a Rope stuck with Feathers to inclose and fright the Deer.

753. *Umbër.* A Hound from *Umbria*, in the North of *Italy*.

inrepuuit malis ; estque elusus inani morsu. Tum verò clamor exoritur ; ripæque lacusque circa responsum, et omne cœlum tonat tumultu. Ille Turnus simul est fugiens, simul increpat omnes Rutulos, vocans quemque nomine, efflagitatque notum enssem. Æneas contra minatur mortem præsensque exitium, si quisquam adeat Turnum : terretque eos tremantes, minitans se excisurum urbem, et saucius instat ei. Explent quinque orbes cursu, retextuntque totidem huc, illuc. Nec enim levia aut ludicra præmia petuntur, sed certant de vitâ et sanguine Turni. Forte oleaster amaris foliis, sacer Fauno, steterat hic, olim lignum venerabile nautis : ubi illi, servati ex undis, solebant præmia dona Laurenti Divo, et suspendere votas vestes. Sed Teucri sustulerant sacrum stirpem nullo discrimine, ut possent concurrere puro campo. Hasta Æneæ stabat hic : impetus detulerat illam fixam huc, et tenebat eam in lentâ radice. Dardanides incubuit voluitque convellere ferrum manu ; sequique eum telo, quem non poterat prendere cursu. Tum verò Turnus, amens formidine, inquit, Faune, precor, misere ; tuque optima terra, tene ferrum : si semper colui vestros honores, quos Æneadæ contra fecere profanos bello. Dixit, vocavitque opem Dei in vota non cassâ. Namque Æneas luctans diu, moratusque in lento stirpe, haud valuit discludere morsus roboris ullis viribus. Dum acer nititur et instat, rursus Daunia Dea Iturna, mutata in faciem aurigæ Metisi, procurrit redditque enssem fratri.

Inrepuuit malis ; morsuque elusus inani est. 755
Tum verò exoritur clamor ; ripæque lacusque
Responsum circa, et cœlum tonat omne tumultu.
Ille, simul fugiens, Rutulos simul increpat omnes,
Nomine quemque vocans, notumque efflagitat
ensem.

Æneas mortem contra, præsensque minatur 760
Exitium, si quisquam adeat : terretque tremantes,
Excisurum urbem minitans, et saucius instat.
Quinque orbes explent cursu, totidemque retextunt
Huc, illuc. Nec enim levia aut ludicra petuntur
Præmia : sed Turni de vitâ et sanguine certant.

Forte sacer Fauno foliis oleaster amaris 766
Hic steterat ; nautis olim venerabile lignum :
Servati ex undis ubi figere dona solebant
Laurenti Divo, et votas suspendere vestes.
Sed stirpem Teucri nullo discrimine sacrum 770
Sustulerant, puro ut possent concurrere campo.
Hic hasta Æneæ stabat : huc impetus illam
Detulerat fixam, et lentâ in radice tenebat.
Incubuit, voluitque manu convellere ferrum
Dardanides ; teloque sequi, quem prendere cursu 775
Non poterat. Tum verò amens formidine Turnus,
Faune, precor, misere, inquit ; tuque optima
ferrum

Terra tene : colui vestros si semper honores ;
Quos contra Æneadæ bello fecere profanos.
Dixit, opemque Dei non cassâ in vota vocavit. 780
Namque diu luctans, lentoque in stirpe moratus,
Viribus haud ullis valuit discludere morsus
Roboris Æneas. Dum nititur acer, et instat,
Rursus in aurigæ faciem mutata Metisci
Procurrit, fratrique enssem Dea Daunia reddit. 785
Quod

N O T E S.

766. Oleaster. The wild Olive was frequently planted before Temples, to have the consecrated Offerings suspended upon its Boughs ; that Tree being very durable, and not

lusive Bite is mocked. Then Shouts arise; the Banks and Lakes around re-ecchoe, and the whole Sky thunders with Uproar. At once he (Turnus) flies, at once chides the Rutulians all, calling on each by Name, and importunately craves his *trusty* well known Sword. Æneas on the other Hand denounces Death and present Destruction, if any *one* approaches him, and overaws the trembling *Troops*, threatening to raze the City, and, wounded *as he was*, presses on *his Foe*. Five Rounds of the lifted Field they finish in their Career, and trace back as many more, this Way and that Way. For no slight or frivolous Prize is sought; but for the Life and Blood of Turnus they strive.

Sacred to Faunus here chanced to stand a wild Olive with its bitter Leaves, a Tree by Seamen long revered: Where saved from the Waves they used to fix their Offerings to the Laurentine God, and suspend their devoted Garments. But the Trojans without Distinction had cut down the sacred Stock, that they might combat in the Field quite clear. Here stood the Spear of Æneas: Here fixed the hurling Force of *his Right-hand* had it conveyed, and riveted it in the tough Root. The Trojan stooped, and attempted with his Hand to wrench out the Steel, that with the missive Weapon he might pursue, whom by Speed he could not overtake. Then Turnus, with Fear distracted, cries: Oh Faunus, pity, I pray; and thou propitious Earth detain the Weapon: If I have always held your Honours sacred, which on the contrary the Sons of Troy have by War profaned. He said, and invoked the Aid of the God by Vows not vain. For Æneas long struggling, and after Loss of Time in *essaying* the tenacious Root, was unable by his utmost Efforts to disengage the firm Hold of the Wood. While he keenly strains and presses, the Daunian Goddess, again transformed into the Shape of the Charioteer Metiscus, runs forward, and restores to her

N O T E S.

not apt to receive Damage, tho' ever so many Nails were stuck into its Wood.

771. *Puro campo*. i. e. Clear from all Rubs and Impediments. Thus Horace uses the Word, Epist. Lib. II. 2. 71.

Puræ sunt plateæ, nihil ut meditantibus obset.
See Æn, XI, 711.

782. *Discludere morsus*. He speaks of it as a fierce Dog or wild Beast, whose Tusks take so fast hold of the Prey, that there is no disengaging them.

785. *Dea Daunia*. Juturna, the Sister of Turnus, and Daughter of Daunus, Verse 139.

791. *Omni-*

Quod Venus indignata licere audaci nymphæ, accessit, revellitque telum ab altâ radice. Olli sublimes, resecti armis, animisque, hic fidens gladio, hic acer et arduus hastâ, assistunt contra, anbeli certamine Martis. Interea rex omnipotentis Olympi alloquitur Junonem, tuentem pugnas de fulvâ nube : quæ erit finis jam, conjux ? quid denique restat ? tu ipsu scis, et fateris te scire Ænean indigetem deberi cælo, tollique satis ad sidera. Quid struis ? aut quâ spe hæres in gelidis nubibus ? decuitne illum Divum violari mortali vulnere ? aut ensẽm ereptum reddi Turno, et vim crescere victis ? enim quid Turna valeret sine te ? jam tandem desine, inflectereque nostris precibus : nec tantus dolor edat te tacitam : et tuæ tristes curæ sæpe recurrunt mihi ex tuo dulci ore. Est ventum ad supremum : potuisti agitare Trojanos terris vel undis, potuisti accendere infandum bellum, deformare domum Latini, et miscere hymenæos luctu : veto te tentare ulterius. Sic Jupiter est orsus : contra Saturnia Dea sic respondit submisso vultu : magne Jupiter, quia quidem ista tua voluntas est nota mihi, invita reliqui et Turnum, et terras. Nec tu videres me nunc solam æriâ sede pati digna et indigna : sed cinctâ flammis stare sub aciem ipsam, traheremque Teucros in inimica prœlia. Fateor, suasi Turnam succurrere misero fratri, et probavi eam audere majora pro vitâ ; tamen non ut contenderet tela, non ut contenderet arcum, adjuro implacabile caput Stygii fontis.

Quod Venus audaci Nymphæ indignata licere, Accessit, telumque altâ ab radice revellit. Olli, sublimes armis, animisque resecti, Hic gladio fidens, hic acer et arduus hastâ, Adstant contra certamine Martis anbeli. 790

Junonem interea rex omnipotentis Olympi Alloquitur, fulvâ pugnas de nube tuentem : Quæ jam finis erit, conjux ? quid denique restat ? Indigetem Ænean scis ipsa, et scire fateris, Deberi cælo, Fatisque ad sidera tolli. 795
Quid struis ? aut quâ spe gelidis in nubibus hæres ? Mortalin' decuit violari vulnere Divum ? Aut ensẽm (quid enim sine te Turna valeret ?) Ereptum reddi Turno, et vim crescere victis ? Desine jam tandem, precibusque inflectere nostris : Nec te tantus edat tacitam dolor : et mihi curæ 801
Sæpe tuo dulci tristes ex ore recurrunt.

Ventum ad supremum est : terris agitare vel undis Trojanos potuisti ; infandum accendere bellum, Deformare domum, et luctu miscere Hymenæos : Ulterius tentare veto. Sic Jupiter orsus : 806 Sic Dea submisso contra Saturnia vultu : Ista quidem quia nota mihi tua, magne, voluntas, Jupiter, et Turnum, et terras invita reliqui. Nec tu me æriâ solam nunc sede videres 810 Digna indigna pati : sed flammis cinctâ, sub ipsam Starem aciem, traheremque inimica in prœlia Teucros.

Juturnam misero, fateor, succurrere fratri Suasi, et pro vitâ majora audere probavi ; Non ut tela tamen, non ut contenderet arcum 815 Adjuro Stygii caput implacabile fontis :

Una

NOTES.

791. Omnipotentis Olympi. See the Note on Æn. X. 1.

794. Indigetem. The Indigetes are those whom the Greeks call ἀνδρποδάμονες, deified

Men ; or, in the modern Stile, canonized Saints.

804. Accendere bellum. By raising a Fury from the infernal Regions, who broke the League

her Brother his Sword. Venus, indignant that such License should to the audacious Nymph be given, approached, and from the deep Root tore up the Spear. The towering Chiefs, in Arms and Courage renewed, the one relying on his trusty Sword, the other stern and majestic with his Spear, stand opposed to each other, breathless in the martial Combat.

Mean while the Sovereign of immense Olympus addresses Juno, as from a Cloud she viewed the Fight: Confort, when shall this Strife be at an End? What farther *Enterprize* remains? You yourself know, and own you are not ignorant that Æneas is destined to be a Denizon of the Sky, and by the Fates is to be advanced to the Stars. What then do you propose? Or with what View are you hovering in the cold Clouds? Was it seemly for a God *elect* to be violated by a Wound from a Mortal? Or that Turnus (for without you what could Juturna?) should have his wrested Sword restored, and to the Vanquished new Strength accrue? Now at length desist, and be swayed by my Entreaty: Nor let such Discontent prey upon you in Silence, and oft from those sweet Lips be your fullen Cares to me imparted. Now Things are come to a Crisis: You have been impowered to harass the Trojans by Sea and Land; to kindle execrable War, to intail Dishonour on the House of *Latinus*, and blend Sorrows with this *fatal Match of Æneas and his Daughter*: Farther to attempt I forbid you. Thus Jupiter spoke: Thus on the other hand the Saturnian Goddess with downcast Looks rejoined: I own, great Jove, it was because I knew this to be your Will, that I, cross to my Inclination, from Turnus and the Earth withdrew. Nor had you seen me *else* now sitting *all alone* in this airy Recess, patient under such Spectacles of Indignity: But girt with *vengeful* Flames I had been planted in the very *Field of Battle*, drawing the Trojans on to adverse Fight. 'Tis true I advised Juturna to relieve her unhappy Brother, and I approved that for his Life she should make higher Attempts; yet not that she should *throw* a Dart, or bend a Bow: *This* I swear by the inexorable Source of the Stygian Lake: Which

is

N O T E S.

League which *Latinus* had made with *Æneas*, Æn. VII. 323.

811. *Digna indigna pati*. Literally, *Submit to Things becoming or unbecoming*. A pro-

verbial Way of speaking, the Import whereof is to bear every Thing, even the greatest Insults and Indignities.

quæ una superstitio est
reddita superis Divis. Et
nunc cedo equidem, exosa-
que pugnas relinquo eas.
Obtestor te concedere il-
lud pro Latio, pro maje-
state tuorum, quod tene-
re nullâ lege fati : cum
jam componi pacem fe-
licibus connubiis, esto, cum
jam jungent leges et fœ-
dera ; ne jubeas Latinos
indigenas mutare vetus
nomen, neu fieri Troas,
vocarique Teucros, aut
viros mutare vocem, aut
vertere vestes. Sit La-
tium in æternum ; sint
Albani reges per secula ;
sit Romana propago po-
tens Italâ virtute : Troja
occidit, sinasque ut occi-
derit cum nomine. Reper-
tor hominum rerumque,
subridens olli, ait : tu et
germana Jovis, alteraque
proles Saturni, an volvis
tantos fluctus irarum sub
pectore ? verum age, et
summite furorem inceptum
frustra. Do, quod vis ;
et victusque tuis preci-
bus, volensque remitto me.
Ausonii tenebunt patrius
sermonem moreque : no-
menque erit ut est : tan-
tum Teucri commixti cor-
pore subsident : adjiciam
morem, ritusque sacro-
rum, faciamque omnes
Latinos uno ore. Vide-
bis genus ortum hinc,
quod, mixtum Ausonio
sanguine, surget, ire su-
pra homines, supra Deos
pietate : nec ulla gens æ-
què celebrabit tuos hono-
res. Juno annuit his, et
lætata retorset mentem.

Interea illa excedit cœlo, reliquitque nubem. His actis, genitor Deorum ipse volutat aliud secum ;
paratque dimittere Juturnam ab armis fratris. Dicuntur esse geminæ pestes, Diræ cognomine ;
quas, et tartaream Megæram intempesta Nox,

Una superstitio superis quæ reddita Divis.
Et nunc cedo equidem, pugnasque exosa relinquo.
Illud te, nullâ fati quod lege tenetur,
Pro Latio obtestor, pro majestate tuorum : 820
Cum jam connubiis pacem felicibus, esto,
Componi, cum jam leges et fœdera jungent ;
Ne vetus indigenas nomen mutare Latinos,
Neu Troas fieri jubeas, Teucrosque vocari,
Aut vocem mutare viros, autvertere vestes. 825
Sit Latium ; sint Albani per secula reges ;
Sit Romana potens Italâ virtute propago :
Occidit, occideritque sinas cum nomine Troja.
Olli subridens hominum rerumque repertor :
Et germana Jovis, Saturnique altera proles, 830
Irarum tantos volvis sub pectore fluctus ?
Verum age, et inceptum frustra submitte furorem.
Do, quod vis ; et me victusque volensque remitto.
Sermonem Ausonii patrium moreque tenebunt :
Utque est, nomen erit : commisti corpore tantum
Subsident Teucri : morem ritusque sacrorum 836
Adjiciam, faciamque omnes uno ore Latinos.
Hinc genus, Ausonio mixtum quod sanguine surget,
Supra homines, supra ire Deos pietate videbis :
Nec gens ulla tuos æquè celebrabit honores. 840
Annuit his Juno, et mentem lætata retorset.
Interea excedit cœlo, nubemque reliquit.

His actis, aliud genitor secum ipse volutat ;
Juturnamque parat fratris dimittere ab armis.
Dicuntur geminæ pestes, cognomine Diræ ; 845
Quas, et tartaream Nox intempesta Megæram,

Uno

NOTES.

817. *Superstitio reddita.* Servius explains reddita simply data : Others take it to mean, retaliated on them by the infernal Gods ; as if this made the Gods above subject in their Turn to the infernal Deities, as much as these are to those.

827. *Sit Romana potens, &c. i. e. Let all the future Glory and Grandeur of the Romans be grafted on the Valour of the Latins.*

830. *Et germana Jovis, &c. Others read* es, as if he had said, *Now I know thee to be the true Sister of Jove, and genuine Offspring of*

is set forth the sole Object of religious Horror to the Gods above. And now for my Part I yield to *Fate*, and loathing renounce all Combats for ever. This *one Favour*, which by no Law of Fate is withheld, I implore of thee on Behalf of Latium, and for the Honour of *its Princes*, thy own *Blood*: That when now by this auspicious Match, so be it, they shall establish Peace, when now they shall unite in Laws and Leagues; you would not command the Natives of Latium to change their ancient Name, nor to become Trojans, and be called Teucri, or that they should change their Language, or alter their Dress. Let Latium subsist; let the Kings of Alba subsist through Ages; let the Sons of Rome rise to imperial Power by Means of the Italian Valour: Troy is perished, and suffer it to perish with its Name for ever. To her the Founder of Men and Things thus smiling *spoke*: Sister of Jove, and Saturn's other Offspring, *still* roll you in your Breast such Tides of Passion? But come *now*, and *at length* quell that Fury indulged in vain. I grant what you desire; *by your Prayers* I am subdued, and willingly myself resign. Their native Language and Customs the Ausonians shall retain: And as it *now* is, the Name shall be: Only incorporated with them the Trojans shall settle in *Latium*: The Institutions and Ceremonials of Religion I will add, and make them all Latins of one Speech. Hence a Race mingled with Ausonian Blood shall rise, which by their Piety you shall see exalted above Men, above Gods: Nor shall any Nation with equal Zeal celebrate your Honour. To these *Intimations* Juno assents, and filled with Complacency gave her Mind a contrary Byas. Mean while she quitted the Sky, and from the Cloud withdrew.

This done, the *Almighty Sire* revolves another Purpose with himself; and meditates to dismiss Juturna from *aiding* her Brother's Arms. Two Pests there are, the Dire Sisters called; whom, with hellish

N O T E S.

of Saturn, *that choleric wrathful Deity*. But it is hardly probable that *Virgil* would put such indecent Language in the Mouth of *Jupiter*, and make him speak reproachfully both of *Saturn* and himself.

840. *Nec gens*, &c. Juno was peculiarly honoured among the *Romans*, especially by the

Ladies of the first Quality. She had a magnificent Temple on the *Aventine Mount*, whither *Scipio* brought her Statue from *Carthage*.

846. *Nox intempesta*. Dead inactive Night, unseasonable for Business, and when there is nothing stirring.

tulit uno eodemque partu :
 revinxitque eas paribus
 spiris serpentum, addi-
 ditque ventosas alas. Hæ
 apparent ad solium Jovis
 inque limine sævi regis,
 acuntyque metum ægris
 mortalibus, si quando rex
 Deum molitur horrificum
 luctum morbosque, aut ter-
 ritat meritas urbes bello.
 Jupiter demittit unam ba-
 rum celerem ab summo æ-
 there, jussitque eam oc-
 currere Juturnæ in omen.
 Illa volat, ferturque ad
 terram celeri turbine: non
 secus ac sagitta impulsa
 nervo per nubem, quam
 armatam felle sævi ve-
 neni immedicabile telum
 Parthus, Parthus in-
 quam sive Cydon torfit,
 stridens, et incognita tran-
 silsit coleres umbras. Talis
 Diræ, fata nocte, tulit se,
 petivitque terras. Post-
 quam videt Iliacas acies,
 atque agmina Turni, su-
 bito est collecta in figu-
 ram parvæ alitis, quæ
 quondam sedens nocte in
 bustis, aut desertis culmi-
 nibus, importuna canit
 serm per umbras; pestis
 versa in hanc faciem, so-
 nans fertque refertque se
 ob ora Turni, everberat
 ejus clypeum alis. No-
 vus torpor solvit membra
 illi formiduc, comæque
 sunt arreptæ horrore, et
 vox hæsit faucibus. At
 ut infelix soror Juturna
 procul agnovit stridorem
 et alas Diræ, scindit so-
 lutos crines, sædans ora
 anguibus, et pectora pug-
 nis, ait: Turne, quid
 nunc potest tua germana
 juvare te? aut quid jam
 superat mihi miseræ? quæ
 arte morer lucem vitæ tibi?

Uno eodemque tulit partu: paribusque revinxit
 Serpentum spiris, ventosasque addidit alas.
 Hæ Jovis ad solium, sævique in limine regis
 Apparent, acuntyque metum mortalibus ægris, 850
 Si quando lethum horrificum morbosque Deum rex
 Molitur, meritas aut bello territat urbes.
 Harum unam celerem demisit ab æthere summo
 Jupiter, inque omen Juturnæ occurrere jussit.
 Illa volat, celerique ad terram turbine fertur: 855
 Non secus ac nervo per nubem impulsa sagitta,
 Armatam sævi Parthus quam felle veneni,
 Parthus, sive Cydon, telum immedicabile torfit,
 Stridens, et celeres incognita transiluit umbras.
 Talis se fata Nocte tulit, terrasque petivit. 860
 Postquam acies videt Iliacas, atque agmina Turni;
 Alitis in parvæ subito collecta figuram,
 Quæ quondam in bustis aut culminibus desertis
 Nocte sedens, serm canit importuna per umbras;
 Hanc versa in faciem, Turni se pestis ob ora 865
 Fertque refertque sonans; clypeumque everberat
 alis.

Illi membra novus solvit formidine torpor,
 Arrectæque horrore comæ, et vox faucibus hæsit.
 At, procul ut Diræ stridorem agnovit, et alas,
 Infelix crines scindit Juturna solutos, 870
 Unguibus ora soror sædans, et pectora pugnis:
 Quid nunc te tua, Turne, potest germana juvare?
 Aut quid jam miseræ superat mihi? qua tibi lucem
 Arte morer? talin' possum me opponere monstro?
 Jam jam linquo acies. Ne me terrete timentem 875
 Obscœnæ volucres: alarum verbera nosco,
 Lethaleinque sonum: nec fallunt jussa superba

Magna-

arte morer lucem vitæ tibi? possimne opponere me tali monstro? jam jam linquo acies. Obscœnæ
 volucres, ne terrete me jam timentem: nosco verbera alarum, lethaleinque sonum earum: nec su-
 perba jussa

NOTES.

848. *Ventosas alas.* Wings of the Wind, or swift as Wind. Hence it is said afterwards, —*celerique ad terram turbine fertur.*

849. *Sævi.* Is not his habitual Character, but what he assumes at Times; so that the Meaning is, *what time he is in Wrath.*

850. *Appa-*

hellish Megæra, joyless Night at one Birth brought forth, and bound with equal Spires of Serpents, and added to them Wings swift as the Wind. These at the Throne of Jove, and in the Court of the incensed Sovereign of *Heaven* wait as Ministers of *his Wrath*, and awaken Terror in the *Minds of feeble* Mortals, what time the King of Gods prepares baleful Death and Diseases *against the Earth*, or terrifies guilty Cities with War. Of these Jove sends down one in haste from the lofty Sky, and bids her before Juturna stand as a portentous Sign. She flies, and in a rapid Whirlwind to Earth is born: Just as through a cloudy Sky an Arrow shot from the String, which tinged with the Quintessence of malignant Poison a Parthian, a Parthian or Cydonian hath hurled an incurable Dart, flies hissing and unseen athwart the fleeting Shades. In like Manner the Offspring of Night shot away, and hied her to the Earth. Soon as she sees the Trojan Battalions and the Troops of Turnus, suddenly shrunk up into the Form of the little Fowl, which at times sitting by Nights on Tombs, or desolate Towers, late inauspicious hoots amidst the Shades; -into this Shape transformed, the Fiend in Sight of Turnus flies backward and forward screaming, and flaps on his Buckler with her Wings. Unusual Numbness relaxed his Limbs with Fear, his Hair with Horror stood on End, and his Speech clove to his *parched* Jaws. But soon as his Sister Juturna at Distance knew the Stridour and the Fury's Wings, in deep Distress she tears her dishevelled Tresses, mangling her Face with her Nails, and her Breast with her Fists: Oh Turnus, what can thy Sister now avail thee? Wretch that I am, what Expedient have I now left? By what Art can I prolong thy Life? So rueful a Monster can I withstand? Now, now I quit the Field. Add not Terror to my Fear ye inauspicious Fowls: The beating of your Wings, your deadly Screams I know: Nor am I a Stranger to the stern Mandates
of

N O T E S.

850. *Apparent.* They give their Attendance as his *Apparitores*, the Ministers of his Will.

864. *Serum canit.* The Owl, which is the only Fowl that sings only by Night; especially in the Dusk of the Evening, which seems to be the Meaning of *serum*. As *Geor. I.*

Illic sera rubens accendit lumina vesper.

869. *Stridorem et alas.* Is equivalent to *stridorem alarum*, by an usual poetical Figure.

875. *Jam jam, &c.* In Imitation of *Homer*, who in like Manner makes *Apollo* quit the Field just before *Hector* falls by *Achilles*, *Il. XXII.*

magnanimi Jovis fallunt me. Reponit hæc mihi pro virginitate erepta? Quò dedit mihi æternam vitam? cur conditio mortis est ademta mihi? nunc certè possem finire tantos dolores, et ire comes misero fratri per umbras. Egone immortalis! Aut quicquam meorum, Frater, erit dulce mihi sine te! O quæ terra satis ima debiscat mihi, demittatque me Deam ad imos manes? Dea, effata tantum, contexit caput glauco amictu, gemens multa, et condidit se alto fluvio. Contra Æneas instat, coruscatque ingens arboreum telum, et sic fatetur sævo pectore: nunc deinde quæ est mora? aut quid jam retractas, Turne? non est certandum cursu, sed sævis armis cominus. Verte tete in omnes facies, et contrahe quicquid vales, siue animis, siue arte: opta sequi ardua astra pennis, condecque te clausum cavâ terrâ. Ille Turnus quassans caput ait: serox hostis, tua fervida dicta non terrent me: Di et Jupiter hostis terrent me. Nec effatus plura, circumspicit ingens saxum, antiquum saxum, iugens, quod forte jacebat campo, positus limes agro, ut discerneret litem arvis. Vix bis sex læsti viri, qualia corpora hominum tellus nunc producit, subirent illud cervice. Ille heros, insurgens altior et concitus cursu, torquebat illud, raptum trepidâ manu in hostem. Sed neque cognoscit se currentem, nec euntem, tollentemve manu, moventemque immane saxum. Genua labant: gelidus concrevit frigore sanguis. Tum lapis ipse viri, volutus per vacuum inane,

Magnanimi Jovis. Hæc pro virginitate reponit? Quò vitam dedit æternam? cur mortis ademta est Conditio? possem tantos finire dolores 880
Nunc certè, et misero fratri comes ire per umbras. Immortalis ego! aut quicquam mihi dulce meorum Te sine, frater, erit! ô quæ satis alta dehiscat Terra mihi, Manesque Deam demittat ad imos? Tantum effata, caput glauco contexit amictu, 885
Multa gemens, et se fluvio Dea condidit alto.

Æneas instat contra, telumque coruscat
Ingens arboreum, et sævo sic pectore fatur:
Quæ nunc deinde mora est? aut quid jam, Turne, retractas? 889
Non cursu, sævis certandum est cominus armis.
Verte omnes tete in facies, et contrahe quicquid
Sive animis, siue arte vales: opta ardua pennis
Astra sequi, clausumque cavâ te condere terrâ.
Ille caput quassans: Non me tua fervida terrent
Dicta, serox: Di me terrent, et Jupiter hostis. 895
Nec plura effatus, saxum circumspicit ingens:
Saxum antiquum, ingens, campo qui forte jacebat
Limes agro positus, litem ut discerneret arvis.
Vix illud læsti bis sex cervice subirent,
Qualia nunc hominum producit corpora tellus. 900
Ille, manu raptum trepidâ, torquebat in hostem,
Altior insurgens, et cursu concitus heros.
Sed neque currentem se, nec cognoscit euntem,
Tollentemve manu, saxumque immane moventem.
Genua labant: gelidus concrevit frigore sanguis.
Tum lapis ipse viri, vacuum per inane volutus, 906
Nec

888. *Arboreum.* Massy as a Tree; the *ingens* I refer, with *Servius*, to *Æneas*.
899. *Bis sex.* Here the Poet had two Passages of *Homer* in his Eye; the one is *Il. V. 302.* where *Diomedes* throws a Stone at *Æneas*, such as two Men in *Homer's Days* could hardly have yielded. The other is *Il. XXI. 405.* where *Minerva* gives *Mars* a Blow with a Stone that was set for a Land-mark. These, and some other Imitations, discover less Judgment

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of imperious Jove. Are these the Returns he makes for my Virginity? Why gave he me immortal Life? Why was I exempt from the Law of Mortality? Sure now I might have put a Period to such oppressive Woes, and accompanied my wretched Brother through the Shades below. I immortal! Or can I, Brother, relish ought of my Enjoyments without thee! Oh what Earth to me will yawn full deep, and dispatch a Goddess to the Shades below? This said, she muffled up her Head in a Sea-green Veil, fetching many a Groan, and the Goddess plunged herself into the deep River.

On the other hand Æneas urges the Attack, majestic waves his massy Spear, and thus with wrathful Soul bespeaks *his Foe*: What means this Delay now after all? Or why, O Turnus, do you now decline Battle? 'Tis not at running we must try our Skill, *but* in close Fight with rigid Arms. Turn thee into all Shapes, collect whatever Assistance you can draw, whether from Valour or from Artifice: Wish to reach on Wings the lofty Stars, or shut up within the hollow Earth to lie concealed. He shaking his Head *replies*: 'Tis not from thy boisterous Words, insulting *Foe*, my Fears arise: My Fears arise from the Gods, from adverse Jove. Nor more he said, but casts his Eye on a huge Stone, a Stone antique, of huge Dimensions, which in the Field by Chance was lying, set for a Land-mark, to distinguish the controverted Bounds of the Fields. Scarce would twelve chosen Men support it on their Shoulders, such Bodies of Men as Earth now-a-days produces. The Heroe snatched it up with trembling Hand, *then* raising himself aloft, and, rushing on with Speed, hurled it against his Foe. But *so disordered in his Senses*, he knows not himself, whether he runs or goes, nor how he lifts up with his Hand, nor how he wields the enormous Stone. His Knees sink under him: His chill Blood with shuddering Terror is congealed. Then the Stone itself rolled
through

N O T E S.

ment and Correctness than is to be seen throughout the rest of *Virgil's Works*.

905. *Frigore*. Cold shuddering Fear, the Effect put for the Cause, as *Æn. I. 92*.

Exemplo Æneæ solvantur frigore membra.

906. *Viri*. Servius joins *lapis* with *viri*, and admires the Choice of the Word for something or other. But that Criticism, like ma-

ny others of his, is not easy to be understood. It appears to me that *viri* belongs to the last Part of the Sentence.

906. *Vacuum per inane*. Inane here, as often in *Lucretius*, signifies *the Air*; yet it must be owned, that to join the two looks very like Tautology. But *vacuum* may signify *spacious*, as elsewhere.

nec evasit spatium, nec pertulit totum ictum. Ac velut in somnis, ubi languida quies preffit oculos nocte, nequicquam videmur velle extendere avidos cursus, et ægri succidimus in mediis conatibus; lingua non valet, vires notæ non sufficiunt in corpore, nec vox aut verba sequuntur: sic Dea Dira negat successum Turno, quacunque virtute petivit viam. Tum varii sensus vertuntur pectoris. Aspectat Rutulos et urbem, cunctaturque metu, tremisique telum iussura. Nec cernit quod eripiat se, nec quâ vi tendat in hostem, nec videt currus usquam, aurigamque sororem. Æneas coruscat fatale telum illi cunctanti, sortitus fortunam oculis, et eminens intorquet illud toto corpore. Saxa concita murali tormento nunquam sic fremunt, nec tanti crepitus dissulant fulmine. Hasta ferens dirum exitium, volat instar atri turbinis, recluditque oras lorice, et extremos orbes septemplex clypei: stridens transit per medium femur. Ingens Turnus ictus incidit ad terram duplicato poplite. Rutuli consurgunt gemitu, totusque mons circum remugit, et alta nemora remittunt vocem latè. Ille, humilis, supplexque quoad oculos protendensque dextram precantem, inquit: equidem merui, nec deprecor mortem, utere tuâ sorte. Si qua cura miseri parentis potest tangere te, oro, miserere senectæ Dauni (sui et tibi talis genitor Anchises:) et meis redde me seu mavis, meum corpus spoliatum lumine.

Nec spatium evasit totum, nec pertulit ictum.
Ac velut in somnis, oculos ubi languida preffit
Nocte quies, nequicquam avidos extendere cursus
Velle videmur, et in mediis conatibus ægri 910
Succidimus; non lingua valet, non corpore notæ
Sufficiunt vires, nec vox aut verba sequuntur:
Sic Turno, quacunque viam virtute petivit,
Successum Dea dira negat. Tum pectore sensus
Vertuntur varii. Rutulos aspectat, et urbem, 915
Cunctaturque metu, telumque instare tremisquit.
Nec quod se eripiat, nec quâ vi tendat in hostem,
Nec currus usquam videt, aurigamve sororem.
Cunctanti telum Æneas fatale coruscat,
Sortitus fortunam oculis, et corpore toto 920
Eminens intorquet. Murali concita nunquam
Tormento sic saxa fremunt; nec fulmine tanti
Dissulant crepitus. Volat atri turbinis instar
Exitium dirum hasta ferens, orasque recludit
Loricæ, et clypei extremos septemplex orbes: 925
Per medium stridens transit femur: incidit ictus
Ingens ad terram duplicato poplite Turnus.
Consurgunt gemitu Rutuli, totusque remugit
Mons circum, et vocem latè nemora alta remittunt.
Ille, humilis, supplexque, oculos dextramque pre-
cantem 936
Protendens, equidem merui, nec deprecor, inquit:
Ut ere forte tuâ. Miseri te si qua parentis
Tangere cura potest; oro, (sui et tibi talis
Anchises genitor) Dauni miserere senectæ:
Et me, seu corpus spoliatum lumine mavis, 935
Redde

NOTES.

907. *Totum*. Ought to be joined with *spatium*, not with *ictum*, as *Rueus* has it; for that would be to say it gave Æneas a par-

tial Stroke; whereas the plain Meaning is, it did not hit him at all, since it did not so much as reach his Length.

920. *Sortitus*

through the empty Air, neither reached the Heroe's whole Length, nor bore home the *intended* Blow. And as in Dreams by Night, when languid Sleep hath closed our Eyes, we seem in vain to make Effort to prolong a Race on which we are intent, and in midst of our Efforts sink down *quite* faint; nor Power is in the Tongue, nor in the Body Competency of wonted Strength, nor Voice nor Words obey the *Dictates of our Will*: Just so from Turnus the cursed Fiend withholds Success, by whatever *Efforts of* Valour he sought the Way. Then various Thoughts are rolling in his Breast. Now he turns his Eyes on the Rutulians, now on the City of *Laurentum*, now stands hovering in Dread, *with his Eyes fixed on his Foe*, and trembles for the Approach of his Dart. Nor perceives he whither he can fly, nor how he may make head against his Foe, nor sees he any where the Chariot, nor his Sister Charioteer. In this Perplexity Æneas brandishes against him the Dart of Fate, having with his Eye marked out the destined Wound, and with the whole *Force of his Body* hurls it from far. Never did Stones shot from a battering Engine roar so *loud*, nor from the Thunder burst such mighty Peals. Like a black Whirlwind flies the Javelin winged with dire Destruction; it opens a *Passage through* his Corset's Border, and the utmost Orb of his seven-fold Shield: *Then* hissing passes through his Mid-thigh: Down to Earth the mighty Turnus wounded sinks on his doubled Knee.

Up rise the Rutulians together with a *general* Groan, and the whole Mountain around rebellows, and the deep Groves far and near return the Sound. He, humble, and *in suppliant Posture*, stretching his Eyes and imploring Hand: I have indeed deserved *this Fate*, he says, nor do I deprecate *thy Vengeance*; improve thy Fortune. *Yet* if any Regard to a wretched Father can move thee, (thou too hadst such a Sire, *thy own* Anchises) have Compassion, I pray thee, on the Age of Daunus: And me, or, if you rather choose *my Death*, this Body, despoiled of Life, unto my Friends restore.

You

NOTES.

920. *Sortitus fortunam oculis*. Servius explains it; *Hunc locum ad feriendum oculis elegit Æneas, quem fortuna destinaverat vulnere*.

921. *Murali*. i. e. For battering the Walls.

925. *Loricæ et clypei*, &c. In the Medi-

cean Manuscript the Words run thus: *Loricæ clypeique extremos septemplicis orbis, et medium stridens transt̃ semur*.

630. *Supplexque oculos*. In some Editions 4 C it

Tu vicisti, et Ausonii
videre me victum tendere
palmas tibi: Lavinia est
tua conjux. Ne tende ul-
teriùs odiis. Æneas, a-
cer in armis, stetit, vol-
vens oculos, repressitque
dextram. Et jam jam-
que sermo Turni cœperat
flectere magis eum cun-
ctantem; cum infelix
balteus pueri Pallantis
apparuit in alto humero
Turni, et ejus cingula
fulserunt notis bullis:
quem puerum victum
Turnus straverat vulne-
re, atque gerelat inimi-
cum insigne humeris. Post-
quam ille hausit oculis mo-
numenta sævi doloris ex-
uviasque, accensus fu-
riis, et terribilis irâ, ait:
tunc indute spoliis meorum
sociorum eripiare hinc
mibi? Pallas, Pallas im-
molat te hoc vulnere, et
sumit poenam ex scelerato
sanguine. Dicens hoc, fervidus condit ferrum sub adverso pectore. Ast membra solvuntur illi
frigore, vitæque indignata fugit cum gemitu sub umbras.

Redde meis. Vicisti, et victum tendere palmas
Ausonii videre: tua est Lavinia conjux.
Ulteriùs ne tende odiis. Stetit acer in armis
Æneas, volvens oculos, dextramque repressit.
Et jam jamque magis cunctantem flectere sermo
Cœperat; infelix humero cum apparuit alto 941
Balteus, et notis fulserunt cingula bullis
Pallantis pueri: victum quem vulnere Turnus
Straverat, atque humeris inimicum insigne gerebat.
Ille, oculis postquam sævi monumenta doloris 945
Exuviasque hausit, furiis accensus, et irâ
Terribilis: Tunc hinc spoliis indute meorum
Eripiare mihi? Pallas te hoc vulnere, Pallas
Immolat, et poenam scelerato ex sanguine sumit.
Hoc dicens, ferrum adverso sub pectore condit 950
Fervidus. Ast illi solvuntur frigore membra,
Vitaque cum gemitu fugit indignata sub umbras.

N O T E S.

it is *supplex* oculos, without the *que*. Some
make the Construction to be *humilis supplexque*
quod ad oculos, with humble suppliant Looks.

But *tendens*, or *protendens oculos*, is as much in
Virgil's Style as *tendens dextram*. Thus Æn.
II. 405.

Ad

F I N I S.



You have overcome, and the Ausonians have seen thy vanquished Foe stretch forth his *suppliant* Hands: Thine is Lavinia the *royal* Bride. Persist not farther in thy Hate. Æneas, fierce as he was, from the Heat of Action *pausing* stood, rolling his Eyes, and repressed his *lifted* Hand. And still more and more his Speech had begun to move his wavering Mind; when on his high Shoulder the inauspicious Belt appeared, and with its well known Bosses the Girdle of youthful Pallas shone: Whom vanquished, *and at his Mercy*, Turnus with an *ungenerous* Wound had slain, and on his Shoulders wore the hostile Badge. Soon as the Heroe spied the Memorials of his cruel Grief, and the Spoils of *his Friend*, inflamed with Fury, and terribly enraged: *And shalt thou from me hence escape clad in the Spoils of my Friends?* Thee Pallas, Pallas with this Wound a Victim makes, and takes Vengeance on thy devoted Blood. With these Words deep in his Bosom opposed *to the Stroke* he furious plunged the Sword. *Then straight with mortal Cold* are his Limbs relaxed, and with a Groan the Soul indignant fled down to the *Stygian* Shades.

N O T E S.

Ad cœlum tendens ardentia lumina, &c.
And Catullus, LXII. 127.

Unde aciem in pelagi vastos protenderet æstus.

941. *Infelix.* i. e. *Which was still unlucky to its Owner.*

941. *Alto.* Others read *ingens*.

T H E E N D.



I N D E X.

Letter B refers to the *Bucolics*, G to the *Georgics*,
 Ae to the *Æneid*, and the *Number* to the *Page*.

A

- A**CHATES, *Æneas's* faithful Friend and Companion, strikes the
 Flint, and kindles a Fire, Ae. 19
- The first that discovers the Sight of *Italy*, Ae. 185
- *Acheron*, a River in Hell, Ae. 355
- Æneas* and his *Trojans* lose Sight of *Sicily*, Ae. 7
- Are distressed by a terrible Hurricane, Ae. 13
- His moving Prayer and Lamentation in time of the Storm, Ae. 13
- Makes a Harbour on the Coasts of *Lybia*, Ae. 19
- Hunts down seven Deer, Ae. 21
- Cheers the disconsolate *Trojans*, Ae. 21
- *Venus's* heavy Complaint to *Jupiter* of his Misfortunes, Ae. 25
- *Jupiter* sends *Mercury* to procure him a kind Reception among the
Carthaginians, Ae. 29
- Attended by *Achates*, meets his Mother in the midst of a Wood
 disguised like a Huntress, Ae. 31
- Obtains from her a Detail of *Dido's* Misfortunes, Ae. 33
- He enters *Carthage* covered with a thick Cloud, Ae. 39
- Sees the *Trojan Wars* delineated on the Walls of *Juno's* Temple,
 Ae. 41
- Meets those Friends he had given over for lost, Ae. 47
- His great Love for his Son *Ascanius*, Ae. 53
- At *Achates's* Desire addresses *Dido*, Ae. 59
- Sends *Achates* for *Ascanius* with some valuable Presents to *Dido*,
 Ae. 59
- Relates to *Dido* how the City of *Troy* was taken after a ten Years
 Siege by the Treachery of *Simon*, and the Stratagem of a Wood-
 en Horse. Ae. 67
- Æneas*

I N D E X.

<i>Æneas</i> goes on with his Story, sees <i>Priam</i> slain,	Ae. 117
Carries off his Father from <i>Troy</i> on his Back, leading his Son <i>Iulus</i> in his Hand,	Ae. 133
Loses his beloved <i>Creusa</i> , and goes back in quest of her,	Ae. 135
Is joined by a vast Number of <i>Trojans</i> , and repairs to a Mountain,	Ae. 137
Fits out a Fleet, and sails with his Father, Son and Associates,	Ae. 141
Lands in <i>Thrace</i> , and builds the City <i>Ænos</i> ,	Ae. 142
Abandons <i>Thrace</i> , and lands at <i>Delos</i> ,	Ae. 147
Leaves <i>Delos</i> , and lands in <i>Crete</i> , and builds <i>Pergamus</i> ,	Ae. 153
Sails from <i>Crete</i> , and after a Storm lands on the <i>Strophades</i> ,	Ae. 159
Is fet upon by Harpies,	Ae. 161
Leaves the <i>Strophades</i> , and anchors at <i>Nicopolis</i> ,	Ae. 165
Sails from <i>Nicopolis</i> , and lands in <i>Epire</i> , where he meets <i>Andromache</i> ,	Ae. 167
Leaving <i>Epire</i> , runs on the Coast of the <i>Cyclops</i> ,	Ae. 189
Relieves <i>Achæmenides</i> , and flies the detested Abodes of the <i>Cyclops</i> ,	Ae. 195
Loses his Father at <i>Drepanum</i> , and closes his Story to <i>Dido</i> ,	Ae. 199
Goes out a hunting with <i>Dido</i> ,	Ae. 217
Leaves her and the <i>Lybian</i> Coasts with his Ships,	Ae. 255
Driven into a Port of <i>Sicily</i> , is kindly received by <i>Acestes</i> ,	Ae. 269
Celebrates the Anniversary of his Father's Death,	Ae. 273
Builds <i>Acesta</i> ,	Ae. 323
Leaves <i>Sicily</i> ,	Ae. 325
After the Loss of <i>Palinurus</i> , directs the Vessel himself,	Ae. 331
Lands at <i>Cumæ</i> , in <i>Campania</i> ,	Ae. 333
Consults the Sybil,	Ae. 339
Is directed to the golden Branch by two Pigeons,	Ae. 347
Erects a Tomb to <i>Miscnus</i> ,	Ae. 349
Directed by the Sybil, comes to <i>Acheron</i> ,	Ae. 355
Is accosted by <i>Charon</i> ,	Ae. 361
Sees Infants, &c. in the Entrance of <i>Pluto's</i> Realm,	Ae. 363
Meets <i>Dido's</i> fullen Ghost,	Ae. 367
Sees the Place of the Damned,	Ae. 373
Comes to the Regions of eternal Joy,	Ae. 379
Meets his Father <i>Anchises</i> ,	Ae. 383
Returns from Hell by the Ivory Gate, and steers to <i>Cajeta</i> ,	Ae. 401

Æneas

<i>Aeneas</i> lands in <i>Italy</i> ,	Ae. 405
— Sends a hundred Ambassadors to King <i>Latinus</i> ,	Ae. 413
— Begs Succour of <i>Evander</i> against <i>Turnus</i> ,	Ae. 469
— His Request is granted by <i>Evander</i> ,	Ae. 471
— He is joined by <i>Pallas</i> , <i>Evander's</i> Son,	Ae. 495
— He is presented by his Mother <i>Venus</i> with Arms made by <i>Vulcan</i> at her Request, and on his Shield are drawn the most memorable Actions of his Posterity,	Ae. 501, &c.
— His Ships turned to Sea-Nymphs,	Ae. 519
— Returns with the <i>Arcadians</i> and <i>Tuscans</i> ,	Ae. 583
— Kills <i>Lausus</i> as he aided his Father,	Ae. 615
— Kills <i>Lausus's</i> Father <i>Mezentius</i> ,	Ae. 621
— His Lamentation over <i>Pallas</i> ,	Ae. 625
— Sends home his Body with great Solemnity,	Ae. 627
— Buries his Dead,	Ae. 635
— Is wounded,	Ae. 703
— Miraculously cured by <i>Venus</i> and <i>Iapis</i> ,	Ae. 709
— His great Eagerness to engage with <i>Turnus</i> in single Combat,	Ae. 729
— Kills <i>Turnus</i> ,	Ae. 743
<i>Aeolian</i> Islands between <i>Italy</i> and <i>Sicily</i> , over which reigned <i>Aeolus</i> , Father of the Winds,	Ae. 9
<i>Aeolides</i> , a reproachful Name given to <i>Ulysses</i> ,	Ae. 370
<i>Etna</i> , a famous Volcano in <i>Sicily</i> , now Mount <i>Gibel</i> ,	Ae. 189
<i>Aerii Mellis</i> , Honey, why so called,	G. 187
<i>Agenor</i> , one of <i>Dido's</i> Ancestors,	Ae. 33
<i>Agriculture</i> , its Origin,	G. 79
<i>Agylla</i> , a City of <i>Etruria</i> , which afterwards got the Name <i>Cere</i> ,	Ae. 433
<i>Alburnus</i> , a Mountain of <i>Italy</i> ,	G. 156
<i>Alcon</i> , a famous <i>Cretan</i> Archer,	B. 30
<i>Alexis</i> disdains <i>Corydon</i> ,	B. 9
<i>Alma</i> , its Origin and true Meaning,	Ae. 431
<i>Alphesibæus</i> and <i>Damon</i> their Songs,	B. 49
<i>Altars</i> , thought to be the <i>Ægates</i> between <i>Afric</i> , <i>Italy</i> , and <i>Sicily</i> ,	Ae. 14
<i>Amaryllis</i> , who,	B. 3
<i>Ambrosia</i> , the Food of the Gods,	Ae. 709
<i>Amphrysus</i> , a River in <i>Sicily</i> , by which <i>Apollo</i> fed <i>Admetus's</i> Sheep,	G. 146
<i>Amphion</i> causes the Stones of <i>Thebes</i> to dance into their Places by the Power of his Music,	B. 11
<i>Amyclæ</i> , a City of <i>Laconia</i> , where <i>Castor</i> and <i>Pollux</i> were brought up,	G. 153
<i>Anchises</i> , <i>Aeneas's</i> Father, dies in <i>Sicily</i> ,	Ae. 199
A 2	<i>Anchises</i>

I N D E X.

<i>Anchises</i> appears to <i>Æneas</i> ,	Ae. 324
— Explains to him the whole System of the infernal Regions according to the Principles of the <i>Pythagorean</i> and <i>Platonic</i> Philosophy,	Ae. 385
<i>Antandros</i> , a City of <i>Lesser Phrygia</i> , at the Foot of Mount <i>Ida</i> ,	Ae. 141
<i>Apennine</i> , the greatest Mountain in <i>Italy</i> ,	Ae. 729
<i>Aracynthus</i> , a Town on the Confines of <i>Attica</i> and <i>Beotia</i> ,	B. 11
<i>Araxes</i> , a River in <i>Armenia</i> , that bore down a Bridge <i>Alexander</i> built over it,	Ae. 509
<i>Arethusa</i> , a Fountain, or Fountain-Nymph, in <i>Sicily</i> ,	B. 62
<i>Arion</i> , a Lyric Poet, his Story,	B. 52
<i>Aristas</i> <i>post aliquot</i> , the true Sense of,	B. 8
<i>Aristæus</i> , the Son of <i>Apollo</i> by <i>Cyrene</i> ,	G. 208
<i>Articles</i> agreed on between the <i>Latins</i> and <i>Trojans</i> ,	Ae. 695
— Are broken by the <i>Latins</i> ,	Ae. 701
<i>Ascanius</i> , his Father <i>Æneas</i> 's great Love to him,	Ae. 58
<i>Affaracus</i> , <i>Æneas</i> 's Great-grandfather,	Ae. 29
<i>Ascrean Sage</i> , <i>Hesiod</i> , who was born at <i>Ascræa</i> , a Village of <i>Beotia</i> ,	B. 41
<i>Astyanax</i> , <i>Hector</i> 's Son by <i>Andromache</i> ,	Ae. 107
<i>Asylus</i> , or <i>Tabanus</i> , a flying Insect like a Wasp,	G. 157
<i>Atbos</i> , a Mountain of <i>Macedonia</i> ,	Ae. 728
<i>Aurunci</i> , or <i>Aufones</i> , the most ancient Inhabitants of <i>Italy</i> ,	Ae. 453
<i>Aufonia</i> , <i>Italy</i> , so denominated by the Ancients,	Ae. 157

B

B <i>Accar</i> , or <i>Ladies-glove</i> , thought to have Virtue against Fascination,	B. 25
<i>Bacchus</i> , the God of Wine, invoked,	G. 107
<i>Battle</i> , a bloody one between <i>Æneas</i> and the <i>Latins</i> ,	Ae. 585
<i>Bees</i> , what Station proper for them,	G. 187
— When they begin to gather Honey,	G. 191
— The Method of calling them home when they swarm,	G. 191
— Their Battle and Slaughter described,	G. 193
— How to part them when engaged in Battle,	G. 193
— Different Kinds of them,	G. 193
— Their Policy and great Industry,	G. 197
— Their usual Term of Life,	G. 201
— Their Union and Loyalty to their King,	G. 201
— Diseases incident to them,	G. 205
— A Method of restoring their Kind, if their Breed were lost,	G. 209
— The History of the Invention of restoring them,	G. 211
	<i>Bellua</i>

I N D E X.

<i>Bellua Lernæ</i> , a Snake in the Lake <i>Lernæ</i> , destroyed by <i>Hercules</i> ,	Ae. 353
<i>Benacus</i> , a Lake in the Territory of <i>Verona</i> ,	Ae. 579
<i>Berecynthia</i> , the Mother of the Gods, her Petition to <i>Jupiter</i> ,	Ae. 517
<i>Bianor</i> , Son of <i>Tiber</i> and the Nymph <i>Manto</i> , who founded <i>Mantua</i> ,	B. 61
<i>Bisaltæ</i> , a People of <i>Macedon</i> ,	G. 178
<i>Boreas</i> , commissioned to assist <i>Æneas</i> ,	Ae. 197
<i>Briareus</i> , a Giant feigned to have had an hundred Hands,	Ae. 353
<i>Bulls</i> , Battle of, described,	G. 161
<i>Busiris</i> , King of <i>Egypt</i> , a Monster of Cruelty,	G. 146

C

C <i>Æsar Julius</i> , Prodigies attending his Death. The Sun sympathizes with <i>Rome</i> by hiding his bright Head ; the Earth also yawns, and Rivers stop their Courses, &c.	G. 101
<i>Cæsar Augustus</i> , the <i>Romans</i> envied of their Happiness in having him for their Prince,	G. 105
————— <i>Virgil's</i> Prayer for the Continuance of his Life,	G. 105
<i>Cacus</i> , killed by <i>Hercules</i> ,	Ae. 477
<i>Calchas</i> , Prophet, or Soothsayer of the <i>Grecian</i> Army,	Ae. 76
<i>Calliopea</i> , <i>Orpheus's</i> Mother,	B. 29
<i>Camilla</i> , signalizes herself in Battle,	Ae. 665
————— Is slain by <i>Aruns</i> ,	Ae. 675
<i>Candidus</i> , an Emblem of Divinity,	B. 33
<i>Carthage</i> , a City in <i>Africa</i> , fronting <i>Italy</i> ,	Ae. 5
<i>Cassandra</i> , <i>Priam's</i> Daughter, foretels the Ruin of the <i>Trojans</i> ,	Ae. 89
<i>Castor</i> and <i>Pollux</i> , the History of them,	Ae. 341
<i>Cattle</i> , Murrain among them,	G. 179
<i>Caucasus</i> , a famous Range of Mountains, running from the <i>Black Sea</i> to the <i>Caspian</i> ,	G. 138
<i>Celæno</i> the Harpy, her Prophecy to <i>Æneas</i> ,	Ae. 163
<i>Centaurs</i> , a People in <i>Theffaly</i> , who first broke Horses,	Ae. 353
<i>Chalcidico Versu</i> , elegiac Verse,	B. 65
<i>Chalybes</i> , a People in <i>Spain</i> ,	G. 73
<i>Chaonian Pigeons</i> , what,	B. 57
<i>Charybdis</i> , a frightful Whirlpool in the Streights of <i>Sicily</i> ,	Ae. 177
<i>Chariot Race</i> , a beautiful Description of it,	G. 155
<i>Chimæra</i> , a Monster that vomited Flames,	Ae. 353
<i>Circe</i> , a noted Enchantress, Daughter of the Sun,	Ae. 175
<i>Cithæron</i> , a Mountain near <i>Thebes</i> in <i>Beotia</i> ,	Ae. 229
<i>Cleanthus</i> , conquers in the naval Fight,	Ae. 285
<i>Cocytus</i> , a River in Hell,	Ae. 359
	<i>Codrus</i> ,

I N D E X.

<i>Codrus</i> , King of <i>Athens</i> , who died for his Country,	B. 31
<i>Contentment</i> , a remarkable Example of, in an old <i>Corycian</i> ,	G. 195
<i>Coritus</i> , a Mountain and City in <i>Tuscany</i> ,	Ae. 157
<i>Corybantes</i> , the Priests of <i>Cybele</i> , all Eunuchs,	Ae. 151
<i>Corydon</i> and <i>Thyrsis</i> , their Contest who sung best,	B. 43
<i>Corydon</i> , who,	B. 8
—— Complains of <i>Alexis's</i> Coynefs,	B. 9
<i>Country Life</i> , the Happiness of it most beautifully described,	G. 139
<i>Crætion</i> , Description of, according to the <i>Epicurean</i> System,	B. 39
<i>Creusa</i> . <i>Æneas's</i> Wife, lost,	Ae. 153
—— Her Ghost appears to <i>Æneas</i> ,	Ae. 137
<i>Cybele</i> , Mother of the Gods,	Ae. 151
<i>Cyclades</i> , a Cluster of Islands in the <i>Ægean</i> Sea,	Ae. 153
<i>Cyclops</i> , a savage People near Mount <i>Ætna</i> ,	Ae. 21
<i>Cymothoe</i> , a Sea-Nymph,	Ae. 17
<i>Cynthus</i> , a Mountain in <i>Delos</i> , <i>Diana's</i> native Island,	Ae. 45
<i>Cyterus</i> , a Mountain of <i>Paphlagonia</i> ,	G. 138

D

D <i>Ædalus</i> , an ingenious Artificer,	Ae. 335
<i>Damætus</i> and <i>Menalcas</i> , their Contention which sung best,	B. 15
<i>Damon</i> and <i>Alphesibæus</i> , their Songs,	B. 49
<i>Danai</i> , the <i>Greeks</i> , so denominated from <i>Danaus</i> ,	Ae. 68
<i>Daphnis</i> , his Funeral Elogy,	B. 28
—— His Deification,	B. 33
<i>Deductum dicere Carmen</i> , explained,	B. 37
<i>Deiphobus</i> , <i>Priam's</i> Son, who married <i>Helen</i> after <i>Paris's</i> Death,	Ae. 94
<i>Dictamnium</i> , Dittany, which grows only in <i>Crete</i> ,	Ae. 708
<i>Dido</i> administers Justice to her Subjects,	Ae. 47
—— Her kind Reply to <i>Ilioneus</i> and the <i>Trojans</i> ,	Ae. 51
—— Meets <i>Æneas</i> , and leads him into her royal Apartments,	Ae. 57
—— Entertains him and his <i>Trojans</i> in a splendid Manner,	Ae. 63
—— Is inflamed with the Love of <i>Æneas</i> ,	Ae. 63
—— Desires him to relate the History of his Adventures,	Ae. 67
—— Discovers to her Sister <i>Anna</i> her Passion for <i>Æneas</i> , which <i>Anna</i> encourages,	Ae. 203
—— Prepares a hunting Match for <i>Æneas's</i> Entertainment,	Ae. 213
—— Her rich Hunting-dress,	Ae. 215
—— She and <i>Æneas</i> separated from the Hunters by a heavy Storm,	Ae. 217
—— Repairs to the same Cave with <i>Æneas</i> ,	Ae. 217
—— Her Amour with <i>Æneas</i> carried by Fame through all the Cities of <i>Libya</i> ,	Ae. 219
	<i>Dido</i>

I N D E X.

- Dido* discovers *Aeneas's* Design of leaving her, Ae. 229
- Makes use of all the Arguments she could devise to persuade him to lay his Resolution aside, Ae. 231
- She at last looks with Aversion on *Aeneas* while he is answering her Speech, Ae. 235
- Becomes quite furious, and threatens that her Ghost should haunt him after her Death, Ae. 237
- *Aeneas* in suspense whether to give way to Love, or obey the Commands of the Gods; resolves on the latter, and endeavours to so-
lace her, Ae. 239
- She falls into Tears once more, and prays him to stay, but in vain, Ae. 241
- She prays her Sister to go and persuade him but to delay his Voyage till the Winds are fair, 241
- All her Sister's Remonstrances draw only a few Tears from *Aeneas*, upon which *Dido* becomes desperate, and longs for Death, Ae. 243
- She contrives the Manner of her Death, but conceals it from her Sister, Ae. 245
- Love takes place once more, which puts her in Suspence whether to follow *Aeneas* or die, Ae. 251
- Blames her Sister for advising her to love *Aeneas*, Ae. 253
- Upon a second Command from the Gods *Aeneas* sets sail, Ae. 255
- Mounts the Funeral-Pile, utters her last Words, and falls upon a Sword, Ae. 261
- On her Death are heard the Groans and Shrieks of her Servants and Subjects, Ae. 263
- Her Sister, in great Grief and Confusion, embraces expiring *Dido*, bathes her Wound, and endeavours to cherish her. *Dido* thrice essays to raise herself up, and as oft falls back, and groans, Ae. 263
- Her Soul is separated from her Body by *Iris*, whom *Juno* dispatches in Pity to her Pain, Ae. 265
- Dis aliter visum*, the true Meaning of these Words, Ae. 104
- Diseases* incident to Cattle, G. 177
- Dodona*, a City of *Epire*, Ae. 180
- Dogs*, their Use, G. 175
- Dolones*, what they were, Ae. 449
- Dolopians*, Troops which *Phenix* led to *Troy*, Ae. 69
- Doris*, a Sea-Nymph, B. 62
- Drances*, his Character, Ae. 645
- Draughts of Achelous*, what, G. 69
- Drepanum*, a Maritime Town in *Sicily*, Ae. 199
- Dryopes*,

I N D E X.

Dryopes, a People who liv'd at the Foot of Mount *Parnassus*, Ae. 215
Dulcia Furta, *Mars's* Adulteries so called, Ae. 373

E

E *Doni*, a People of *Thrace*, Ae. 705
Employments peculiar to each Season, G. 82
Entellus vanquishes *Dares* at the Gauntlet Fight, Ae. 303
Entrance into Hell described, Ae. 353
Epulis accumbere Divum, what it imports, Ae. 11
Ephialtes, one of the Giants whom *Neptune* begot on *Iphimedia*, Ae. 375
Erato, the Muse who presides over Love, Ae. 405
Eridanus, or the *Po*, the largest River in *Italy*, G. 102
Eriphile, Wife of *Amphiarus*, Prophet of *Argos*, Ae. 365
Erymanthus, a famous Forest in *Arcadia*, Ae. 301
Eryx, a Mountain in *Sicily*, Ae. 728
Evadne, Wife of *Capaneus*, Ae. 365
Evander's Lamentation over his Son *Pallas*, Ae. 633
Eurota, a River near *Sparta*, Ae. 45
Euryalus and *Nisus* go to recal *Aeneas*, Ae. 525
 ——— Their generous Friendship, Ae. 529
 ——— Is slain, Ae. 539
Euryphilus, a noble Augur sent to consult *Apollo*, Ae. 77

F

F *Aene*, a most curious Description of her, Ae. 219
 ——— Reports that *Dido* had vouchsaf'd to wed *Aeneas*, Ae. 219
Flectere si nequeo superos Acheronta movebo, the true Sense of, Ae. 422
Friendship, the great Force of it in *Nisus* and *Euryalus*, Ae. 525
Frigus Opacum, what, B. 6
Fron dator, its real Signification, B. 7
Fucus, its proper Sense, G. 189
Fūimus Troes, fuit Ilium, the true Meaning of these Words, Ae. 96
Furti, Slaves, why so called, B. 16

G

G *Allus*, a remarkable and noble Compliment made him by *Virgil*, B. 41
 ——— *Linus's* fine Address to him, B. 41
 ——— *Virgil* pities his hard Usage by *Lycoris*, and condoles his Misfortune, B. 63
Gallus,

I N D E X.

<i>Gallus</i> , A great Patron of <i>Virgil's</i> , and an excellent Poet,	B. 60
—— Comforted by <i>Virgil</i> on the Loss of his Mistress,	B. 62
—— Expresses his sincere Love for <i>Lycoris</i> , but despairs of obtaining her,	B. 65
<i>Games</i> , exhibited in Honour of <i>Anchises's</i> Manes,	Ae. 275
<i>Ganymede</i> , made Cup-bearer to the Gods in Place of <i>Hebe</i> ,	Ae. 7
<i>Garamantæ</i> and <i>Indi</i> , <i>Æthiopians</i> , anciently so call'd,	Ae. 390
<i>Garganus</i> , a Mountain in <i>Apulia</i> ,	Ae. 639
<i>Gargara</i> , a Part of Mount <i>Ida</i> , and a City in <i>Troas</i> ,	G. 76
<i>Gates</i> , Horn and Ivory, the Meaning of them,	Ae. 401
<i>Gauntlet</i> , or <i>Cestus</i> , what,	Ae. 297
—— Fight, described,	Ae. 299
<i>Gaza</i> , a Persian Word for Riches,	Ae. 15
<i>Gelonians</i> , a People of <i>Scythia</i> who painted their Faces,	G. 114
<i>Geryon</i> , King of <i>Spain</i> , feign'd to have had three Bodies,	Ae. 355
<i>Glaucus</i> , a Sea-God,	Ae. 329
<i>Goats</i> , how to manage them,	G. 167
<i>Gorgons</i> , the Daughters of <i>Phorcus</i> ,	Ae. 122
<i>Graviscæ</i> , a Town in <i>Etruria</i> , so call'd à gravitate <i>Aeris</i> ,	Ae. 577
<i>Grynium</i> , a City of <i>Æolis</i> , where <i>Apollo</i> had a Temple,	B. 41
<i>Gyaros</i> , one of the <i>Cyclades</i> Islands in the <i>Ægean</i> Sea,	Ae. 147

H

H <i>Amadryades</i> , Nymphs of the Trees from <i>αμα δρυς</i> ,	B. 66
<i>Hebrus</i> , a River of <i>Thrace</i> that rises in Mount <i>Hemus</i> ,	Ae. 31
<i>Hector</i> appears to <i>Aeneas</i> in a Dream,	Ae. 93
<i>Hecuba</i> flies to the Altar for Sanctuary,	Ae. 113
—— Her Address to old <i>Priam</i> on seeing him in Armour,	Ae. 113
<i>Helenus</i> , <i>Priam's</i> Son, entertains <i>Aeneas</i> and his <i>Trojans</i> ,	Ae. 171
—— Foretells several Things to <i>Aeneas</i> ,	Ae. 173
<i>Helorus</i> , a River in <i>Sicily</i> ,	Ae. 199
<i>Hercules</i> kills <i>Cæus</i> ,	Ae. 477
<i>Herculeæ Populus</i> , the Poplar Tree, so called because it was consecrated to	
<i>Hercules</i> ,	Ae. 479
<i>Hermione</i> , Daughter of <i>Menelaus</i> King of <i>Sparta</i> ,	Ae. 169
<i>Hermus</i> , a River of <i>Italy</i> into which the <i>Pactolus</i> runs,	G. 116
<i>Horns</i> , an Emblem of Power,	Ae. 465
<i>Horse</i> , a beautiful Description of,	G. 153
<i>Horse</i> , a huge Wooden one fill'd with the Flower of the <i>Grecian</i> Army,	
which surprize and take <i>Troy</i> after a ten Years Siege,	Ae. 69
—— Of the <i>Trojans</i> and <i>Latins</i> engage,	Ae. 661
<i>Horses</i> , Rules for breeding them,	G. 153
—— Directions how to choose them,	G. 153
H	<i>Humid</i>

I N D E X.

<i>Humid Voice</i> , why so called,	Ae. 439
<i>Husbandman's Tools</i> , a Catalogue of them,	G. 81
————— Toil most elegantly and fully expressed in a few Lines,	G. 135
<i>Hybla</i> , a Mountain of <i>Sicily</i> , productive of the finest Honey,	B. 7
<i>Hyrkania</i> , a Country of <i>Asia</i> , now <i>Tabaristan</i> ,	Ae. 235

I J

I <i>Apix</i> , the Wind that blows from <i>Apulia</i> ,	Ae. 508
<i>Iberia</i> , <i>Spain</i> , so called from its River <i>Iberus</i> , now the <i>Ebro</i> ,	Ae. 449
<i>Idalium</i> , a Town and Grove of that Name in <i>Cyprus</i> ,	Ae. 61
<i>Idæi Chori</i> , the <i>Idæi-Dactyli</i> , <i>Cybele's</i> Ministers,	Ae. 518
<i>Iliumeus</i> , the <i>Trojan</i> Chief addresses <i>Dido</i> ,	Ae. 47
————— Addresses <i>Latinus</i> ,	Ae. 417
<i>Inarime</i> , a high Island between the Promontory of <i>Misenum</i> and <i>Prochyta</i> ,	Ae. 557
<i>Incana Menta</i> , the Sense of	Ae. 392
<i>Indigetes</i> , the Meaning of	Ae. 704
<i>Infants</i> Weeping Ghosts,	Ae. 363
<i>Infernal Regions</i> , according to the <i>Pythagorean</i> and <i>Platonic</i> System described,	Ae. 385
<i>Insula</i> , a Sort of Diadem worn by Priests and illustrious Persons,	Ae. 598
<i>Iris</i> , persuades the <i>Trojan</i> Matrons to burn the Ships,	Ae. 315
<i>Ismarus</i> , a Mountain in the Maritime Parts of <i>Thrace</i> ,	G. 109
<i>Italy</i> , its Praises,	G. 117
————— Discovered first by <i>Achates</i> ,	Ae. 185
<i>Judgment of Paris</i> , what,	Ae. 7
<i>Iulus</i> and the Boys march in Procession,	Ae. 307
————— Kills <i>Numanus</i> ,	Ae. 549
————— At <i>Apollo's</i> Desire is restrained from the Fight,	Ae. 553
<i>Juno's</i> Temple, the Wars of <i>Troy</i> delineated on the Walls of it,	Ae. 41
————— Artful Address to <i>Venus</i> ,	Ae. 213
————— Calls up <i>Alecto</i> to break <i>Latinus</i> and <i>Æneas's</i> Measures,	Ae. 425
————— Snatches <i>Turnus</i> from the Fight,	Ae. 607
<i>Jupiter</i> foretels the Rise, Progress and Grandeur of the <i>Roman</i> Empire,	Ae. 27
————— Sends a Deluge of Rain to save <i>Æneas's</i> Ships,	Ae. 319
————— Summons a Council of the Gods,	Ae. 565
————— Promises to stand neuter,	Ae. 573
————— <i>Strygius</i> , a Name given to <i>Pluto</i> ,	Ae. 259
<i>Ixion</i> , King of the <i>Lapithæ</i> , his History,	Ae. 377

Laodamia,

L

L <i>Adamia</i> , the Wife of <i>Protefilaus</i> ,	Ae. 365
<i>Lapithæ</i> , a People in <i>Thessaly</i> of dissolute Morals,	Ae. 377
<i>Latin</i> Troops intirely defeated,	Ae. 679
<i>Latinus</i> entertains <i>Æneas</i> and his <i>Trojans</i> ,	Ae. 415
—— Offers him in Marriage his Daughter <i>Lavinia</i> , the Heiress of his Crown,	Ae. 421
—— Calls a Council,	Ae. 637
<i>Lavinia</i> , <i>Turnus</i> being in Love with her, and favour'd by her Mother, breaks off the Treaty at the Instigation of <i>Juno</i> and <i>Alecto</i> , and engages <i>Mexentius</i> , <i>Camilla</i> , <i>Messapus</i> , and other neighbouring Princes in his Quarrel,	Ae. 427, &c.
<i>Lausus</i> , his Piety; is slain by <i>Æneas</i> ,	Ae. 615
<i>Lernæ</i> , Fens between <i>Argos</i> and <i>Mycene</i> where <i>Hercules</i> slew <i>Hydra</i> ,	Ae. 391
<i>Libethrian Nymphs</i> , the Muses, why so call'd,	B. 44
<i>Lilybæum</i> , a Western Promontory of <i>Sicily</i> ,	Ac. 199
Love, <i>Dametas's</i> tender Expressions of, for <i>Galatea</i> , in which he is outdone by those of <i>Menalcas</i> for <i>Anytas</i> ,	B. 21
—— A most natural Description of it,	B. 51
<i>Lupercal</i> , a Place where the <i>Arcadians</i> worshipp'd <i>Pan</i> <i>Lycæus</i> ,	Ae. 483
<i>Lycæus</i> , a Mountain in <i>Arcadia</i> , sacred to <i>Pan</i> ,	G. 70
<i>Lycaon Gnossius</i> , a noted Artisan of <i>Gnossus</i> in <i>Crete</i> ,	Ae. 531
<i>Lycaonis Arcton</i> , the <i>Ursa Major</i> ,	G. 78
<i>Lycia</i> , a Country in <i>Asia Minor</i> ,	Ae. 473
<i>Lycidas</i> , a <i>Mantuan</i> Shepherd,	B. 56
<i>Lycisca</i> , <i>Damon's</i> Dog,	B. 17

M

M <i>Aniplus</i> , its proper Signification,	Ae. 678
<i>Mantuans</i> , their Happiness under <i>Augustus</i> ,	B. 7
<i>Marjoram</i> , an Herb baneful to Serpents,	Ae. 61
<i>Marfi</i> , a People on the <i>Fucine Lake</i> skilled in Enchantment,	Ae. 457
<i>Mæander</i> , a River in <i>Lesser Asia</i> , full of Windings,	Ae. 286
<i>Mænalus</i> , a Mountain in <i>Arcadia</i> , sacred to <i>Pan</i> ,	G. 70
<i>Menalcas</i> and <i>Dametas</i> , their Contention which sung best,	B. 14
—— Declares the Deification of <i>Daphnis</i> ,	B. 29
<i>Melampus</i> , a famous Physician and Soothsayer,	G. 184
<i>Melibæus</i> , the <i>Mantuans</i> represented by him,	B. 2
—— Complains of their Hardships,	B. 2
<i>Melibæa</i> , a City in <i>Thessaly</i> famous for dying Purple,	Ae. 287
<i>Mercury</i> , is dispatched by <i>Jove</i> to <i>Dido</i> ,	Ae. 29
	<i>Mercury</i>

I N D E X.

<i>Mercury</i> sent to reprove <i>Æneas</i> for lingering at <i>Carthage</i> ,	Ae. 223
<i>Mezentius</i> , why call'd a Contemner of the Gods,	Ae. 447
—— Is killed by <i>Æneas</i> ,	Ae. 621
<i>Mincius</i> , a River rising out of the Lake <i>Benacus</i> , in <i>Verona</i> ,	Ae. 579
<i>Minie</i> , a River in <i>Tuscany</i> , now <i>Mugnone</i> ,	Ae. 577
<i>Minos</i> , a famous King of <i>Crete</i> , and first Judge in Hell,	Ae. 365
<i>Mæris</i> represents <i>Virgil</i> going to <i>Rome</i> ,	B. 56
<i>Monaca</i> , a Town on the Coast of <i>Liguria</i> ,	Ae. 395
<i>Mopsus</i> laments the Death of <i>Daphnis</i> ,	B. 29
<i>Morini</i> , a People on the northern Coasts of <i>Gaul</i> ,	Ae. 509
<i>Movere martem</i> , the Meaning of,	Ae. 445
<i>Mountain Alban</i> , from whence it took its Name,	Ae. 690
<i>Mulciber</i> , <i>Vulcan</i> , why so called,	Ae. 509
<i>Murrain</i> , that rag'd among the Cattle on the <i>Alps</i> described,	G. 179
<i>Mæseus</i> , the Disciple of <i>Orpheus</i> ,	Ae. 381
<i>Mycenæ</i> , a City of <i>Peloponnesus</i> , and Royal Seat of <i>Agamemnon</i> ,	Ae. 29
<i>Mycone</i> , one of the <i>Cyclades</i> Islands in the <i>Ægean</i> Sea,	Ae. 147
<i>Myrmidons</i> , the Troops of <i>Achilles</i> ,	Ae. 69
<i>Mysia</i> , two Countries of that Name,	G. 76

N

N <i>AR</i> , now the <i>Nera</i> , runs between <i>Umbria</i> and the <i>Sabine</i> Territory,	Ae. 438
<i>Narix</i> , a City of the <i>Locrians</i> .	G. 138
<i>Naval Fight</i> , in Honour of the <i>Manes</i> of <i>Anchises</i> , described,	Ae. 281
<i>Neptune</i> , at the Request of <i>Venus</i> , favours <i>Æneas's</i> Navigation,	Ae. 327
<i>Nereids</i> , Sea Nymphs, Daughters of <i>Nereus</i> and <i>Doris</i>	Ae. 285
<i>Nisus</i> and <i>Euryalus</i> go to recal <i>Æneas</i> ,	Ae. 525
—— Their generous Friendship —— are both slain,	Ae. 539
<i>Noricum</i> , a Region of <i>Germany</i> , now <i>Bavaria</i> ,	G. 178

O

O <i>Esæni Canes</i> , what.	G. 101
<i>OËta</i> , a Mountain or Range of Mountains in <i>Thessaly</i> , very high,	B. 50
<i>Omole</i> and <i>Othrys</i> . two Mountains in <i>Thessaly</i> ,	Ae. 449
<i>Origin</i> of Agriculture,	G. 79
<i>Orithya</i> , the Daughter of <i>Erechtheus</i> King of <i>Athens</i> ,	Ae. 687
<i>Orpheus</i> , laments his Loss of <i>Eurydice</i> ,	G. 218
—— Goes to <i>Pluto's</i> Dominions in quest of her, and regains her by his Music,	G. 221
—— Loses her again by looking back before he got to the Light, contrary to the Terms on which she was restor'd to him by <i>Proserpina</i> ,	G. 221
	<i>Orpheus</i>

I N D E X.

<i>Orpheus</i> mourns seven Months for her in Songs that soften'd the very <i>Tigers</i> ,	G. 223
and made the Oaks dance after him,	G. 223
<i>Ortygia</i> , <i>Delos</i> , anciently so called,	Ae. 153
<i>Osci</i> , Inhabitants of <i>Capua</i> , noted for Luxury,	Ae. 455
<i>Oscilla</i> , little earthen Images of <i>Bacchus</i> hung on Trees,	G. 134
<i>Otus</i> , one of the Giants whom <i>Neptune</i> begot on <i>Iphimedia</i> ,	Ae. 375
<i>Oxen</i> , Rules for breeding and managing them,	G. 151

P

P <i>Adusa</i> , one of the Mouths of the <i>Po</i> ,	Ae. 651
<i>Palladium</i> , a Statue of <i>Pallas</i> , on which <i>Troy's</i> Safety depended,	Ae. 83
<i>Palamedes</i> discovers <i>Ulysses's</i> pretended Madnefs,	Ae. 75
<i>Palemon's</i> Decifion of the Contelt between <i>Damætas</i> and <i>Menalcas</i> ,	B. 23
<i>Pales</i> , the Goddefs of Shepherds and Flocks,	G. 146
<i>Palici</i> , Gods worfhiped in <i>Sicily</i> near the River <i>Simethus</i> ,	Ae. 548
<i>Palinurus</i> is precipitated into the Sea by the God <i>Morpheus</i> ,	Ae. 331
<i>Panacea</i> , a falutary Herb curing all Difcafes,	Ae. 709
<i>Panegyric</i> on a Country Life,	G. 139
<i>Panopea</i> , one of the Nereids,	Ae. 285
<i>Pantagia</i> , a River between <i>Catana</i> and <i>Syracufe</i> ,	Ae. 197
<i>Parnaffus</i> , a Mountain in <i>Phocis</i> facred to the Mufes,	B. 63
<i>Parthenopæus</i> , Son of <i>Meleager</i> and <i>Atalanta</i> ,	Ae. 367
<i>Pastoris Siculi</i> , <i>Theocritus</i> , fo call'd,	B. 65
<i>Pelorus</i> , a northern Promontory of <i>Sicily</i> ,	Ae. 197
<i>Penates</i> , the Guardians of a Kingdom, City, or private Family,	Ae. 47
<i>Peplum</i> ; a rich Veltment embroider'd by <i>Sidonian</i> Women, and brought from <i>Sidon</i> by <i>Paris</i> ,	Ae. 43
<i>Phædra</i> , Daughter of <i>Minos</i> , and Wife of <i>Theseus</i> ,	Ae. 365
<i>Phlegyas</i> , Father of <i>Ixion</i> , his Story,	Ae. 379
<i>Phoreus</i> , a Sea God, Son of <i>Neptune</i> , and Father of the <i>Gorgons</i> ,	Ae. 285
<i>Phryges</i> , <i>Trojans</i> , fo called from <i>Phrygia</i> in <i>Afia Minor</i> ,	Ae. 632
<i>Pindus</i> , a Mountain in <i>Beotia</i> , facred to the Mufes,	B. 63
<i>Planting</i> , the different Ways of it,	G. 107
<i>Plemmyrium</i> , a Promontory not far from <i>Syracufe</i> ,	Ae. 197
<i>Poet's</i> Introduction, in Imitation of the <i>Odysſey</i> ,	Ae. 3
<i>Poetry</i> and <i>Philofophy</i> preferr'd by <i>Virgil</i> to all other Studies,	G. 141
<i>Pollio</i> , that <i>Pastoral</i> a Prophecy of our Bleffed Saviour,	B. 25
<i>Pollux</i> and <i>Caſtor</i> , their Hiftory,	Ae. 341
<i>Polydore</i> , <i>Priam's</i> Son, flain in <i>Thrace</i> ,	Ae. 146
<i>Portunus</i> , a Sea-God,	Ae. 285
<i>Priam</i> , flain by <i>Pyrrhus</i> ,	Ae. 117
<i>Procris</i> , Daughter of <i>Erechtheus</i> King of <i>Athens</i> ,	Ae. 365
<i>Procul</i> , O <i>procul, eſte prophani</i> , when us'd,	Ae. 351
<i>Prodigies</i> that happened near the Time of <i>Cæſar's</i> Death,	G. 101
	<i>Prophecies</i> ,

I N D E X.

<i>Prophecies</i> , remarkable ones of our Blessed Saviour,	B. 25
<i>Proserpine</i> , is called <i>Infernal Juno</i> ,	Ae. 343
<i>Pthia</i> , the Royal Seat of <i>Achilles</i> ,	Ae. 29
<i>Pyrrhus</i> kills <i>Polites</i> , one of <i>Priam's</i> Sons in Presence of his Father,	Ae. 117
———— Butchers also <i>Priam</i> himself before the Altar,	Ae. 119

Q

Q uirinus, <i>Rhemus's</i> Brother,	Ae. 28
<i>Quisque suos patimur Manes</i> , explained,	Ae. 386

R

R ace, in Honour of <i>Anchises</i> ,	Ae. 291
<i>Radamanthus</i> , Brother of <i>Minos</i> ,	Ae. 373
<i>Ramis Palladis</i> , the Olive a Badge of Peace, sacred to <i>Pallas</i> ,	Ae. 412
<i>Rhæteum</i> , a City and Promontory of <i>Troas</i> ,	Ae. 150
<i>Rhodope</i> , a Mountain in <i>Thrace</i> ,	G. 92
<i>Rifu cognoscere Matrem</i> , explained,	B. 28
<i>Rutulians</i> , their King attempts to burn <i>Æneas's</i> Ships,	Ae. 515
———— Challenges him to single Combat,	Ae. 687
———— Is kill'd by <i>Æneas</i> ,	Ae. 745
———— They break their Articles,	Ae. 701
———— They wound <i>Æneas</i> ,	Ae. 703

S

S abæi, the Inhabitants of <i>Arabia Felix</i> ,	G. 73
<i>Samos</i> , an Island where <i>Juno</i> was solemnly worshipped,	Ae. 5
<i>Sarpedon</i> , suppos'd to be the Son of <i>Jove</i> ,	Ae. 557
<i>Scylla</i> , a Rock on the Western Shore of <i>Italy</i> , fatal to Ships,	Ae. 21
<i>Scythian</i> Winter-Piece described,	G. 171
<i>Sheep</i> , how to manage them,	G. 173
———— Their Diseases,	G. 177
<i>Sicilides Musæ</i> , the <i>Muses</i> , why so called,	B. 25
<i>Sicily</i> , why antiently called <i>Trinacria</i> ,	Ae. 21
<i>Signs</i> that forbode the Change of Weather,	G. 95
<i>Silarus</i> , now <i>Selo</i> , a River of <i>Italy</i> ,	G. 156
<i>Silenus</i> explains the Origin of the World, &c.	B. 39
<i>Siluestrem Musam</i> , what,	B. 3
<i>Simile</i> , a very natural one,	Ae. 17
<i>Sinon's</i> artful Story,	Ae. 75
<i>Skirmish</i> between <i>Ascanius</i> and the <i>Latin</i> Shepherds,	Ae. 439
<i>Soils</i> , the best for each peculiar Plant,	G. 115
———— Directions how to discover the Nature of each,	G. 119
<i>Solum</i> , its Meaning,	Ae. 571
<i>Sophocleo Cothurno</i> , what,	B. 49
<i>Station</i> , proper for Bees,	G. 187
	<i>Storm</i> ,

I N D E X:

<i>Storm at Land</i> , a most beautiful Description of one,	G. 91
—— <i>at Sea</i> , Ditto,	Ae. 12
—— Rais'd by <i>Æolus</i> ,	Ae. 11
—— Subsides by <i>Neptune's</i> Order,	Ae. 17
<i>Stuppa</i> , what,	Ae. 316
<i>Styx</i> , a River in Hell had in great Veneration by the Gods,	Ae. 357
<i>Sybil</i> , conducts <i>Æneas</i> to Hell,	Ae. 353
—— Addresses <i>Musæus</i> ,	Ae. 383

T

T <i>Aburnus</i> , a Mountain in <i>Campania</i> ,	G. 109
<i>Tarentum</i> , a famous City and Port in <i>Calabria</i> ,	Ae. 187
<i>Tartareus Custos</i> , <i>Cerberus</i> ,	Ae. 361
<i>Taygetus</i> , a Mountain near <i>Sparta</i> , famous for Hunting,	G. 151
<i>Teucer</i> , Son to <i>Telamon</i> , banished by his Father for not preventing his Brother's Death,	Ae. 57
<i>Theocritus</i> , the first Pastoral Poet, a Native of Sicily,	B. 25
<i>Tholus</i> , what it was, explained,	Ae. 537
<i>Thrace</i> , a Country famous for breeding Horses,	Ae. 309
<i>Thule</i> , an Island in the <i>Scottish</i> Seas,	G. 71
<i>Thymætes</i> advises to drag the wooden Horse within the Walls,	Ae. 71
<i>Thyme</i> , an Herb grateful to Bees,	Ae. 41
<i>Thyrsis</i> and <i>Corydon</i> , two Shepherds, their Contest,	B. 43
—— The Shepherd, his great Love for <i>Phyllis</i> ,	B. 47
<i>Thyrsus</i> , a kind of Spear used by <i>Bacchus</i> and his Retinue,	Ae. 429
<i>Tiberinus</i> , God of the River <i>Tiber</i> ,	Ae. 403
<i>Tillage</i> , different Kinds proper to different Soils,	G. 73
<i>Titania pubes</i> , the Giants Sons of <i>Titan</i> and the <i>Earth</i> ,	Ae. 374
<i>Tityon</i> , the Son of <i>Jupiter</i> and <i>Elara</i> ,	Ae. 375
<i>Tityrus</i> , <i>Virgil</i> or his Father represented by him,	B. 2
<i>Tmolus</i> , a Mountain in <i>Lydia</i> ,	G. 73
<i>Toga</i> , the distinguishing Dress of the <i>Romans</i> , as the <i>Pallium</i> was of the <i>Greeks</i> ,	Ae. 28
<i>Tripods</i> , what,	Ae. 275
<i>Triton</i> , <i>Neptune's</i> Trumpeter,	Ae. 345
<i>Tritonia</i> , a Name given to <i>Minerva</i> ,	Ae. 83
<i>Trojans</i> , set sail for <i>Italy</i> ,	Ae. 3
—— Are overtaken by a Storm raised by <i>Æolus</i> ,	Ae. 13
—— One of their Ships sunk, and the rest scattered,	Ae. 14
<i>Trojan Wars</i> delineated on the Walls of <i>Juno's</i> Temple,	Ae. 41
<i>Trojan Matrons</i> set Fire to their Ships,	Ae. 317
<i>Troicus Lusus</i> , what,	Ae. 311
<i>Truce</i> for twelve Days between the <i>Latins</i> and <i>Trojans</i> ,	Ae. 631
	<i>Turnus</i>

I N D E X.

<i>Turnus</i> King of the <i>Rutulians</i> , attempts to fire <i>Æneas's</i> Ships in his Absence,	Ae. 515
—— being inclosed, fights his Way through the <i>Trojan</i> Camp,	Ae. 559
—— Leaps into the <i>Tiber</i> , and swims to his Camp,	Ae. 563
—— Kills <i>Pandarus</i> seeking to revenge his Brother's Death,	Ae. 559
—— Kills <i>Pallas</i> ,	Ae. 595
—— Challenges <i>Æneas</i> to a single Combat,	Ae. 687
—— in <i>Æneas's</i> Absence, makes great Havock among the <i>Trojans</i> ,	Ae. 705
—— Is slain by <i>Æneas</i> ,	Ae. 745
<i>Tydeus</i> , Father of <i>Diomedes</i> ,	Ae. 367

V U

V <i>Arus</i> , a high Compliment paid him,	B. 59
<i>Ucalegon</i> , one of <i>Priam's</i> Counsellors,	Ae. 95
<i>Vates</i> , its different Meanings,	Ae. 381
<i>Velino</i> , a River in <i>Italy</i> that runs into the <i>Nera</i> ,	Ae. 439
<i>Venus</i> , her elegant Address to <i>Jupiter</i> in behalf of <i>Æneas</i> ,	Ae. 25
—— Sends <i>Cupid</i> in the Shape of <i>Ascanius</i> to kindle all the Rage of Love in <i>Dido</i> for <i>Æneas</i> ,	Ae. 59
—— Advises <i>Æneas</i> to fly,	Ae. 121
—— Brings Arms to <i>Æneas</i> of <i>Vulcan's</i> making,	Ae. 501
<i>Vesta</i> , why called <i>Cana</i> ,	Ae. 527
<i>Vines</i> , Rules for planting and dressing them,	G. 131
<i>Virgil</i> relates the <i>Italian</i> Forces and their Commanders,	Ae. 447
—— Extolls the Goodness of <i>Cæsar</i> ,	B. 2
<i>Vulcan</i> , at <i>Venus's</i> Request, makes Arms for <i>Æneas</i> ,	Ae. 491
<i>Vulturnus</i> , now <i>Vulturno</i> , in <i>Campania</i> , a River noted for Rapidity,	Ae. 453

W

W <i>AR</i> Civil, the Calamities that attend it,	B. 3
<i>Winter-Piece</i> , <i>Scythian</i> , the Description of it,	G. 171

X

X <i>Anthus</i> , the Name of a little Rivulet,	Ae. 171
<i>Xantho</i> , one of the Nymphs that attended <i>Cyrene</i> ,	G. 211

Z

Z <i>Acyntus</i> , the Island Zante on the West of the <i>Peloponnesus</i> ,	Ae. 163
<i>Zones</i> , five of them, describ'd,	G. 85

F I N I S.

